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What Will You Do With Sunday Morning? by Inez Long • Carl Stephens' Experiment in Mission by Walter D. Bowman • • Litany for Changing Times by Ernest Bolz • • Does Your Child Know the Value of Work? by Pearl Gibbs • Hitch Your Camel to a Star by Howard A. Miller • New Horizons for World Missions by Ira W. Moomaw

messenger
CHURCH OF THE BRETHREN 1/2/69

11682

readers write

BACKGROUND OF CONFLICT

Certain tragic events in our country during recent months bring to mind some of the profound lessons handed down to us by the biblical writers of our early religious heritage. . . .

We are familiar with the story of Abraham, Sarah, Hagar, Ishmael, and Isaac, recorded in Genesis 16 – 17. To understand more easily events that have occurred more than 4,000 years later, let us look again at the verses in Gen. 16:11-12: "And the angel of the Lord said to her (Hagar), 'Behold you are with child, and shall bear a son; you shall call his name Ishmael; because the Lord has given heed to your affliction. He shall be a wild ass of a man, his hand against every man and every man's hand against him; and he shall dwell over against all his kinsmen.' "

Further, in Gen. 17:20-21: "As for Ishmael, I have heard you; behold, I will bless him and make him fruitful and multiply him exceedingly; he shall be the father of twelve princes, and I will make him a great nation. But I will establish my covenant with Isaac, whom Sarah shall bear to you at this season next year."

We can see in this last reference the rift between Ishmael and Isaac when God ordained that his covenant would be with Isaac and generated through his twelve sons, culminating in the twelve tribes of Israel.

Before we draw the obvious conclusion alluded to in the first paragraph, we should look at the relevant historical data in secular writings, with Hebrew scriptural references where they pertain.

Of the twelve tribes of Ishmael, we find the following mentioned in our scriptures: Nebaioth (Is. 60:7), Kedar (Ezek. 27:21), Tema (Job 6:19), Jetur, and Nephish (1 Chron. 5:19). The territory ruled by the twelve sons of Ishmael encompassed what are now the lands allied and known as the United Arab Republic.

In searching through the teachings of Mohammed and the Koran, we must recognize the direct descent of Mohammed from Ishmael. Moslems are taught that it was Ishmael, not Isaac, who was to be sacrificed by Abraham and was saved by divine intervention when the ram was caught in the nearby thicket. Both Ishmael and his mother, Hagar, are buried in Mecca, according to tradition. We must also realize that the Hebrews considered the Ishmaelites to be an inferior race.

These thoughts of mine are not to be considered as evidence of prophecy but only to enlighten our comprehension of the underlying reasons for the bitter reactions of citizens of the United Arab Republic to statements of our national leaders who seem to favor various types of aid to modern Israel. Further, my purpose is neither to condemn nor to condone but to be aware of the countless generations of seemingly conflicting ideologies and how they explode into open conflict today.

Merlin C. Finnell

Monticello, Ind.

WANTED: NEW IDEAS FOR PEACE

At a time when our church government in Elgin is being revamped and new faces are showing up, new ideas for strong peace methods through education and action are welcome. Somewhere in man's mind must exist a realistic dream of a government organization which will not use war as a political or economic game in which people's lives are the "buttons" to be moved, won, or lost.

What can we do now for peace? We can treat all as brothers, trying to promote understanding among people so that someday there will be cause for celebration as people will have learned that living and loving together is much better than hating and killing together.

As promoters of the cause of hope, friendship, love, and peace, we enlist your help to send us any ideas you may have concerning new and vital ways our Brotherhood could go in our peace witness. We want you to help bring the Church of the Brethren practices up to our historical ideals.

At present we are collecting ideas. Th following steps will be evaluation of all th ideas we receive, after which we will wri a letter accompanied by a petition to a pastors, BVSers, district executives, ar interested persons, hoping to gain suppo for these ideas.

Our goal is this. One way or anothe we will find out what Brethren people a thinking, and this is good. If we get r response on the ideas we present, we can te the World Ministries Commission that th church is apathetic, scared, or that the ide were not acceptable. If we do receive favorable response, the new Commissio will have new ideas to study and possib to implement. Nothing tried, nothing lo – or, nothing gained!

The signatures on the petitions after th ideas are evaluated and sent out for su port will be turned over to the Wor Ministries Commission only to show th amount of support gained.

Would you help us in our struggle f peaceful existence? If so, please write wi your ideas, thoughts, suggestions, and que tions to: Brethren Crusaders for Peace, B 188, New Windsor, Md. 21776.

PART-TIME PASTOR

I was surprised to read (Nov. 21) of M ton D. Royer's being a part-time pastor Zion church. If ever a pastor gave his a of time and energy, he did. Both Past and Mrs. Royer have labored long and w for not only the members but for others well. They gave and gave. Is there su a thing as a part-time pastor when o lives in the neighborhood?

Martha Barnum

Prescott, Mich.

BYLINES: Howard A. Miller serves as pastor of the Dixon, Illinois, church. . . . A former member the General Board, **Inez Long** (Mrs. John) lives in Lancaster, Pennsylvania, where she teaches in t public school system. . . . **Catherine Wittler,** a previous contributor to MESSENGER, resides in Sebrir Florida. . . . Formerly pastor of Wichita's First church in Kansas, **Walter D. Bowman** is director camping and Christian education for the District of Southern Ohio. . . . President of the Retirees Cl of York, Pennsylvania, Local 196 of the International Ladies' Garment Workers' Union, **Mary Volland** cha the Social Education and Action Commission of the Church of the Brethren in Southern Pennsylvan She is a member of the Lower Conewago congregation. . . . Lakewood, Ohio, is the home of free-lar writer **Pearl Gibbs.** . . . Author, former missionary to India, and one-time executive secretary agricultural missions, **Ira W. Moomaw** currently is teaching at Bethany Theological Seminary, O Brook, Illinois.

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Hitch Your Camel to a Star

hey came not to the temple — those trav-ers (perhaps a dozen or more). They d come to the city of the temple, to rusalem, in their search for "the King the Jews" — to the city where a king ould be. Where else but in the pital city?

You would hardly expect one so great . so important . . . so promising . . . be born anywhere else — would you?

"Not here," they are told; "but in a tle town called Bethlehem (House of ead)" — not knowing that the babe ere would one day and forever be lled the "Bread of Life." Bethlehem, insignificant town where those hardly le to live in the big city could find cheaper housing and lower taxes.

Eager — yet wondering — hurrying their camels along; still following that star. In their haste, almost riding through the little town before they see it. Stopping at a low rent boarding house to inquire. A knock on the door. Excited gestures of people trying to communicate, not knowing each other's language. At last finding a common language. Suddenly the faces of the travelers light up:

"They are here?"

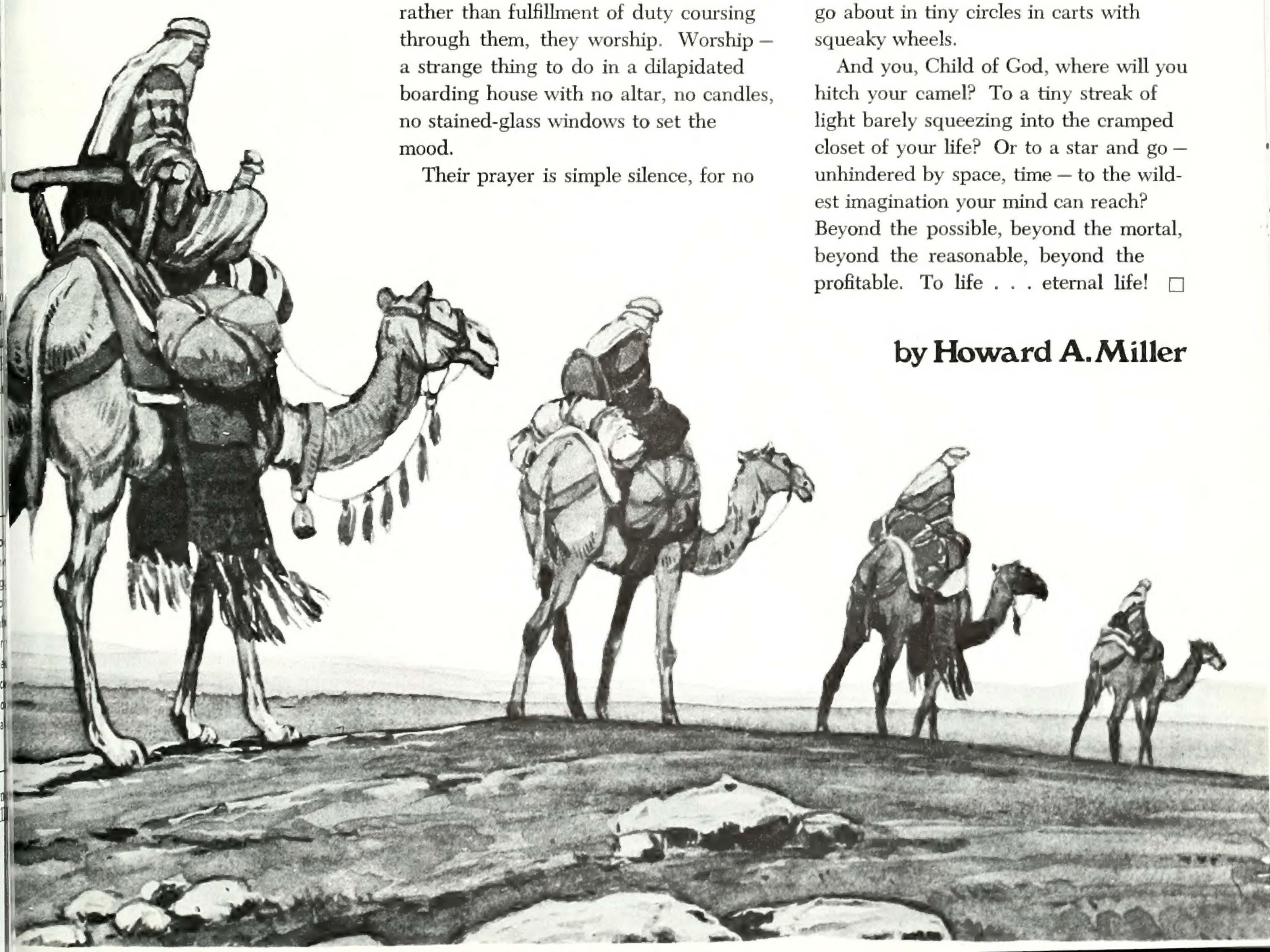
"Yes, you'll find them over in that little room; just moved in from a stable last week." A look at the child and his radiant parents dispelling the remaining disappointment, they eagerly crowd around the crude cradle. A feeling of joy rather than fulfillment of duty coursing through them, they worship. Worship — a strange thing to do in a dilapidated boarding house with no altar, no candles, no stained-glass windows to set the mood.

Their prayer is simple silence, for no words are needed. No words can say the joy they feel. They are there. No gift, no word can say more than that. No pious phrase, no canned cliché can say more than that. They are there. They have brought themselves. They offer themselves. The gold, frankincense, myrrh are pledges of that — symbols of love shared.

They leave. Their stay was a few short hours, yet it was for eternity, the fullness of time that comes when each knows the other completely. The fullness of time that comes too seldom; for we will not let it come. They have left. But they can never be the same, living half-lives, for they had seen the source of life. And they can no longer be satisfied to go about in tiny circles in carts with squeaky wheels.

And you, Child of God, where will you hitch your camel? To a tiny streak of light barely squeezing into the cramped closet of your life? Or to a star and go — unhindered by space, time — to the wildest imagination your mind can reach? Beyond the possible, beyond the mortal, beyond the reasonable, beyond the profitable. To life . . . eternal life! □

by Howard A. Miller



LITANY FOR CHANGING TIMES

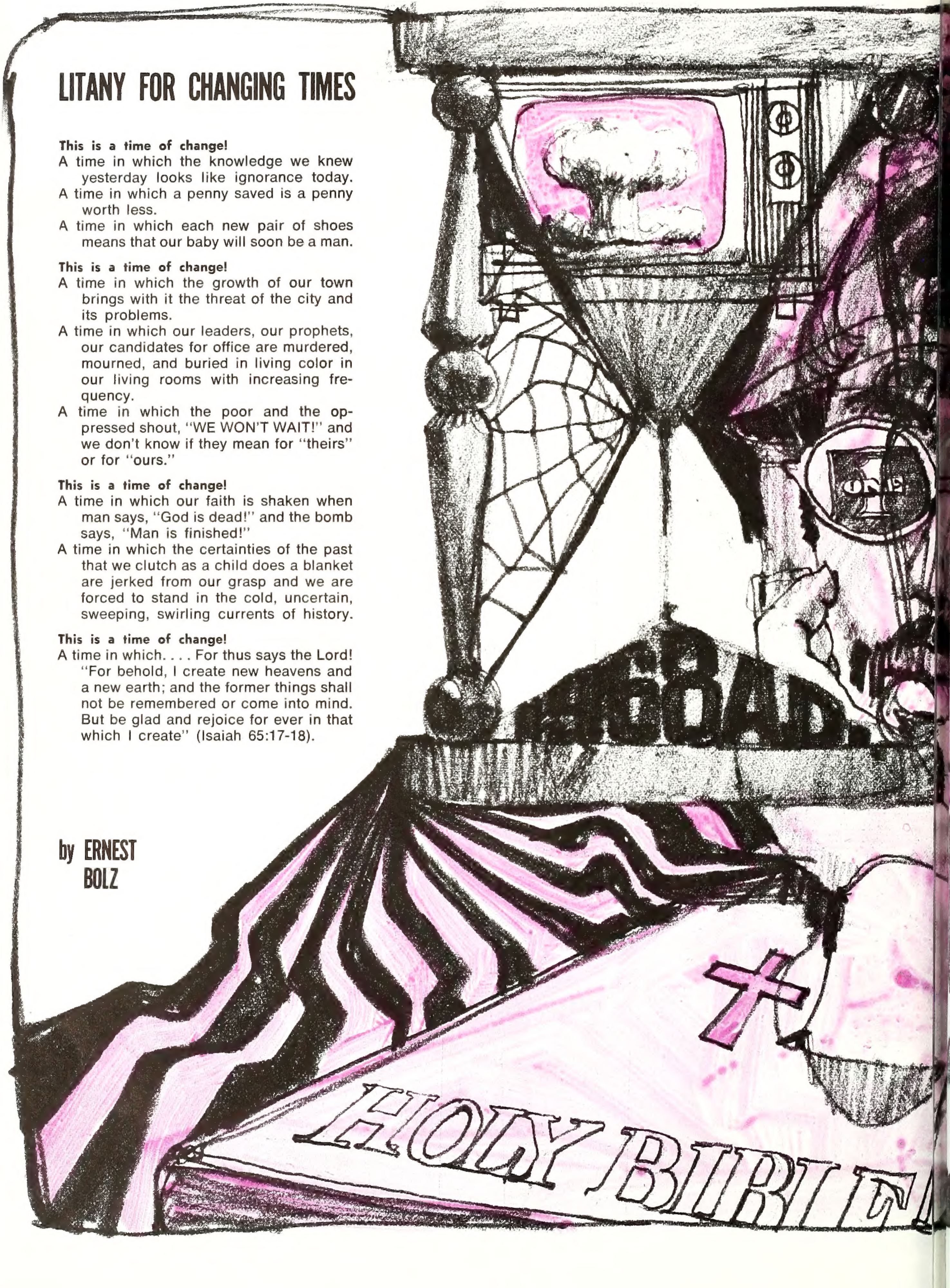
This is a time of change!
A time in which the knowledge we knew yesterday looks like ignorance today.
A time in which a penny saved is a penny worth less.
A time in which each new pair of shoes means that our baby will soon be a man.

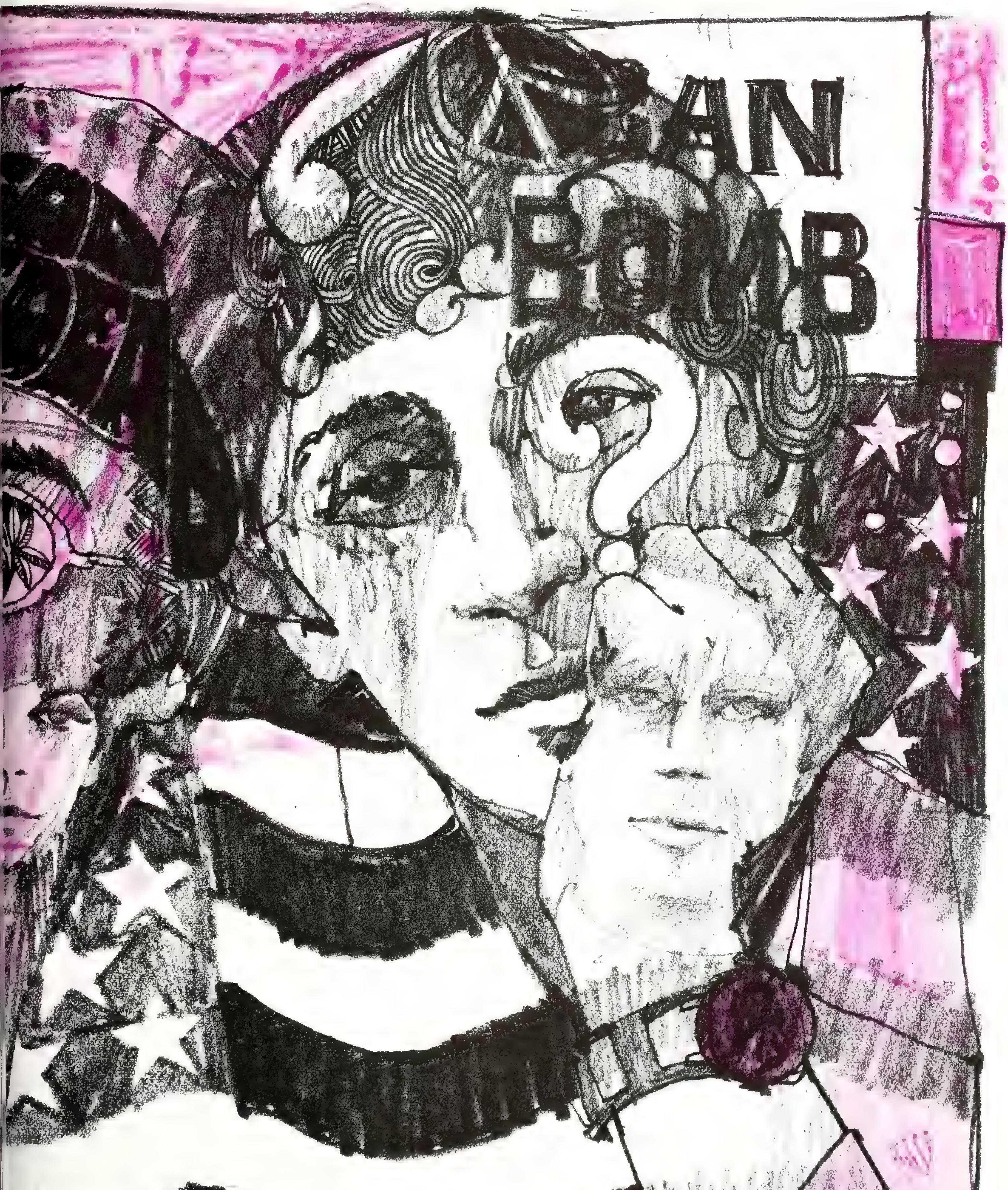
This is a time of change!
A time in which the growth of our town brings with it the threat of the city and its problems.
A time in which our leaders, our prophets, our candidates for office are murdered, mourned, and buried in living color in our living rooms with increasing frequency.
A time in which the poor and the oppressed shout, "WE WON'T WAIT!" and we don't know if they mean for "theirs" or for "ours."

This is a time of change!
A time in which our faith is shaken when man says, "God is dead!" and the bomb says, "Man is finished!"
A time in which the certainties of the past that we clutch as a child does a blanket are jerked from our grasp and we are forced to stand in the cold, uncertain, sweeping, swirling currents of history.

This is a time of change!
A time in which. . . . For thus says the Lord! "For behold, I create new heavens and a new earth; and the former things shall not be remembered or come into mind. But be glad and rejoice for ever in that which I create" (Isaiah 65:17-18).

by ERNEST BOLZ




AN
BOMB

What Will You Do With Sunday Morning?

On Sunday morning, Christians meet together to celebrate events in their history which have made them into a faith community. "Do this in remembrance" is a command to celebrate memorable events which were not only experienced in the past history of the faith community but have also become active reality in the lives of believers today.

Memorable events have the continuous flow from generation to generation of a "once-upon-a-time" story. Such a story has an endlessness about it, as if the end of the story grasps the beginning to form a circle of telling, again and again. Such a story places events not only "in those days" or "in the fullness of time" but also sets our own days flowing out to meet parallel events.

So Christians celebrate events which, once mere pinpricks in history, have become high points from which man became aware and keeps on being aware. In such moments of sharp awareness, man made giant leaps forward. Because these giant leaps seem to have a pattern – that is, there are underlying principles and concepts common to them – Christians give symbols and figurations to these patterns in the rituals which the faith community keeps alive. Eventful events kept alive in poetry and music keep alive expectations for eventful living today. So the eternal present is celebrated on Sunday morning.

Of course no one can program steps by which historical events become actively alive in individuals or in community. No one can force the process by which the struggles and victories of the human race are funneled into individual persons or communities with differences and timetables peculiar to each. No devious shuttle can weave the woof of circumstances against the warp of a man's will Mystics offer assurances and disciplines. Desperate conditions speed the process.

Undying hope helps, too. And the faith community testifies that putting oneself in certain places and attitudes helps greatly. Here the record is impressive: There is no such thing as a "bolt out of the blue"; always revelation – the great Event – is consummated in a green seedbed cultivated by community for the precise purpose of producing fruits for the good of community.

However, moments of awareness move into a man beyond his guessing or contriving. Perceptive people have repeatedly witnessed to the fact that joy surprises one at any corner and lightning strikes in unlikely places. So on Sunday morning, the faith community celebrates the presence of mystery in history even as she dramatizes eventful events and promises parallel experiences for the present and future.

Celebration, or worship, is a symbolic way of speaking unspeakable truths. In the drama of the Seder ceremony, a Jewish family is saying symbolically, "This night is unlike all other nights because on this night an event happened n Egypt by which Hebrews were brought to God out of slavery and were moved by faith into the promised land. We continue to enact this event because the motif of exodus is everywhere in human experience. Someone, especially a child, might see for the first time onight that exodus – the struggle out of bondage into a better state – is the motif of adolescence moving into maturity. An elder disillusioned for the hundredth time might see that he is bitter and wasted because he has not yet crossed over. In this ceremony, which remembers men of faith who were once lifted from one condition to a better one, we keep alive the memory that God has something better in store for every man of faith. Exodus is a principle which is basic to rich human experience."

In addition, the power of the exodus motif is strengthened by corporate participation, especially for the young who size up the importance of a ritual not only by a count of noses of adults but by poundage of maturity and prestige they hold. In dramatic ritual, children fill up with emotion, brimful like the dishes on the table. A home which has no rituals makes no provision for the most effective device for teaching values, proved and transmitted in events in family history.

Christians remember the Last Supper as the event which dramatized in a new way in the first century that the cosmic becomes incarnate for the benefit of man; that what was abstract has been actualized; that incarnation exacts sacrifice. The ritual holds promise for any man for whom a life free of alcoholism, prejudice, or fantasy is only an idea. Though the promise is not an easy one, the ritual affirms that an image can be translated into reality, that the old can be redeemed into a new creation. A church without redemptive ritual becomes a worship center for anything.

The hangup of today's worshiper is twofold. First, he wants above all to be honest about his own experiences. He is existential man, anxious because he thinks no human experience, especially his own, has ever been duplicated before. He is lean and lonely, a bundle of experiences combining to make him unique and holding the key to the riddle of himself with the combination locked up within assorted pieces which only he can organize and solve. He feels it is hypocritical to mouth experiences which are not under his own skin. To join corporate rituals which speak to experiences he has not known firsthand is to join "vain repetitions" and "to be seen and heard of men."

Furthermore, he sees well-heeled men kneeling to receive blessings which they have inherited, having been born well, while others wait outside the temple gates having been born into slavery with no breakthrough, no exodus from deadening hell on earth, no rebirth into fullness of life. Exodus, incarnation, and resurrection seem to be themes of mockery when those who have been given much rejoice much while those outside the pale of gifts, confessed as the birthright of every man, weep and agonize.

Second, today's worshiper believes that if he has not experienced in his own life the great events which are ritualized, and he has not seen them operative in redemptive ways for the poor around him, how can he know they are for real? He believes he would be happy to join

Man cannot do without worship and without comradeship in worship. He will choose that which speaks to what he wants to have actualized as the highest fulfillment as a child of God • by Inez Long the ritual, just to keep truth alive, but how can he be sure that what is celebrated is truly true?

Suppose, he conjectures – taking a clue from church history – this generation must look outside the temple gates for a new bringer of good news who may be walking the byways, as Christ once did? Perhaps, he says, somewhere, in 1969, someone is saying in a strange way and a strange tongue which only a few have ears to hear, "It has been said of old time . . . but I say unto you . . ."

This definite expectation, however indefinite its shape, is stated by Robert Lowell in his poem, "Waking Early Sunday Morning." He uses the phrase, "Anywhere, but somewhere else." The paraphrase might read, "Anywhere but here." Can this complaint, almost a plea, so typical of easily uprooted Americans, be celebrated in church on Sunday morning? Can this plea for exodus from home, church, and birthright community be ritualized into the worshiping community on Sunday morning?

This question, with its incitement for mass exodus, haunts the church. And the home also. Can any place but home base be a meaningful homeland for an empty soul? Just any place? Can any thing but the present thing provide meaningful worship to renew the failing spirit? Just anything?

There are many things around us celebrating today the happenings in our social revolution. They have ritualistic earmarks about them. The chant of the social militants in jail: "Christianity is false when it insists that evil should be overcome by good. It takes evil to overcome evil." The prayers of absolute pacifists, also in jail, "Christianity must be practiced absolutely. Give me the courage to testify to nonresistance and to do penance for my nation." The prophetic oratory of a hippie drop-out, "You can't fight something irrelevant; you drop out and move into something that is." The invitation of the chauvinist, "Join the men who are fighting for what made this country great."

In the celebration of anything, just so it is something else, young people have followed and lost many broken heroes: Leary tuning into the promised land of LSD that turned into addiction; Greenwich Village tuning into a child's land of simplicities that turned into a complex maze for the undisciplined; a yearning for charismatic leaders that tuned into the two Kennedys only to have them turned into victims of magnicide; Martin Luther King's acts of civil disobedience tuned into justice that turned into reactionary violence and backlash.

Meanwhile, the church is trying to say, "Come unto me, all ye . . ." and at the same time, "Come, ye blessed. . . . ." The exclusive and the inclusive are trying to speak, with both compassion and morality, and the double-tongued speech can be heard in church if one has ears to hear. The church welcomes without fear every person doing "his thing." But the church has a healthy fear about any person, bringing anything, just so it's something else than what has always been, into the worship center.

So, to the young, the church seems helpless to incorporate into its ritual what seems to be living out now the themes of exodus, incarnation, and resurrection. The church seems to be echoing ditties of past creeds unresponsive to current needs and deeds. When the church says, "We will innovate but we will not incorporate – not yet," the young worshipers say, "Change comes too fast for us to wait. We'll join a group that is ritualizing what is happening today."

And they do. They try the rituals of the newly rich: the barbecue pit with its free flowing spirits, the clean plastic fetishes, the easy bids for unrepressed relationships. They hallow the most respected community in American society: the college campus with its interplay of wits, its jargon that teaches by example that obscenity has clarity and fervor, its name-dropping to fortify dogmatic assumptions, its degrees as signs of ordination in the mind cult. They become modern prototypes of the guilt-ridden do-gooder with ghetto walks after midnight into the black community, commiserations at the bar with subjects of human pity, and open talk about privacies as an act of laying one's very humanity alongside another's. These rituals have the methods, though not the substance, of the faith community.

Meanwhile, the church is both eager and uneasy. She is eager to speak to every human being where he is because she is under orders to be set in the very humanity of very human business. But she is uneasy that in a day of rationalism, affluence, and quick revolution her sense of faith, discipline, and steady reformation seems irrelevant. She is eager for new forms because she is under orders to keep remembrance lively, but she is uneasy that changing forms might corrupt the substance. So the church is under self-examination to detect what rituals, new or old, might dim the substance. In this self-examination, she puts herself under instruction from her own teaching: that tragic flaw is perennially present in all that is touched by human hands.

The basic question for each person is, "What will I do with the ancient truth that one day in seven is to be hallowed? What will I put into ritual?" Man cannot do without worship and comradeship in worship. He will choose that which speaks to what he wants to have actualized as the highest fulfillment of himself as a child of God. And that which speaks of himself in a community meant to be the Kingdom of God on earth. ☐

speak up

I Married a Catholic

Twenty-five years ago, two weeks before my nineteenth birthday, I married a Roman Catholic.

I was raised in the Church of the Brethren, in which my father was a deacon, and whenever the church doors opened, I was there — not out of necessity or because I was made to go, but because I wanted to be there. Going to church was a joy to me.

Thus, my parents' shock when I revealed my plans is understandable, though they had met the young man and had learned to like him very much. But for me, a Brethren, to marry not just out of my denomination, but out of my faith entirely, was almost more than my mother could stand. But decisions were never made for my brother or for me. We were never told, "You can't do this" or "You can't go there," but rather, "If it were I, I wouldn't do this or go there." All of us knew full well that we wouldn't go if our parents thought it wasn't right.

When I asked if I could marry this wonderful young man, they as always pointed out the pros and cons of the situation but let me know that the final decision was mine and that they would respect it, with one exception. He would have to agree to a wedding in my church.

Being eighteen years old and in love has its advantages, for it took me only minutes to decide that this was the man with whom I wanted to spend the rest of my life. (My husband often prods me by asking, "What took so long?")

How did I approach a Roman Catholic, raised so strictly by his parents, a family of German Catholics who thought all Protestants were going to hell and made no bones about telling me so, to tell him had my parents' consent if we married n my church? Again, being eighteen and n love, one has much more than average courage. But all my worries were for naught, for he agreed to be married by our pastor and have a church wedding.

Then began the long road of adjustment. How does a young girl, raised strictly in the Church of the Brethren, learn to swim through a sea of Catholicism with no life raft except her faith in God? When we visited my husband's parents, we were told we could not sleep together, for, according to them, we were not married. How could I win these people over to at least see my side of the coin?

I was determined, first of all, to make them like me as a person, to let my light shine. It is far harder to reprimand a person you like and respect than someone you don't particularly care for.

I started with the two youngest girls — there were six of them — thinking that if I could break the ice with them, at least I'd have a path in. But this took time. After many disappointments and much heartache, I felt I had succeeded. But then came the next hurdle: The family kept insisting that we be married by a priest. My mother, bless her heart, thought it was fair and just for me to be married in my husband's faith, since he had been willing to be married in mine. My father agreed.

A chaplain in my husband's branch of the armed services could perform this Catholic marriage without the non-Catholic's taking instructions. But I was required to sign a paper stating that if we had children, they would be raised as Roman Catholics. This I could not do, for I had promised my spouse that I would not ask him to change his faith, for I would never change mine. In order to keep peace, I signed the paper, informing the chaplain that I was signing a falsehood, and we were married once again. This satisfied my husband's family for awhile.

The next step — and if there are any girls in my reading audience contemplating marriage out of their faith, this would be my advice — was to learn all I could about the Catholic and the Catholic faith. In all wars there must be weapons, and gradually this became all-out war.

We were delighted when we discovered we were going to have a child. But now the family wanted this child to be christened a Catholic. I had moved home with my family at this time, and this was the first inkling I had that my husband had ever thought of changing his faith. On the morning of the day he was to go overseas with the army he asked my parents to see that his child was not christened a Catholic.

By this time the church had become thoroughly disgusted with him, and when our first child was born and was not baptized a Catholic, my husband was excommunicated. He was left swimming without any life raft, no church at all — only his sincere belief in God.

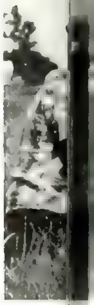
When the war was over and he returned wounded but well, he didn't go to church at all. This disturbed me, for he had been taught to go to confession, communion, and always to mass on Sunday.

When our son was born I took both children to church school and church. We had no nurseries then. My husband stood by and watched me struggle, feeling left out each time, I'm sure.

I said to him, "I entreat you to go to church for your mother's sake, if not for your own." For by now, I had learned to love my mother-in-law and my father-in-law and my six new sisters. But his answer was, "I'll go to church if I can go with you." I informed him that he was perfectly welcome to come to my church if he was sure this was what he wanted.

He attended regularly for two to three years, and when he was twenty-eight years old, he was baptized into the Protestant faith by trine immersion.
I married a Catholic. And I'm glad.

— Catherine Wittler



Carl Stephens' Experiment in Mission

by Walter Bowman

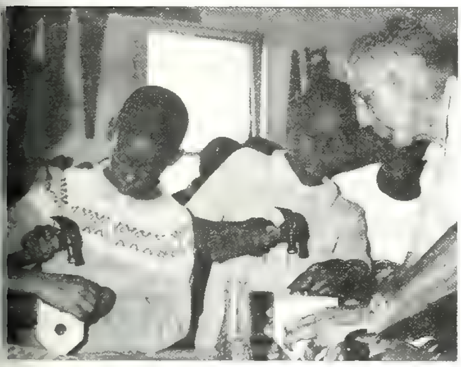
The story of how one man acted upon his conviction that the church must discover the mission God has for it to carry out in its local community

"The basic question," said the man with conviction, "is whether we will have the church in its present form or whether it will be built around its mission response. Experimental mission is the response of the believing community to human needs in whatever form. It ought to be free to experiment, to move in whatever direction is necessary, tackle whatever job needs to be done."

As he sat in my office, the black rims of his glasses covered with paint specks fresh from the job he had interrupted to come to discuss experimental mission, I couldn't help musing about how out of place he seemed. His white overalls fit much better with the paintbrush and drop cloth of his business enterprise. If not that, at least he looked much more at home surrounded by eager young boys, black and write, each clamoring for help on his current woodworking project. Or just as much at home in the middle of a four-acre garden patch, directing the work of three dozen inexperienced hoes. For Carl Stephens I had learned to know as a man of action.

But this reaction was only a passing thought. I knew how much at home he was in the world of books and the realm of ideas. This was not the first time he had sat in this chair, exploring the implications of the church as mission. Both our minister of education and I had long since ceased to be surprised at Carl's acquaintance with Bonhoeffer or Tillich or Niebuhr as we had tried to help the concept of experimental mission become a practical reality, expressing the concern of the church. So it was not surprising now to hear Carl reclarifying and restating the concepts underlying our program which has now been operating on Saturdays for more than a year.

For Carl, both words which he uses to name this concept are equally important. If the church is to be the church, it must be a group involving itself in discovering the mission God has for the world in its particular community. Needs must be identified and singled out and ways must be discovered of moving to minister in the spirit of Christ to meet those needs. But at the same time the efforts to be in mission must carry with them a continuing experimental approach. We start by



admitting that we do not know how to meet these needs. We must *do*, in order to know how to do and what to do, and the church must continually resist its tendency to institutionalize the attempts which it begins. It must be ever ready to move in whatever new direction the activity already begun may indicate. And so the church's approach to mission must be flexible, willing not only to admit failure when an idea has in actuality not worked but ready also to capitalize on and to expand those aspects of mission which do actually meet the needs.

Experimental mission for us at First church in Wichita, Kansas, meant an involvement with about thirty-five boys in a program of work orientation, skill training, and recreation. The boys are mostly black, mostly from families with no father, mostly underprivileged, mostly ages eleven and twelve. Our bus picked them up on Saturday morning and delivered them to the center owned by the church – a building originally built by a Brethren work camp in 1944 and now converted into a woodworking shop. Half of them spilled into the shop to work till noon, while the half who in the afternoon would have their turn at shop went to the garden to exercise their hoes against the continual invasion of weeds which threatened to rob them of the beans, potatoes, tomatoes, sweet potatoes, corn, and turnips, later taken home to their families or contributed to emergency neighborhood needs through CAP. After lunch, served by ladies from the church, tasks were resumed until recreation time – basketball or softball, depending on the season.

Experimental mission has meant that, but it has meant a great deal more than that. "Mission by itself means to the average person little more than just the word *mission,*" Carl admits. "However, it ought to involve us in a total response to any mission and all mission." Practically speaking, it has meant facing the fact of refusing many times the number of boys now being served. It has meant telling the Community Action Centers (neighborhood offices of the OEO) that we're not up to the size of the job we've projected. It has meant recognizing painfully that traditional church structures are so demanding of budget money that mission gets a bitesize allotment. It has meant facing weekly the demands of enlisting from the congregation people willing to be involved. It has meant living continually with an idea that is bigger than we are and wondering whether with our limited commitment we are really giving these boys a significant male image or sense of responsibility. It has meant resisting experimentation, chafing at being stirred up, wondering whether "to worship rightly is to love each other."

But I could not help wondering about how this concept came to find expression in this particular man. This concern about a church built around its various mission responses sounds more like some contemporary theologian than a man raised in a blacksmith shop and graduated only from high school. It sounds more like the musings of a scholar than a man pushed by the depression from attempts in the grocery business to a development of his mechanical and trade skills to support his eleven children.

Actually, I discovered that the concept has various beginnings. Carl's personal concern about finding a way to stop national conflict and mass destruction had something to do with it, nearly thirty years ago. An acquaintance with Christians whose convictions moved them to service and the alleviation of human need provided some cultivation of the concept as a Brethren work camp moved into his neighborhood in 1943. Brethren service and the Heifer Project made their impact. A thorough study of the Roman Catholic Church and participating in it for several years failed to satisfy the budding concerns about servant expressions of the church. The disillusionment of being involved in the devisiveness of Protestant groups more concerned about maintaining their image than about involving themselves in mission deepened the growing conviction. Being actually involved in a local congregation which was split asunder by doctrinal arguments and battles over buildings brought about an even further and even deeper concern about how the church actually expresses the spirit of Christ in the world.

It also happened that Carl was uniquely qualified to work at expressions of mission dealing with poverty because of his own firsthand acquaintance with poverty. In the depression years Carl and his wife, Martha, reared their children in the two-room house beside which the Brethren work campers eventually pitched their vacation Bible school tent. Knowing poverty from the inside out contributed to his understanding of the deep dynamics involved when a person is caught in the poverty cycle and built into him a sensitivity to the evergrowing needs of the world around him. That beans and potatoes could be stretched to give food to that many growing children is eloquent testimony to the contribution which his wife, Martha, makes to their shared concerns. Probably not at all strangely, one gets the feeling that this must have been something of the strength of the original community of faith which God used so uniquely – not many rich, not many mighty, not many of noble birth.

The painting contractor sitting opposite me squirmed uncomfortably at the idea of being "written up." Modestly, he resisted the idea of even passing recognition. But when confronted with the thought of what other sons of blacksmiths or farmers or shopworkers might do to make the church the church in other communities, experimenting with other expressions of mission, his resistance faded. And so you have this story. □

WHAT RETIREMENT MEANS TO ME

by Mary Volland

What does retirement mean to me? I worked for thirty years in a sewing factory, and the last ten years I dreamed of what I would do when I didn't need to be awakened by an alarm clock and then rush to punch the time clock on time. I knew that this could not be a time when I would just sit and hold my hands, so I took a good look at them — and you may have done the same thing. No other part of my body is as vital as my hands — every finger on them is important to the others. For example, without my thumb I would be greatly handicapped. If I lost all three fingers and kept my first finger and my thumb, I still could do fairly well. I want to keep my fingers limber. These hands were given to me to use by my creator for good to my fellowmen — not just for myself.

It is not so important that the hands of us senior citizens are callused by hard labor although there is something noble in such hands. No matter how callused our hands become or how weakened our physical powers become — there is always a part we can do.

We can help by just being cheerful in our meetings, warm and gracious in our manners. Keep up interest and smile. Did you know that it takes only fourteen muscles to smile and seventy-two to frown? Let us not overwork the wrong muscles. We should be ready and willing to help others by doing for them those things that they are unable to do for themselves.

As we pass sixty-five, all of us have pains and aches and could just sit and let them grow worse. I don't want to accept the boredom of life. That is not living. That is wasting the most precious thing we have — time — and that's the stuff life is made of. I want to be submerged into something that is not mine, so I can forget all my aches and pains. I want to reach out and belong in heart and soul to something. I want to enjoy the present and not worry about the future. The future is ours because it was in part made by us. I want to extract every bit of sweetness and flavor the present offers me.

I want to have faith in my fellowmen and in our country, because this we have built for ourselves through the years. Today is ours. I don't want to worry about tomorrow.

Yes, there is much fun in store for us seniors if we lend ourselves. At our age we need to be loved and to love. We need to belong. We must have a strong sense of loyalty to our families and to our friends because if we retire from work and life, it will retire from us. We must not just sit around and complain, but get out and live. Empty our memory chest of our disappointments and assess our assets. As someone has written, "Dig a hole in your garden of thought and into it put all your disillusions, disappointments, regrets, worries, troubles, doubts, and fears, and forget them. Cover them well with the earth of fruitfulness; water it from the well of content. Sow on the top again the seeds of hope, courage, strength, patience, and love. There, when the time of gathering come, may your harvest be a rich and plentiful one."

How can I stay young, when I shall soon celebrate my seventieth birthday? I read recently that to stay young is to keep a love for the beauty of the world — not counting the years but your friends; keeping an open mind to new theories, fresh opinions, changing impressions; being willing to use your hands to create new things.

I want to learn new things. I want to keep alive my sense of curiosity, of wonder, and of concern. For learning is a form of living.

I believe the opportunity to live a dignified, productive, and satisfying life is within the reach of us all; but like everything else that is worth having in life, it comes only as I pursue it. I must have a goal and convert it into action. I want to look good for my husband and children, but I also know that real beauty comes from within. We all know persons who have that look of serenity on their faces because they have kept love alive in their hearts for each other. These folk have developed an inner beauty that can do much to soften wrinkles and sagging chins. We must keep this inner light alive among our senior citizens by helping and encouraging each other. ☐

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news

For delegate action

DELEGATES to the Louisville Annual Conference June 25-29 will have a series of items on their agenda resulting from recent developments in the Brotherhood program.

In November, the General Board recommended for approval by Annual Conference a study-policy paper on civil disobedience, a change in the vote required for the calling of a pastor, a new set of Five-Year Goals for Brotherhood Fund support, and an amendment regarding the composition of the General Board. Functioning as the Pension Board, the General Board members also processed an amendment regarding Pension Plan benefits. And still another recommendation was advanced by a board-related committee proposing the updating of the salary scale for pastors.

Civil disobedience: The study-policy paper on "Obedience to God and Civil Disobedience" treats the biblical and historical background of civil disobedience and points up its relevance to the present day "as a last resort after all legal means to correct injustice have failed." The paper stresses that while Christians should view the state as an instrument for serving God and should help mold it as such, when conflict arises the Christian's supreme loyalty, his beginning point and plumb line for decision making is obedience to God rather than to the state.

Commended to congregations for study prior to Annual Conference, the statement will be published in full in a forthcoming MESSENGER.

Congregational vote: Another recommendation to Annual Conference proposes that pastors may be called or their term of service extended by a two-thirds vote of the congregational business meeting. A three-fourths majority vote now is required. Under the present policy a fairly small majority — 26 percent — can determine whether a pastor is called or continued. Many major institutions, proponents of the change point out, regard a simple majority — 51 percent — as a sufficient expression of support.

Five-Year Goals: In gearing up for Self Allocation in 1970-75, a new set of Five-Year Goals is recommended for use by congregations as guidelines for Brotherhood Fund giving.

Included in the New Brotherhood Fund goals are a per member average of $18 a year; for churches already attaining the $18 per member goal, a five percent a year increase beyond their current level; and for churches unable to tackle the larger goals, a minimum goal of $10 per member a year.

Board composition: To clarify what is to happen in board representation when a member of the General Board moves, an amendment is proposed to the restructuring plan adopted by Annual Conference in 1968.

The amendment provides that when a board member moves to an area where there already are three members of the board from his new district or one from his new congregation, he shall not be replaced on the board until his term expires.

Pension Amendment: The amendment to the Pension Plan needing approval of Annual Conference extends the same survivor benefits to a man whose wife is a member of the plan as presently is offered to a woman whose husband is enrolled.

The Pension Board, acting on the findings of its consultant actuaries, increased benefits five percent to all retirees on the roster as of Aug. 31. The hike is retroactive to Sept. 1.

Salary scale: As called for in an earlier Annual Conference action, a committee of laymen has reviewed the Pastoral Salary Scale and is recommending several changes. In the salary schedule itself, increases of from $1,400 to $2,900 are proposed.

The committee's revisions also suggest that the new table be adjusted annually to reflect the cost-of-living index, that the vacation time granted beginning pastors by a previous action be reduced, that in figuring a minister's total compensation an amount of 25 percent of basic salary be added to cover the value of the parsonage, and that reimbursement for travel be increased.

These six recommendations will take their place as new business items on the docket for the Louisville conference, a docket which at this juncture appears to be the lightest in several years.

Facing the '70s: In addition to handling the above series of recommendations, delegates will have a unique involvement in another area of General Board program, the review and shaping of goals and program plans for the '70s.

This step, to be carried out in a major session planned jointly by the General Board and the Annual Conference Central Committee, comes as a follow-up to work initiated by the Goals and Program Committee. Over the past 18 months a number of "think teams" across the Brotherhood have shared in the process of looking at needs and objectives for mission in the decade ahead.

Special events: 1969

HEADLINE EVENTS in the Church of the Brethren in 1969 will include a national consultation on issues related to conscience and conscription, the denomination's Third Theological Conference, a peace seminar with the Russian Orthodox Church, and a consultation on "The High School World."

Still tentative, the national consultation of Brethren to examine matters of conscience, the draft, and conscription is projected for sometime this spring at New Windsor, Md. Among issues to be treated will be consideration of the various stands taken on the draft because of conscience (military service, civilian service, noncooperation, emigration, civil disobedience), the degree of compromise at stake in the church's functioning as a civilian work agency, draft counseling, selective objection, repeal of Selective

Service laws, and possibilities for a resisters' service corps.

A second special event is the July 14-18 Theological Conference to be held at Bethany Theological Seminary, Oak Brook, Ill., under auspices of the General Board. Some 60 persons will be involved, representing, as have the preceding two conferences, a cross-section of the Brotherhood.

The peace seminar planned by the Church of the Brethren and the Russian Orthodox Church for July 22-31 is the outgrowth of previous exchanges between the two groups. The seminar will take place at a Roman Catholic retreat center in Switzerland and involve 20 persons – churchmen and college and seminary students – from the two sponsoring bodies. A second encounter is slated a year later in the Soviet Union.

A consultation on "Youth in the High School World" is planned Aug. 7-10 at New Windsor, Md. As one of a series of issue-centered experiences projected by the Youth Ministry staff in lieu of a National Youth Conference, the consultation will examine youth culture, changing attitudes on the role of education, and potential ministries of the church in these areas. From 80 to 100 students, teachers, and administrators will attend.

Five staff aides named

Restructuring of the Brotherhood staff continues, with decisions rendered at the November meeting of the General Board regarding the selection of administrative assistants in five major offices.

Gwendolyn Bobb, since 1959 administrative assistant of the Ministry and Home Mission Commission, will serve in the same capacity under the General Services Commission. Miss Bobb came to the General Offices from St. Paul, Minn.

Ruby H. Linkous, since 1965 administrative assistant in the Christian Education Commission, will serve in the same capacity under the Parish Ministries Commission. A native of Weyers Cave, Va., Mrs. Linkous came to the General Offices from district administrative posts. Her husband, Oliver J. Linkous, is an accountant.

Jean V. Wissman, since 1963 administrative assistant of the Foreign Mission Commission, will serve in the same capacity under the World Ministries Commission. A native Chicagoan and a Methodist, Mrs. Wissman is the only non-Brethren on the staff of the General Board. She and her husband, Herbert A Wissman, a district sales manager, have two daughters.

Helen I. Smith, since 1952 administrative assistant in the Finance Commission, will serve as administrative assistant to the treasurer. Miss Smith was reared in China, where her parents were missionaries.

All four of the above appointments are effective Jan. 1.

Hazel M. Peters, administrative assistant in the Brethren Service Commission since 1953, will become the administrative assistant to the general secretary beginning March 1. Miss Peters is from Roanoke, Va., and is a former Brethren Service worker in Europe.

Announced previously by the board were the appointments of general secretary, three associate general secretaries to head commissions, and treasurerer.

Further staffing will continue throughout 1969 as the board proceeds to implement the restructuring plan approved last June by Annual Conference.

Updating recruitment

Brethren interested in church-related service overseas will have opportunity to consider not only assignments offered by their own denomination, but by at least seven other denominations or agencies as well.

Similarly, members of other bodies may consider service under the Church of the Brethren through a new joint recruitment effort now being inaugurated.

Called the Overseas Personnel Recruitment Office (OPRO), the new venture is based on several needs experienced in common by the churches. One is to find an adequate number of qualified persons for overseas posts. A second is to utilize such contemporary approaches in recruiting as data processing, interpretation and public relations, and association with professional agencies. And a third is to recognize the specialized nature of some of the assignments performed overseas by the churches.

Affiliates: The eight Protestant bodies or agencies aligned with OPRO from the outset are the Church of the Brethren, the Protestant Episcopal Church, the United Methodist Church, the Reformed Church in America, the United Church of Christ, the United Presbyterian Church, the Division of Overseas Ministries of the National Council of Churches, and the United Board for Higher Education in Asia. Other groups may participate in the plan at a later date.

Myler Walburn, former teacher of theology in Indonesia and more recently personnel secretary for the United Church of Christ, has been named director of the new program.

The Church of the Brethren was related to the formation of OPRO primarily through the Foreign Mission Commission, but in concert with the Brethren Service Commission. The General Board's Executive Committee approved Brethren entry into the program last September.

Joel K. Thompson, head of the World Ministries Commission under the General Board's new structure, described OPRO as offering "an expansion of program opportunities" to Brethren and to members of other participating bodies. At the same time, he said recruitment of Brethren would be broadened well beyond the church's colleges and seminary and two state universities – Ohio State and Purdue – where efforts up to this time have been largely centered.

Tasks: One of the early hopes of the new office is to develop research programs designed to bring about more effective practices in personnel recruitment. Involved will be up-to-date testing and selection procedures. Other prime tasks of the office will be to provide information through seminars, advertising, literature, and college and seminary visits as to the nature of overseas mission today and openings for service. The office also will work with potential candidates who require more preparation before they are appointed.

Status: The missionary force of workers from the United States and Canada is at an all-time high and still growing, according to figures released at the triennial meeting of the National Council of Churches Division of Overseas Ministries. The number of mission workers from the two countries on location overseas in 1968 totaled 33,270 persons. Income for overseas programs of all U.S.-based churches increased between 1960 and 1968 from $170 million to $299 million.

Still with the growth in numbers and support, the enterprise has left unresolved many questions as to the effectiveness of the missionary in a foreign country, the NCC's David M. Stowe told the Overseas Ministries assembly. In part the joint recruitment office will seek to research some of these basic questions, among them the type of persons who might work most helpfully in missionary assignments.

The Church of the Brethren will name two persons to the board of directors and representatives to key committees of the new organization.

Fellowship of the free

God's purpose in all his dealings with his people is to help them to live in true freedom.

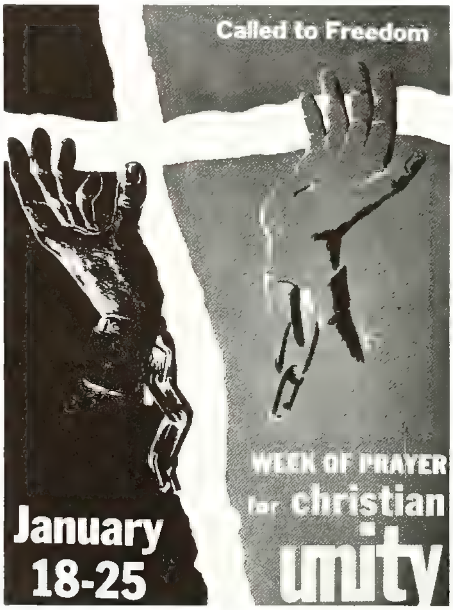
This is the premise around which ecumenical observances will be held in local communities during the Week of Prayer for Christian Unity, Jan. 18 through 25.

Based on a text from Galatians 5:13, the theme, "Called to Freedom," reflects a biblical perspective that extends from the exodus of the Jews from Egypt to fellowship with Christ in the New Testament.

Denial: Among the theme materials is a background leaflet which asserts that churches throughout their history have denied the freedom God wills for his people through the misuse of services, doctrines, or systems of behavior so as to reject those who differ; through the narrowing of outlook so as to become closed to fellow Christians of other traditions and closed to God's action in the world; and through a one-sidedness either of proclaiming only a gospel for society or a gospel of individualistic conversion.

Christ has set us free and at the same time called into partnership with him all those whom he is making free, the interpretive statement notes. It concludes that the fellowship of the free will define the scope of its service not at the boundaries of the churches but at the boundaries of mankind.

Sponsored in the United States by the National Council of Churches Department of Faith and Order and recommended by the Roman Catholic Bishops' Committee for Ecumenical and Interreligious Affairs, the Week of Prayer today has changed significantly from its origin in 1908.


Called to Freedom
WEEK OF PRAYER for christian unity
January 18-25

Deletion: Then the Chair of Unity Octave was begun in the Roman Catholic Church to pray for the "return" of all separated Christians to the Holy See. By 1964, the Chair of Unity Octave revised its prayer intentions, omitting all reference to "return" to the Holy See. In the Protestant world, the Faith and Order movement began the observance in commemoration of Pentecost.

Today Protestants, Orthodox and Catholics use the same prayer leaflets, alternately preparing the material.

God and evolution

A cease-fire has been achieved in one of the major battlefields of two longtime antagonists, religion and science.

The U.S. Supreme Court's November ruling that a state cannot forbid the teaching of evolution on religious grounds underlined the fact that the once-spectacular dispute is, for most Americans, now a minor issue.

In a unanimous decision the Court said that when the state of Arkansas enforced a forty-year-old law that forbade the teaching of any theory that man evolved from other species of life, it was not being neutral with respect to religion. Rather, the opinion said the state ostensibly was showing favor toward fundamentalist points of view on the origin of man.

Justice Abe Fortas, writing the opinion, said Arkansas' "undoubted right to prescribe the curriculum for its public schools does not carry with it the right to prohibit, on pain of criminal penalty, the teaching of a scientific theory or doctrine where that prohibition is based upon reasons that violate the first Amendment."

Anachronism: The "monkey law," as it is sometimes called, is one of three such statutes remaining in the states, carryovers from religious zeal against the theories of Charles Darwin. Tennessee and Mississippi still have such laws, termed "anachronistic" by Justice John Harlan in a separate supporting opinion.

The theory of evolution, by its content as well as by its novelty in the history of human thought, is particularly disturbing to those who favor a static, unchanging view of reality. A disturbing aspect of evolutionary theory to such persons is the concept of enormous changes taking place in forms of life which have seemed highly stable. Another emotional blow to many is the idea that man may be related to lower forms of life.

Evolutionary theory confronts traditional religious belief most clearly in the area of biblical interpretation. Many interpreters have seen contradictions between the account of creation given in Genesis and the chronology of the development of life worked out by scientists. Yet others, with growing unanimity, have said that it is possible to interpret Genesis in a way compatible with the theory of evolution.

Ongoing: In fact, evolutionary theories are advocated by theologians as well as scientists. A man who was both, Jesuit scholar Pierre Teilhard de Chardin, presented a vision of mankind as still in a process of collective, evolutionary development toward a more Godlike condition. His view is thus not of the past but of the future in evolution.

Teilhard's view, like some details of standard evolutionary theory, cannot be verified to the satisfaction of all observers. Still, in examining such hypotheses, theologians tend to deepen their awareness of themselves, their world, and the Creator who made them.

Other tensions between religion and science presumably will remain as long as both retain their distinctive views of reality. But head-on collisions have become increasingly rare in the centuries since the Galileo case, and many churchmen and scientists seek a meeting of minds. Or they proceed at least with nonhostile attitudes on issues related to the mystery of life.

Susan Epperson, a biology teacher in Little Rock, initiated the suit in 1965, shortly after Governor Orval Faubas expressed opposition to a drive by educators to have the law repealed.

Survey

current happenings on the Brethren scene

Youth priorities: Ten young persons at the council meeting of the Bridgewater, Va., Church of the Brethren changed the vote on a budget allocation.

The Music and Worship Commission and Board of Administration had proposed an expenditure of $1,000 for robes for the youths' Chancel Choir. Three of the young people expressed their concern that the money should be spent instead for feeding the hungry, reducing the church debt, or filling some other urgent need rather than for "our personal display."

The council voted, without dissent, to ask the Finance Commission to reallocate the $1,000 to other uses "in keeping with the concerns expressed by the young people."

Aid to Vietnam: Funds are being collected by the Brethren Action Movement, headquartered at North Manchester, Ind., to aid Vietnamese war victims. Along with Young Friends, a parallel Quaker group, BAM representatives plan to take funds received from Brethren and Quaker donors across the Canadian border at Buffalo, N.Y., late in January. Through Canadian Quakers it is anticipated that the money can be channeled to provide aid to the needy in both North and South Vietnam.

In transition: CROP, the Community Hunger Appeal of Church World Service, has for more than a decade had one man as chairman of its governing committee. He is W. Harold Row of the Church of the Brethren.

Dr. Row presided over the committee's final session this fall. Beginning Jan. 1, an enlarged CROP committee is being formed, to serve as one of three major units within Church World Service.

Dr. Row recently was reelected chairman of the National Service Board for Religious Objectors, a post he has held for the past 15 years.

The Singing Brethren of Downsville

The Singing Brethren: The Men's Chorus of the Downsville Church of the Brethren in Maryland this fall released an album, "Rise Up, O Men of God." The seven-member chorus, which also is the church's choir, undertook the project in behalf of the church's building fund for new classrooms.

The group, pictured above, includes from the left, first row, Bernard Wampler, Charles Litten, and Ben Litten, and second row, William Litten, Rowland Litten, George Stambaugh, manager, and Jimmy Ross, director and pastor.

The album is comprised of hymns, anthems, spirituals, and gospels, sung mostly a cappella but some with guitar and bass accompaniment.

Self-Help venture: Farm laborers using their spare time to construct new homes is a going thing in Stanislaus County in California.

Joe Dell, Brethren layman at Modesto and director of the county's Self-Help Enterprises, recently arranged a public tour of 14 new homes built by families at Keyes, a projected new subdivision of 48 homes to be erected on 10 acres at Patterson, and an entire block of homes completed at Grayson.

The sponsoring agency headed by Mr. Dell is a federally funded nonprofit corporation originally begun by the American Friends Service Committee.

MR. NIXON AND THE PRES

In church circles, as in most other spheres these days, assessments already are being made of the next administration in Washington. Two of the questions are, What will be President Nixon's reactions to the influence of organized religion? And what is his own religious temperament?

In the former question, it is to be noted that churchmen's calls at the White House on matters of national and international import have been almost routine in the last eight years. Such activity was especially heavy early in the administrations of both John F. Kennedy and Lyndon B. Johnson.

Detachment: In the case of Mr. Nixon, however, he has had but little contact with religious agencies involved in the issues of the day. There is no record, for example, of his having been invited to be the speaker at any major or national Protestant or Catholic conference on the U.S. crisis since the day he left the vice-presidency on Jan. 20, 1961.

But in spite of this, observers believe that the trend of dialogue between churchmen and the President, begun by Gen. Dwight D. Eisenhower, will be continued.

In this decade, both Mr. Kennedy and Mr. Johnson seemed to receive far more calls from churchmen and church groups in the early days of their administration than later. For Mr. Kennedy, a Catholic, far more Protestant contingents were received than Catholic. For Mr. Johnson, engaged in sweeping social and civil reforms, many religious groups came to express concerns and support, with an exchange of views regarded as beneficial both ways.

But as clergymen began to become vocal against the war policies of Mr. Johnson in Vietnam, partially because of their concern for suffering humanity and partially because they questioned the morality of escalation and continued American fighting, the visits with the President tapered off.

Stance: What will be Mr. Nixon's relationship with the churches is not known. His own religious affiliation, the Society of Friends, operates one of the most vocal of the religiously affiliated legislative offices in Washington. Seemingly on several issues, among them Vietnam, armaments, and the nonproliferation treaty, Mr. Nixon and the Quaker position would be some distance apart.

Like his three successive predecessors, Mr. Nixon has a common religious influence in the friendship of evangelist Billy Graham. Mr. Graham had, and has, a first-name relationship with Eisenhower, Kennedy, Johnson, and now Nixon.

Mr. Nixon readily admitted that partially it was the "inspiration" instilled in him by Billy Graham that caused him to begin his successful quest of the presidency, a quest delayed by defeat at the hands of John Kennedy and the debacle which attended Mr. Nixon's bid for the governorship of California.

But even with President Johnson, for whom Mr. Graham preached the inauguration sermon, the frequency of the evangelist's visits to the White House lessened with time. Some observers felt that Mr. Graham balked at projecting the image of White House aide for Mr. Johnson in a quasireligious capacity, a type of White House chaplain.

Influences: When he was vice-president, Mr. Nixon and his family attended the Metropolitan Memorial Methodist Church in Washington. In his home town of Whittier, Calif., he attended local Friends meetings. The family also has attended services at Congregational churches at times.

In his youth Mr. Nixon was active in Christian Endeavor work, attending state and county conventions in California. He also played the organ in church. His mother wanted him to be a musician or a preacher.

In an interview with the London *Observer*, Mr. Nixon said of his family, "I do not have my parents' passivity, and I do not go along entirely with their philosophy; but the sight of their patience, courage, and determination not to break down, whatever the physical and emotional strain, has been one of the finest things I have ever known. It certainly held me together at times when I have been under pressure. And it always will."

Billy Graham, in a postelection interview on CBS radio, described Mr. Nixon's "deep religious past" and said he was certain it will have a great bearing on his presidential leadership. "As you know, Quakers are a little reticent to talk about their religious faith in public, and I believe that Mr. Nixon, as a Quaker, has inherited a little bit of this tendency. He never wanted to use, for example, religion politically. He was always afraid that people would interpret even going to church during a campaign as trying to use religion . . . to gain political strength."

Issues: As for any leader, the real test for Mr. Nixon will come not only in relationships but in stands taken on key issues.

It is expected that strong overtures will be made by church agencies and individual spokesmen in behalf of continuation of the social welfare programs initiated by the Kennedy and Johnson administrations.

Of human rights in the United States, Mr. Nixon has supported all civil rights legislation enacted since 1957. He has denounced racial discrimination, advocated tax incentives to industries in poverty areas, and called for greater private enterprise in rebuilding the cities.

He warned against Congress' giving in to the demands of the Poor People's Campaign in Washington last summer, although he said that the "genuine need for better income, better standards of

ENCY

A look at the next President from the vantage point of the church

President-elect Nixon after service in Manhattan Baptist Church. At left is Pastor Stephen F. Olford, at right, Billy Graham

living, and better medical care . . . call forth our compassion and a renewed commitment to social justice."

The President-elect has made plain that he supports aid for private and parochial schools — through the states, using federal funds, and under state administration.

He said in July 1968 that the U.S. government should act to save Biafrans from starvation in the Nigerian-Biafran civil war.

On still other issues of concern to religious leaders, Mr. Nixon has opposed U.S. recognition of mainland China, has called for the U.S. sale of jets to Israel, and has favored the establishment of a volunteer armed services after the Vietnam war ends.

While viewed in times past as hawkish on Vietnam, Mr. Nixon stood staunchly by President Johnson in the calling of the bombing halt in North Vietnam just prior to the election. Earlier in the campaign Mr. Nixon said the South Vietnamese government should take a more active role in the fighting. He also expressed opposition to a coalition government in Saigon.

Unity: Of the challenges ahead, the President-elect said the one objective of his administration will be to unify the nation, carrying out the request he saw on a sign displayed by an Ohio teen-ager at a rally: "Bring Us Together."

Faced by a Congress whose majority is of the opposition party, and by a public deeply perplexed over issues and directions, Mr. Nixon has pledged himself to a formidable but pressing task. — FROM RNS SOURCES

Surge of the military

OF ALL THE ISSUES facing the nation and its new administration in Washington, none is more crucial than the role of the military in policy making. And in this regard, there are signals that give cause for concern.

This was the position taken by Norman Cousins, editor of *Saturday Review*, as he and two other prominent public affairs analysts on a panel in Chicago assessed the implications of the national election. Mr. Cousins read his signals from two prime sources, the Johnson experience in Vietnam and the Nixon pronouncement on armaments.

Field policy: On Vietnam, so far as Hanoi's readiness to talk goes, Mr. Cousins said serious explorations for a settlement might well have begun two years ago — late in 1966 — had the U.S. military in Vietnam not countered the peace initiatives then taken by President Johnson. On two occasions, Mr. Cousins contended, Polish intermediaries had brought about agreements in which Ho Chi Minh expressed willingness to talk with U.S. representatives in Warsaw, only to have the agreements nullified by the U.S. extension of bombing to Hanoi.

One is led to conclude, Mr. Cousins said, that the bombing at that time and of that place was a field decision. Moreover, he suggested that perhaps Vietnam has been largely a series of field decisions which, in effect, have created foreign policy on the field.

The relevance of this episode to more recent peace efforts is the possibility that the U.S. military, much of it intent on resolving the Vietnam conflict by military means, may have given encouragement to the South Vietnamese government to oppose new attempts at negotiation.

When American foreign policy turns

from peace and responds more to military power than to human, social, economic, and other factors, survival itself is at stake, Mr. Cousins warned.

Campaign pledge: Though a change of administration is soon to occur in Washington, there is no assurance that the role of the military in the coming years will be significantly lessened. In fact there are some observers who fear that if President-elect Richard M. Nixon is consistent with his campaign rhetoric the voice of the military in government may be amplified.

Specifically, the concern as reflected by Mr. Cousins and others stems from the pledge of Mr. Nixon for "military superiority." What this means when the United States reportedly now has the power to destroy the Soviet Union 200 times over, and the Soviet Union the power to destroy the United States 132 times over, appears, as one columnist pointed out, little short of "a perilous game of thermonuclear Russian roulette."

CBS news analyst Eric Sevareid, a copanelist on the postelection discussion with Norman Cousins, said it was his "hopeful guess" that Mr. Nixon will abandon the campaign promise to achieve nuclear superiority over the Russians. Sevareid said to carry out that pledge would "strain federal financial resources almost unendurably . . . make impossible any massive federal attack on domestic ills," and thwart possibilities for this country and Russia to halt the nuclear arms race.

Economic factor: A third panelist, economist Walter Heller, said he was more concerned over possible vast spending for arms by the new administration than he was over any other trends he foresaw in Nixon economic policy. The University of Minnesota professor and former chairman of the President's Council of Economic Advisers lamented that Congressional leaders tend to act on requests for military appropriations with far less scrutiny than civilian expenditures. He said the war in Vietnam has indeed brought an imbalance in the American economy, adding, "War is hell economically as well as morally and politically and every other wise."

Many other issues also will help define the stance of the new President's peace and international policies: his position on the treaty to control the spread of nuclear weapons, how developments in Vietnam and other tension areas will be handled, the international overtures that will be made in nonmilitary realms, even the proposed shift to a volunteer army in place of the Selective Service System.

But what the pundits in Chicago were expressing was that, given the already determinative position which military spokesmen have in government and add to this the potential of a still greater stress on armament superiority, military imbalance is an increasing threat.

In Mr. Cousins' view, only an informed public opinion will assure a balance between the military and the nonmilitary in the policy-making branches of government. And if the public is to be responsible in its opinion, it must be aware that security henceforth rests not only on the massing of force but on the control of force.

To peace churches, the message is not new. The timeliness is.

One man's mold

Carl McIntire in person-to-person encounter is about as congenial a gentleman as you could meet. But give him a pen or a microphone and an ecumenical event or a peace movement to assail, and the suavity turns caustic.

For years, innumerable church and public leaders attacked by the forceful 20th Century Reformation Hour speaker and skillful *Christian Beacon* editor have never known quite how to respond. More often than not no rebuttal was offered simply because the accused chose not to repeat or dignify what they saw as the distortions of the accuser.

Static: But recently Dr. McIntire, who sees apostasy in the World Council and National Council of Churches and even in the reconciling ministries of the peace churches, has come under open fire from within his own domain. The static originated at high levels in the International Council of Christian Churches (ICCC) which the Bible Presbyterian minister heads. It is also expressed in the American Council of Christian Churches (ACCC), of which Dr. McIntire is the founder but of which the president is now Dr. J. Philip Clark.

Associated Missions, the mission arm of the ICCC, in a private letter charged that McIntire's widely heard broadcast and widely circulated periodical are doing "irreparable harm" to the missionary effort of the ICCC. Picked up by Dr. McIntire and published in the Nov. 7 *Christian Beacon*, the charges were dealt with in line-by-line refutation. Above all, Dr. McIntire denied that the broadcast and the newspaper were separate from the ICCC. "They are affiliated with the ICCC and a blessed part of it," he said. And he outlined in a multipage response his defense to charges that he was constantly purporting to speak for the ICCC; that he was involved in political issues; that he frequently criticized the U.S. government and other governments of the free world; that he participated in protest marches; and that his activity was causing missionaries abroad, national churches, and independent missions to disassociate themselves from the ICCC.

Undercutting: The evangelical weekly, *Christianity Today*, in its Nov. 22 issue publicized the anti-McIntire movement, which it said Dr. McIntire explained as "colleagues trying to undercut him." The apparent issue, the magazine said, grows out of a desire of the separatist, fundamentalist council "to break out of the one-man mold," along with "embarrassment over McIntire's hard-line methods in his radio and publishing work."

Particular targets of the McIntire media have been not only the World and National Councils of Churches and numerous Protestant bodies, but churchmen from behind the Iron Curtain, the Roman Catholic Church, the Consultation on Church Union, and religious journalists of the mass media as well. Among the more recent subjects of criticism have been evangelist Billy Graham and Carl Henry, former editor of *Christianity Today.*

Long march: It was at the 1966 World Congress on Evangelism in Berlin that Dr. McIntire and Dr. Henry exchanged words. When Dr. McIntire's late application for press credentials failed to produce a pass, he led a march protesting the Congress and also attacked "ecumenical evangelism" in a written document.

Dr. Henry suggested then that the McIntire group march right to and past the Berlin Wall "so it will be clear to the Christian world what you are protesting against."

The evangelical journalist also remarked that Dr. McIntire "thrives on thrusting himself uninvited into the limelight of major religious conferences not identified with his own agency."

New locus: In October, the *Christianity Today* report stated, the ACCC voted to set up permanent headquarters at Valley Forge, Pa., bringing the internal clash to a head. "McIntire opposed this and other moves, and the discussion consumed most of the three-day meeting," the report stated.

It identified as one of the anti-McIntire leaders John Millheim, ACCC general secretary, who "denies any matters of doctrine are involved." Mr. Millheim, Dr. Clark, ACCC president, and Donald Waite, radio-television director, are considered by Dr. McIntire as leading the effort against him, the report added.

Floodtide: Dismayed but not dispirited by the breach, the militant Mr. McIntire asked in his *Christian Beacon* article, "What did men think that they were going to gain by all this? Discredit me? Weaken the ICCC? Never!"

And as scriptural support he cited:

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Is. 59:19).

Plus the theme of the ICCC Congress set for 1972:

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing" (Rev. 5:12).

Soundings / perspectives for the beginning of a new year

Rosemary Reuther, *chairman of the religion department of Howard University, in a symposium on pastoral renewal:* "The church is happening today wherever the spirit is stirring the waters of humanity and groups of men are on the rise to overcome alienating and false modes of existence and to form new, more authentic modes of fellowship and life together.

". . . The church is not so much a fixed structure, much less institution or organization, as it is a process, or a happening. The church is just wherever reconciliation is being built up in the world."

Daniel Berrigan, *Jesuit priest and poet convicted of destroying Selective Service files, in the book, "Night Flight to Hanoi":* "We say killing is disorder; life and gentleness and community and unselfishness is the only order we recognize. For the sake of that order, we risk our liberty, our good name. The time is past when good men can remain silent, when obedience can segregate men from public risk, when the poor can die without defense."

Daniel Berrigan

The Christian Century, *editorializing on the "no compromise" attitude on social change, with particular reference to last spring's student strike leaders at Columbia University:* "Those who are blind to the dark side of their own motives and to the continual compromise within themselves tend to develop a self-righteous aversion to all compromise and thus undercut the possibility of any real political existence as we have known it.

"If there can be no compromise, if no one will accept defeat on any issue, if whenever we think the majority is morally wrong or misled we hurl ultimatums and mount insurrections, we will destroy ourselves as a viable society."

Norman Cousins, *in an article in Saturday Review on "Needed: A New World Theme Song":* "If the world is to go on and if meaningful life is to be sustained, the place to begin is with the awareness that men themselves, and not their governments, have the prime obligations to create the institutions that can bring law and order among the nations."

Terence F. Cook, *archbishop of New York and first member of the U.S. Catholic hierarchy to address the General Board of the National Council of Churches:* "I believe Christian unity depends far more on charity and mutual affection than it does on deeper knowledge. Love is the driving force behind all our efforts toward unity. Love has its own way of sharpening and clearing our vision so that we can recognize the truth more readily.

"Those who love one another always see the good qualities which those who are indifferent overlook. Love makes us more perceptive. This is why the future looks bright and promising for us — because despite our doctrinal differences, we are now walking together, praying together, working together, trusting and respecting one another."

John J. Dougherty, *Newark bishop, in addressing college students:* "We pass on to you the Christian heritage and ask you to see not only our limitations and our failings but our small successes. See not only our blindness but our visions and our hope. Learn by our successes as well as by our failures. Believe that we have believed and have tried to love.

"Judge not our generation too harshly, lest yours be judged as harshly by that which comes after you. Our best gift to you is not a new world but an old faith, ever old and ever new, because it is really the gift of the eternal Spirit who reminds every generation of the word of Jesus: 'In the world you will have trouble, but be brave: I have conquered the world.' "

Does Your Child Know the Value of Work?

by Pearl Gibbs

If a child is to develop a constructive attitude toward work, he will need to build a firm foundation of habit, with encouragement from his parents

Milly is a popular and efficient babysitter; Tony is in demand for gardening and yardwork; Christine earns money as a mother's helper; George has a successful paper route; and Paul operates a flourishing bike repair business in his garage. It is no accident that these five teen-agers are good workers. They were encouraged early in life not only to accept responsibility but also to enjoy it.

Dr. Ernest Osborne, noted educator at Columbia University, feels that the importance of effectively introducing children and young people to work is quite obvious. "If we believe in the dignity and worth of labor," says Osborne, "and expect our children to believe in that democratic ideal, we must provide the experiences that will permit future generations to develop a constructive attitude toward work."

Years ago children had meaningful work right in the family and training began early. Mom, Dad, and the youngsters worked as a team to survive. Farm children milked cows, cut firewood, and assisted with other chores in the home and the fields. City youngsters often worked in a family-owned store from sunrise to sundown. Just as soon as a son or daughter could be put to good use, he began to work.

Persons brought up in this work attitude of yesteryear often feel that today's children are a soft lot. On the other hand, before child-labor laws were put into effect early in the century, millions of youngsters were exploited by parents and guardians, being cut off from their schooling to work not just at home but in local mills, factories, canneries, and other places of business. Pushed beyond their physical capacity, many of these boys and girls became sick, and some died.

Today, laws protect children from exploitation, educating them at least through age sixteen, and instituting play activity as a vital part of child development. Unless parents provide work experiences for the modern child, he may grow up feeling that life is one big playground, and school, a necessary evil.

When is a child capable of learning the value of work?

Psychologists tell us that a child's work attitude is formed by the time he is twelve years of age. At twelve he is capable of seeing a job through from start to finish, provided his parents have instilled good work habits in him.

A recent study of 500 Boston boy-workers bears this out, revealing that behind each successful worker between the ages of ten and sixteen was a parent who had actively shared and invented work, literally propelling his child into work projects from early childhood.

Another interesting factor in this study was incentive. Contrary to popular belief about doles, allowances, and payments, money was not the main objective with the boys in the Boston study. It was proven that simple chores in and about the home, where the parent worked alongside the child and showed him the best ways of doing things, motivated good work habits. Abilities developed with the youngster until he became proficient enough to carry out a task by himself.

But organizing a child's work has a bearing on his efficiency too. Dr. Addreen Nichols of the College of Human Development at Pennsylvania State University made a study of 120 hardworking mothers, concluding that it was the woman adept at schedules, assigning chores, inspecting the work of her children regularly, and rotating the jobs who got the maximum of good help out of her children.

These children worked efficiently and in good spirits because they were made to feel that their efforts were contributing to the family welfare. On the other hand, the study also showed that youngsters who reneged on the job did so because of poor organization. Parents of poor workers gave them so much freedom in their tasks that the children were hazy as to what was expected of them.

Mothers of poor workers contributed to the situation by saying they did not think it necessary to stand over a child as he worked. Such children were allowed to walk away from the job whenever other interests beckoned. Work was seldom rotated in these families, leaving the most dependable child stuck with it all.

How can a parent instill good work values?

According to Dr. Joyce Brothers, nationally known psychologist and child-development expert, merely requiring a child to do chores will not automatically instill a responsible character in him. She feels a child must build upon a firm foundation of habit, receiving plenty of encouragement from his parents.

Training a child to do a job nicely requires work on the part of the parent, says Dr. Brothers. Children bungle their tasks in the learning process. Dishes may not shine, beds are lumpy, and floors will have places that have been missed by the mop. But if the youngsters are excused from their chores on this account, they will never become good workers.

What can work do for your child?

Dr. Ernest Osborne feels there are four assets that work will add to the life experience of any youngster. They are: a sense of achievement not derived in any other way; a form of acceptance from grown-ups; an appreciation of what work contributes to normal well-being; and a testing ground in choosing a life vocation.

Dr. Osborne and others point out that a child's work efficiency lies in doing a job systematically, and to do this the youngster must learn five things: (1) what the job is about; (2) how to do the task; (3) how to see it to completion; (4) how to repeat the job; and (5) how to perfect his skill. Here's how it works.

Betty Marie is only two years old, but she is learning to work. After a trip to the supermarket with mother, Betty Marie and Mommy put the groceries away together, mostly on low shelves where the child can reach them. This is Betty Marie's job. Painstakingly her mother shows her how to do it, working with the tot until all the "boxes" are put away.

Everytime Betty Marie goes shopping with mother she has a chance to repeat this performance and to perfect it. After many times the child becomes so efficient that when mother cooks she can ask Betty Marie to bring her "the red box" or "the box with the animal on it" from the shelf. And in this way tiny Betty Marie finds a meaningful, organized work experience.

Naturally, chores must not be too difficult for the young child. Children must be able to be proud of what they do and not be scolded for mistakes. Two may be far too young for some children to start. The idea is, of course, to begin as early as is humanly possible.

Each age has its own work accomplishment level, with girls adapting themselves sooner than boys, who seem to lag about six months behind their feminine counterparts in development. Keep in mind, too, that children are individuals with varying abilities and temperaments. But by the time a child is four or five years old he should have definite duties to perform in the line of meaningful work in and about the home.

What kind of work grows with a child?

The following examples of graded work come from observing children in the homes of friends, neighbors, relatives, and acquaintances of mine. Perhaps they will be helpful in lining up tasks for youngsters in your family.

Henry, aged five, is assigned to taking out the wrapped parcel of garbage, emptying the wastebaskets, and setting the table at mealtime. Andrew, his six-year-old brother, dusts furniture, picks up books and magazines, runs errands, and dries the dishes. Both boys keep their room in order, making a stab at pulling the bed together.

Mary Ann has learned to prepare a simple meal, bake a box-cake, and mix up a pudding. Mary Ann is only seven, but her older sisters, Patricia, eight, and Marilyn, nine, set the example. All three girls have been taught to make beds, polish shoes, scrub the kitchen, wash out the bathroom sink, and keep their personal items clean and neat. Marilyn has had more practice, of course. But the other two are following in her footsteps.

Diane, aged ten, and John, aged eleven, are capable of performing many adult jobs. Together this brother and sister mow lawns, shovel snow, wax the floors, and vacuum the rugs, handling mechanized equipment to get the job done. Washing the car and the family's two pets is also accomplished by this work team.

Mike and Tom, twelve-year-old twins, have tackled almost any job one might name which is necessary in maintaining a home. Crossing boundaries of "what's male and what's female," these well-muscled boys have ironed, laundered, cooked, baked, and sewed on their own buttons, as well as cleaned out the garage, basement, attic, and other places needing a strong arm.

Knowing how to work is a blessing no child should be denied. Calvin Coolidge once put it this way: "Work is not a curse. It is the prerogative of intelligence, and the only means to manhood, and the measure of civilization." □

day by day

WHAT will 1969 bring? No one knows for sure. You can start the year by thinking about calendars, observing the way the days fall in each month, counting up holidays and vacation weeks. But your hope for 1969 is not in the faithfulness of the calendar (which is quite dependable, of course), but in the faithfulness of God whose "steadfast love never ceases" and whose mercies are "new every morning."

The suggested readings for the next two weeks, most of them selected from Psalm 90 and from some of the servant songs in the prophecy of Isaiah, emphasize the power and might of the eternal God. But at the same time they declare that he is concerned about persons. Not only that, they insist also that God, in turn, calls upon servants who will exhibit this same concern for people and for all that affects them, including such important things as justice and freedom and peace.

Why not use this time at the beginning of a new year as a time to think about God's everlasting love for all his children and for his faithfulness in creating each new day so that it becomes another opportunity to make "all things new"? Some of the suggestions that follow may help you to make use of available resources for family worship experiences.

Suggested activities

1. First of all, here is a reminder of a new calendar feature that will appear once a month throughout the year in MESSENGER. The editors asked Janie Russell, an artist who has helped to illustrate many features for children and adults, to prepare a calendar for each month. Though it will not be a large calendar, there will be room enough for readers to make some notations about coming events — or even to mark off the days as they pass.

Take a good look at the calendar page for January that appeared on page 23 of the last issue of MESSENGER. Do you have a place in your home where you would like to post this calendar during the month? Would you like to collect each month's drawing so that you have a kind of diary for the year? Or would you prefer to look every now and then at the words about snowflakes and stars that appear there? No matter how you decide to use it, the calendar will be ready a few days before each month so that you can look at it before that month begins.

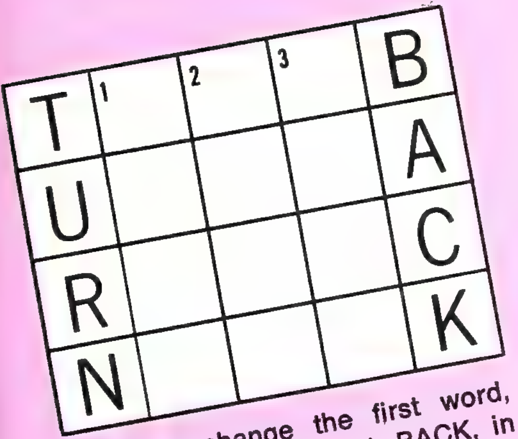
2. Why has God been so generous in giving us the days of our lives? According to some of the Bible readings listed below, the purpose of our living each day is to be of help to other persons, especially those who are poor, enslaved, imprisoned, sick, hungry, or deprived in some way. You can dramatize that purpose for living by selecting pictures from this magazine and others of children and adults who really need your help. You could even compile your own picture calendar for January by selecting a person for whom you would often pray, but also for whom you would try to find some way to be of help. Consider children in Biafra and Vietnam. Think of elderly people who are lonely and discouraged. Don't overlook the persons who lack the freedom you enjoy.

3. Every new day in the new year has twenty-four hours. This means that each person in your family has the same time available to use well — or perhaps to waste. Have you ever kept a record of the time you spend in activities like working, studying, eating, sleeping, going to school, playing or loafing during any one day? Do all your days look alike? Are they crowded with duties you dislike? How can they become "new every morning"?

4. Several hymns in *The Brethren Hymnal* seem to be especially appropriate for the beginning of the year. "O God, Our Help in Ages Past" (No. 70) is based upon Psalm 90 and emphasizes the fact that God is always here and his love is everlasting. Another hymn, not so well known, refers to "God of the Moving Years" (No. 72). Still another (No. 68) views the activity and faithfulness of God "through all the circling years." And perhaps the most familiar of the hymns devoted to this theme is "Great Is Thy Faithfulness" (No. 429). You may want to read the words also of "All Beautiful the March of Days" (No. 586). — K.M.

DAILY READING GUIDE January 5-18

Sunday. Ps. 90:1-4. Calendars change, but God is present in all generations.
Monday. Ps. 90:5-8. Man is overawed by the thought of God's eternity.
Tuesday. Ps. 90:9-12. There is value in numbering days and years.
Wednesday. Ps. 90:13-17. God's love can cause rejoicing in "all our days."
Thursday. Is. 40:28-31. A great God gives power to faint-hearted men.
Friday. Is. 42:1-4. God's servants are chosen for a purpose.
Saturday. Is. 42:5-9. The servant lives to be of help to other persons.
Sunday. Is. 52:7-10. The servant is also a messenger of peace.
Monday. Is. 53:4-6. The servant takes on himself the sorrows of others.
Tuesday. Is. 55:6-9. Though God is greater than man, he is still near to man.
Wednesday. Is. 55:10-13. God wants the whole world to be made new.
Thursday. Is. 61:1-4. God has a program of action for men to follow.
Friday. Is. 61:8-11. God loves justice and hates wrong.
Saturday. Lam. 3:19-24. Every morning is new.


T
U
R
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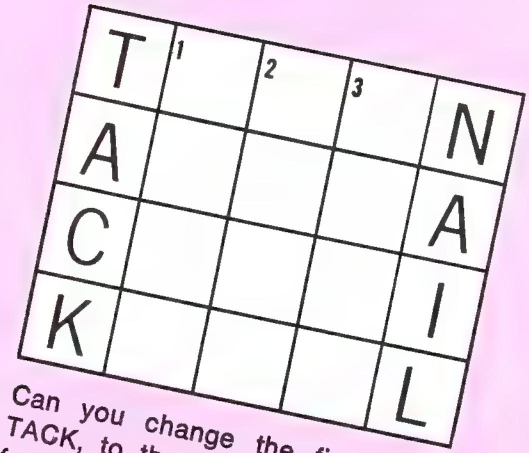
C
K

Can you change the first word, TURN, to the last word, BACK, in four moves? Change one letter in the word with each move.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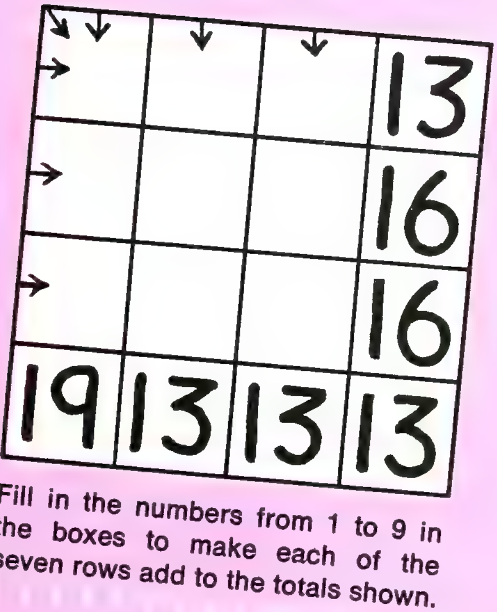
L

Can you change the first word, TACK, to the last word, NAIL, in four moves? Change one letter in the word with each move.

CHANGE-A-LETTER AND FILL-IN NUMBERS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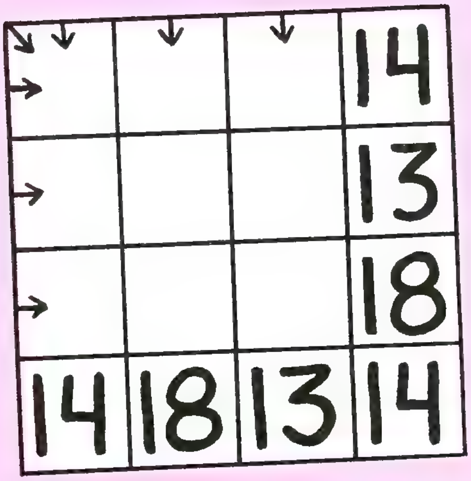
Fill in the numbers from 1 to 9 in the boxes to make each of the seven rows add to the totals shown.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Fill in the numbers from 1 to 9 in the boxes to make each of the seven rows add to the totals shown.

by MILT HAMMER

NEW HORIZONS FOR WORLD

Last year on Christmas eve, my wife and I were in the city of Madras, India. Friends took us to a college campus where more than 2,000 people had come to sing Christmas carols. They represented all walks of life, from lowly laborers to statesmen and professional men and women. The singing, some of the finest we have ever heard, was led by the music director of the All India Broadcasting Company.

For us it was a time for reflection. Such an event does not just happen. We thought of the great milestones of history that mark the efforts of the church in its world mission. May I mention only a few.

First, the Lord commanded his followers to "teach all nations." Tradition tells us that the apostle Thomas journeyed to South India in the year 60 A.D. There he established the great church that still bears his name. David E. Livingstone gave his life to Africa in the nineteenth century. From our own church, Wilbur Stover and others went to India in 1894. Frank Crumpacker entered China in 1920. H. Stover Kulp proceeded to Nigeria in 1922, while in 1948 several young people began work in Ecuador.

But more important than these are the rich contributions of national leaders, pastors, teachers, and lay volunteers whose sacrifice and selfless efforts are the real pillars of the churches we see today.

We may well ask, what do we mean by "world missions"? During journeys abroad I have discussed this with scores of workers. If we ask the minister-evangelist, he will say it is "to proclaim the gospel so that all may know of Christ and God's love." The agricultural missionary will say, "The greatest problem of the developing world is food. We must use justly and well the resources that the Creator has provided for all. In Asia, Africa, and Latin America the village is the growing edge of the church. But millions are starving for lack of food." If we ask the medical missionary, he will say that his mission is "to lift and to heal as did the Great Physician." The educational worker tells us that a "reasonable amount of education is the birthright of all God's children." The replies vary but all are correct, for the church's mission is to lift, strengthen, and heal as an expression of God's love.

Although Brethren are a small group, it has been given us to pioneer in several ways. The hospital at Dahanu, India, has for many years pioneered in surgery. The Kulp Bible School in Nigeria has come forward with a unique form of training for ministers. This school combines training in agriculture and community development with top-grade ministerial training. Those so trained are better qualified to serve more effectively among village people. In India the Vocational Training College has long pioneered in the training of village teachers. All students must have knowledge of agriculture and skill in handicrafts in addition to the conventional teacher training. The government of India took note of this and adopted in general that method of training for its All India Program for Basic Education. In some twelve different countries Brethren Service has completed significant work designed for relief, reconciliation, and reconstruction.

God has blessed the church in its world mission and we now find local churches established in many areas. Some are weak, struggling under the burdens of hunger, ill-health, and illiteracy. Others are strong and self-supportive, giving assistance to the weaker ones. Hospitals,

MISSIONS

schools, and colleges have been established. There are many examples of capable national leadership. Thus, one period in the life of the world church draws to completion and we are at the threshold of a new day.

In the early years nearly all of the countries which missionaries entered were under colonial rule. Now colonialism has largely ended. More than eighty new nations have been born since World War II. In most nations has emerged a healthy spirit of national pride. In some places there is resentment against the West. As people try to rebuild their countries since gaining independence, they realize that during the colonial years the Western nations enriched themselves by hauling away natural resources and the products of cheap labor. Those old colonial trade patterns are still strong. Western nations grow richer while many of the newborn nations become poorer. This generates a smoldering bitterness.

We have always maintained strong restrictions on immigrants admitted to our shores. We ruled against such men as India's poet-laureate, Rabindranath Tagore, and against Japan's Christian statesman, Toyohiko Kagawa — largely because they were oriental. Now the newborn nations have their own immigration policies. Visas for the admission of missionaries and others are sometimes difficult to secure.

In nearly all of the new nations there is a spirit of reform. In some it is revolution. Deprived peoples have come to believe that they need not remain impoverished forever. Students, peasants, and a new breed of leaders are challenging the evils of landlordism, usury, and oppression. Hunger, illiteracy, and blighting poverty are seen as enemies that can and must be overcome. Into this turmoil the agents of totalitarism move with their promises of help.

With understanding and constructive assistance these revolutions could avoid violence and lead toward a peaceful solution. If they are merely obstructed by force, as in Vietnam, the results can be disastrous.

Again, technology has opened new doors. We travel to the far corners of the earth in a matter of hours. Through television we see events in the remotest village. The "foreign" world of David Livingstone or of Wilbur Stover has become small. The Ecuadorian shepherd, the Indian farmer, or the Vietnamese scholar are now our neighbors. Technology offers possible solutions to the problems of land use, hunger, and disease.

There is another factor that is painful to us all. One would prefer to omit it. But I would be remiss in my duty if I did not refer to the fact that our American honor abroad is badly tarnished.

Once we could go abroad with our heads lifted high. The American spirit of generosity and concern for the oppressed was admired among all free people. Now we are under judgment by the enlightened nations of the world, as our political and military arms pour down fire and employ brutality without precedent against the people of Vietnam. We realize the tendency for some nations to be critical of us. The Bombay *Times* of India, long a friend of United States, spoke moderately among the great newspapers of the world on June 8, 1968: "The over-arching question is, does America have the moral strength to cure itself of the sickness of which we have

by IRA W. MOOMAW

seen so many symptoms during recent years?"

Some people may see on the world horizon only despair and ask, "What have we to offer the world as our mission?" To others this dark hour becomes a springtime of hope. They realize that God is already in the cities and villages of the world working for peace, justice, and mercy. He works only through persons and he invites us to join, not with our own message or as bearers of a new culture, but as partners in his anguished efforts to build a better world.

New horizons and world missions

May I suggest several guideposts that appear on the horizon. Some of these are new. Others in evidence for a long time have now moved to a central position of urgency.

We are called to a new sense of partnership. This must now include the whole church, not merely those who go abroad. We will need to be well informed about world issues and the relevance of the gospel when applied to them. Our literature on world mission could be less promotional and more objective and informative. Our schools of missions can become exciting events where world issues will be considered in the spirit of the Prince of Peace.

Again, early missionaries often worked alone. Now those who go serve as equal partners with national leaders in church and community. One example of this is a new agency in India called Action for Food Production. Realizing India's immense food problem, agricultural missionaries, Catholic and Protestant, joined with government workers in a unified effort to grow more food. Viewing this partnership one of India's State Ministers remarked, "I had not known before of the genuineness of Christian concern."

We should relate our efforts more directly to human need, especially in the villages. We speak glibly of our era as the space age or the atomic age — but in a true sense it is the age of anguish, the age of the hungry and the dispossessed. In the United States we speak of our "urban crisis." We fail to realize that this is to a large extent only the symptom of unplanned mechanization of agriculture which forces land laborers and small farmers to leave the land or starve.

There are signs of an awakened world conscience, a belief that the needs of distressed people can be met if all will do their part. We realize that there is much that only governments can do, because of their large resources. However, there is a unique contribution that only the churches can provide. This places before the church the greatest challenge of its long history.

Personnel is probably the major issue as we look to the future. Whom to offer? How many? We appreciate the fine efforts of our mission staff in securing and offering capable and dedicated people. We are grateful to the scores of fine young persons who have gone abroad.

From now on we may be expected to send fewer people and only those of tested experience and ability. They will go only on invitation from the church overseas or offered in special cases.

In addition to young people will be need for persons of ripe experience in fields such as Bible teaching, land use, food production, cooperatives, and public health. Some of our most able persons may be invited to retire early and to give five to ten years in voluntary service.

Their qualifications must be such that their selection will be obvious to church and national leaders abroad. We give just one example. Land reform is an explosive issue in at least twenty different countries. Must it be resolved only by bloody revolutions? Or can the church, from its long Judeo-Christian tradition of land stewardship, assist by offering several persons who because of their professional stature can bring a Christian presence of conciliation and justice into such situations?

A new attitude toward the sharing of both funds and personnel is required. Hunger, illiteracy, and poverty are not alone problems of the underdeveloped peoples. In the one world and one-world church that we have all helped to create these are our problems as well. From our favored economic position it becomes a solemn obligation for us to approach these problems in a spirit of Christian statesmanship rather than as mere charity or benevolence.

Let the church not minimize the importance of its world mission nor its power in confronting world issues in practical ways.

A few years ago the great British motion picture, *Ben Hur,* portraying the life of Christ, was being shown in New Delhi, India. There was a distinguished audience of students and professional persons. In one scene Ben Hur's Roman captors drag him across the desert in chains. They come at last to a well where the captors drink. When Ben Hur begs for water one officer scornfully throws a dipper of water on the ground before him.

We next see the arm of the carpenter of Galilee sawing timber. The arm stops. The muscles become tense. Then the hand moves over, lifting a dipper of water to Ben Hur's parched lips. The Romans look to the ground in shame. The sword of one soldier drops to the ground. A few people in the front of the audience stood. Then more and more, until all present stood and paid tribute to the power of a dipper of water and the Prince of Peace in the presence of Roman might.

I covet for the Church of the Brethren, small as it may be, its summons to move forward and take its place among all who are working for the healing of the nations. ☐

A Link Between Theology and Psychology

THE SEARCH FOR MEANING: A NEW APPROACH IN PSYCHOTHERAPY, by A. J. Ungersma. Westminster, 1968. 188 pages, $1.95

CONTEMPORARY THEOLOGY AND PSYCHOTHERAPY, by Thomas C. Oden. Westminster, 1967. 137 pages, $4.95

In *Contemporary Theology and Psychotherapy,* Thomas Oden elaborates the dialogue pioneered in his companion volume, *Kerygma and Counseling* (1966). As a systematic theologian, he is unique in focusing biblical exegesis and historical research on the relationship between revelation and the way Christ takes shape in the world. He discovers a striking and exciting analogy between God's disclosures in history and human self-disclosure in therapy. He states that the acceptance communicated by the therapist is a manifestation of Christ, the healing person, taking shape, incognito, in the world. *Incognito* means "having a concealed identity or an identity not calling for special recognition." This seems to be closely akin to Jesus' attitude when he performed miracles or healing events and admonished persons to tell no one about the healing. Is it possible that his living Spirit might continue to heal in a concealed or incognito way?

Oden defines the church as that self-conscious section of humanity where Christ is taking shape. The therapeutic process is another setting where Christ is taking shape. This shape is not a malformation of Christ but rather is incomplete because it lacks the naming (kerygma) and the worship celebration (sacraments) of the healing person present in the therapeutic relationship.

Oden sides with the existential analysts in seeing the center of healing or salvation in authentic human community. The goal of psychotherapy is human growth toward authenticity. The church is called to proclaim that authentic life is grounded in the Christ-centered community of faith. Christians are called to celebrate the living Christ person in the community of faith. Throughout the ages the kerygma has named the healing

FAITH LOOKS UP

In a Mission Twelve study two years ago I was challenged with the idea that possibly there may be a chance for a very untrained (except by the needs of a family) person to witness in some way, somewhere other than in his own church, to the love of God. I can say, after being in Adult Volunteer work for one year, that there is such an opportunity, and it is rewarding.

How can I express it so that others may find the fulfillment it has brought to me? Think of little churches that need leadership but can neither pay for nor find a pastor. These people need someone even as strong churches need pastors, and their response to any help is very rewarding.

As a volunteer in Tennessee I clean the little church, visit n homes, and act as a helper to mothers, trying to show Christ's love to all. I assist with services twice a week and ead in Bible study.

Most adults have children and grandchildren as I have; yet this does not take away the joy of serving in Jesus' name, when volunteering means leaving one's family. One of my grandchildren remarked, "I wish they would fire Grandma down there; then she would come home." This does have a special tug at the heart, but I know that they have love showered on them each day, and mail comes regularly to let me hear from them. Possibly the testimony one makes in this way strengthens loved ones more than they realize in their own lives and witness.

The need to study hard to fill all the necessary plans for Bible school, church school, worship services, and meditations keeps one occupied and giving a helping hand where needed is also a means of witness.

When a small boy of four years tells his father that you are "his woman," you know that you are accepted in the fullest sense. In many other ways the people with whom I live and serve have given me real and lasting expressions of their love and appreciation. There is some increase in attendance at church. I hope and pray that the remaining months will be fruitful for his kingdom and bring some to confess him as Lord and Savior. I commit my time to his glory.

In a recent listing of Brethren volunteers I noted that there were only six adults listed. I appeal to other adults to increase the number.

REBECCA SWICK, serving now as a volunteer worker in the Midway church in the Tennessee and Alabama district, is a member of the Pleasant Hill congregation near Johnstown, Pa. A widow since 1962, she has four sons and seventeen grandchildren. For thirty years she carried many responsibilities in her home church, working with nursery classes and serving on ministerial and education committees.

person or being in the community as Jesus Christ.

At this point Oden's work comes into juxtaposition with Ungersma's book. Ungersma speaks as a pastoral counselor informed by the work of Dr. Viktor Frankl and the clinical technique of logotherapy. It is Frankl's premise that authentic human life comes from the discovery of meaning in life and the shaping of creative human values. Frankl, a highly respected psychiatrist, demonstrates that responsibility, meaning, and values are effective clinical means to heal human brokenness. In the dialogue between theology and therapy, Frankl stands as a man professionally and philosophically prepared to discuss the incognito Christ.

Oden's critique of the pastoral-care movement is based on the priority he gives to God's self-disclosures in history. Frankly, his christological stance is a healthy corrective and begins to reestablish the integrity of theology in the debate with psychotherapy. He brings a candid and comprehensive evaluation of pastoral-care literature. By his own admission the literature in the field, while copious, has unfortunately been largely devoid of solid biblical and theological grounding. He enumerates three basic approaches in the pastoral-care field: theology of culture, identified with Paul Tillich; kerygmatic *Seelsorge*, identified with Eduard Thurneysen; and operation-centered pastoral theology, identified with Seward Hiltner. Kerygmatic *Seelsorge* as developed by the German pastor Thurneysen draws a sharp distinction between the healing events within the church and healing in secular professions such as psychotherapy. He sees no connections between pastoral care and psychotherapy. His position represents two-sphere thinking – that is, sacred/secular – within the pastoral-care field. Hiltner, representing the operation-centered pastoral theology, stands as a convinced pragmatist who draws fully upon the resources of psychotherapy and pastoral care, with little concern about obedience to any theological model. He stands as the liberal with the field of pastoral care.

For Tillich the focus is on the existential condition of man, and the healing event in Jesus Christ hinges upon its reception by man. For Oden this raises serious questions about the autonomy of God's action in Christ. It is Oden's observation that Tillich is preoccupied with extreme "boundary" situations in life. This implies that God is primarily at work on the edge of life or in crisis situations and not at the center of ordinary existence.

In his own radical christology, Oden calls for a serious encounter with Karl Barth, Dietrich Bonhoeffer, and Pierre Teilhard de Chardin. He sees Bonhoeffer as calling Christians to listen to the disclosures of God not simply in crisis moments but at the center of human existence; not only at points of weakness but also at points of strength.

In contemporary society Oden sees psychotherapy as a means of presenting modern man with solutions to the dilemmas of anxiety, fear, guilt, bondage, depression, and meaninglessness. And in contrast to earlier forms of therapy, the current emphasis is not on abstractly speaking about healing and authenticity. Rather, therapists are consciously mediating and embodying acceptance and love. It is Oden's contention that psychotherapy now stands in the same relation to Christianity that gnosticism did in the first century. On the current scene psychotherapy rivals Christianity as an interpreter and deliverer of man. Many persons are learning to accept themselves to find meaning in life, to overcome guilt and to live creatively under conditions of stress – frequently apart from the traditional church, but not apart from the disclosure of God in Jesus Christ.

The early Christians used the language of gnosticism to name and celebrate the religious events in their worship experiences. We are urged to learn the language of psychotherapy to identify and name the healing events in our corporate worship experiences. Let there be no doubt that, like the early Christians, we too, are to affirm that it is the objective self-disclosure of God in Jesus Chris which clarifies the internal reality of a healing event and is its source of being and vitality, even if it is not recognized in its incognito shape. Oden calls on Christians to rejoice at all evidence tha Christ is taking shape in the world and to talk with therapists and counselor about healing events which occur in therapy.

Oden suggests that the best framework for such dialogue would be the worldly theology put forth by Bonhoeffer and the universal humanism propounded by Teil

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hard. Bonhoeffer clearly posits that God and the world are one in Jesus Christ and rejects any attempt to engage in two-sphere thinking. Bonhoeffer explains the three dimensions of worldly theology in this way. First, he was aware that an *unconscious faith* often existed among men who did not realize it or never conceptualized it but nonetheless were grounded in the objective event of revelation in Christ. Oden senses this same unconscious reliance upon the events of self-disclosure and acceptance in psychotherapy. He affirms that this trusting or unconscious faith is evidence of the incognito Christ — the healing one at work.

Secondly, Bonhoeffer is eager to reestablish the worth of the *natural* events in life. He asserts that what is natural in human lives moves them toward health and the ability to function fully. He insists, as does Genesis, that life is good and of value. Oden is impressed by the similar orientation of Carl Rogers, who hinges therapy upon the tenacious ability of the life processes within the person to seek and move toward wholeness, if given a trustworthy environment in which to explore and grow. Oden sees that in specific ways the therapeutic relationship works with the natural forces of life and death and seeks to bring about what Bonhoeffer, as the third dimension, called the *concrete formation* of incarnate love in human lives. It isn't announced in this way, but the faithful Christian names this as the incognito Christ. It is at this point where Bonhoeffer's position on the ethics of concrete formation — Christ's taking form in us — is appropriate and potentially fruitful for dialogue with psychotherapy.

The New Testament talks of God's love aking shape in our midst, becoming embodied in interpersonal relationships and assuming living form in the flesh. We do not transform ourselves into his image. t is rather the form of Christ which eeks to grow in us (Gal. 4:19) and to be manifest in us. Many therapists are aware of participating in healing events which occurred in ways they did not control or produce. More evidence of the incognito Christ at work? I believe so! In *Ethics* Bonhoeffer writes, "Formation is not a question of applying to the world" the teaching of Christ, or what are referred to as Christian principles, so that the world might be formed in accordance with these and not an ideal to be striven for, but simply "being drawn into the form of Jesus Christ." At another point Bonhoeffer writes that we are to be "conformed with the Incarnate — that is, to be a real man." Frankl would say that, as Christians and as a Christian community, we are to use Christ as our model — "to grow up into the form of Christ, who is the Head."

Teilhard, in his poetic fashion, speaks with unalloyed joy about "an unquenchable thirst for discovery of the reality that God is embodying in us in the here and now." At another point, Teilhard as the Christian humanist describes effective therapeutic interaction as uniquely suggestive of "a mass on the altar of the world." Suffering is being rehearsed, death and resurrection are embodied in speech, blood is being symbolically shed, a communion is being enacted, bodies are broken and healed. Above all, psychotherapy is an act of remembrance.

Oden presents these theological insights to invigorate the dialogue between psychotherapy and theology. He suggests that the therapist continually relies upon the trustworthy nature of self-disclosure and the healing qualities of acceptance and love. Oden says, let us engage therapists about the fundamental nature of these healing events, confident that the source of such healing is the living God revealed in Jesus Christ. As Christians we need to celebrate and to affirm that not only is the person accepted by the therapist but, more significantly, that the person is accepted by God, within the universe which God loves and sustains.

Oden's work is to be applauded. Hopefully, it will trigger creative dialogue and cooperative ventures between all professions and vocations concerned about Christ taking shape in the world. — Carl W. Ziegler Jr.

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in brief

PERSONAL MENTION

A member of Roanoke's Central church in the First Virginia District, **Mrs. Ralph Shober,** was cited by Radford College as Outstanding Alumna of the Year. The award marked Mrs. Shober's work in education.

Two pastors have announced changes in location. **Harry E. Thomas** has resigned his post at the First Community church, Columbus, Ohio, where he had been assistant director of the pastoral counseling center and one of the staff counselors. He anticipates temporary retirement in Southern California. . . . Formerly pastor of the Roxbury church at Johnstown, Pa., **Levi J. Ziegler** has accepted the pastorate of the Erie (Pa.) Community United Church, a federation of the Erie Church of the Brethren and a United Church of Christ there.

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A former executive director of the American Council of Voluntary Agencies for Foreign Service and a friend of the Church of the Brethren, **Charlotte E. Owen,** died suddenly Nov. 28, 1968, at Stamford, Conn., where she made her home. She served with the Council from 1945 until 1964.

Southern Ohio native and a free minister in the Church of the Brethren, **John B. Gump,** died Nov. 25, 1968. He was 95.

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Our congratulations go to couples celebrating golden wedding anniversaries: **Mr. and Mrs. Perry Williams,** Upland, Calif.; **Mr. and Mrs. Elmer Bowers,** Dixon, Ill.; **Mr. and Mrs. Jesse H. Ziegler,** Hershey, Pa.; and **Mr. and Mrs. Chauncey F. Trimmer,** York, Pa. . . . Couples marking more than fifty years of marriage are **Mr. and Mrs. John Brightbill,** Lebanon, Pa., fifty-three; and **Mr. and Mrs. Emerson G. Wolfe,** Medford, Oregon, fifty-six.

CAMPUS SCENE

La Verne College was one of thirty-two California colleges and universities which have received a share in grants totaling $67,500 by the Sears Roebuck Foundation. . . . A grant of $50,000 has been received by **Manchester College** from Lilly Endowment, Inc., of Indianapolis, Ind. President A. Blair Helman noted that the funds will be used in connection with the new academic program at the college.

FROM THE GENERAL BOARD

At its November meeting, the General Board **appropriated funds** to the Crisis in the Nation program of the National Council of Churches; to the Midwest Office of Draft Counseling; and to the First and Southern districts of Virginia, for an expanded joint district program.

To seven congregations the board granted loans, mostly for the construction of new or added facilities. The congregations: **Martinsburg, W. Va.; Mt. Hermon, Va.; New Paris, Ind.; Ivy Farms, Newport News, Va.; Tucson, Ariz.; Wenatchee Valley, Wash.; and West York fellowship** in Pennsylvania.

POTPOURRI

The future of **unity talks** between the Church of the Brethren and the American Baptist Convention will be weighed at a Jan. 7-8 meeting of representatives of the two bodies. The Church of the Brethren's Committee on Interchurch Relations will host the sessions at Elgin, Ill.

Proposed agenda items include a progress report on reactions from two-way conversations now taking place at local, district, and state levels, areas of concern seen as needing further study, steps for broadening understanding between constituents of the two bodies, and a look at future relations should the prospect of union not appear feasible.

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In Pennsylvania a Nov. 24 worship service celebrated the **affiliation** of University Baptist Church at State College with the Church of the Brethren and the American Baptist Convention. Located in the Middle District of Pennsylvania, the church will draw from the worship resources, practices, and heritage of both churches. Churchmen from both denominations were present at the service.

The **Paint Creek church** at Fort Scott, Kansas, last month marked its one hundredth anniversary with a special afternoon service. . . . Northern Ohio's **Defiance church** celebrated its fiftieth anniversary in December. . . . The **Madison Avenue congregation,** York, Pa., dedicated a new addition to the building in a week-long series of special services in November. Church school classrooms, pastor's study, and nursery are among facilities provided in the annex.

A December homecoming and the dedication of a new parsonage involved members of the **Blue River church** in Northern Indiana. . . . In the same district **Beacon Heights** and **Agape churches** of Fort Wayne have purchased a building (used by the Church of the Brethren between Fort Wayne and Churubusco) for renovation as the Pleasant Hill Retreat Center.

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A Western Pennsylvania community seeks a **doctor** to serve the surrounding farming and industrial region. Six churches, including a Church of the Brethren; an elementary school; and good hospital facilities nearby are among benefits of the community. Interested persons may contact Mrs. Ronald Fish, Box 425, Hooversville, Pa. 15936.

The **Des Moines Valley congregation** in Iowa dedicated its new building Dec. 8, with Dale W. Brown of Bethany Theological Seminary as guest speaker.

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CROP reports 1968 was a banner year for **Friendship Acres,** with nearly 4,000 acres throughout the country harvested in behalf of the hunger appeal of Church World Service. . . . Conversations of the **American Baptists** and the **Church of the Brethren** in Des Moines, Iowa, early in November brought together 185 persons from across the state. A luncheon for pastors of the two bodies was held Nov. 20 at the Pennsylvania State Pastors Conference.

BVS ASSIGNMENTS

Assignments have been made from the October 1968 BVS unit. They include: **Betty Bane,** Brethren Home for the Aging, Bridgewater, Va.; **Nancy Barnhart,** Nigeria; **Gaynell Beaver,** City Church of the Brethren, Washington, D.C.; **Heiderose Braun,** Douglas Park Church of the Brethren, Chicago, Ill.; **Karen DiGirolamo,** Sebring Manor, Sebring, Fla.; **John Ecker,** Interchurch Medical Assistance, New Windsor, Md.;

Prudence Engle, pending; **Steve Esbensen,** National Service Board for

Religious Objectors (NSBRO), Washington, D.C.; **Bonnie Esbensen,** City Church of the Brethren, Washington, D.C.; **Emery Fernow,** Brethren Home, Greenville, Ohio; **Harold Furr,** Nigeria; **Stan Gilbert,** National Institutes of Health (NIH), Bethesda, Md.;

Ron Good, United Church of Christ Neighborhood Houses, St. Louis, Mo.; **Larry and Mary Ann Gregory,** Milton Wright Home for Children, Chambersburg, Pa.; **Steve Harris,** pending; **Rod and Linda Haugh,** Cecil County Opportunity Center for the Handicapped, Elkton, Md.;

Volker Hauswald, California Migrant Ministry, Lamont, Calif.; **Paul Hossler,** NIH; **Gordon Jacobsen,** Friendship House, Washington, D.C.; **Mike Jaquish,** NIH; **Dean and Diane Kieffaber,** Cass Community Methodist Church and Center, Detroit, Mich.;

Randy Krug, pending; **Kathleen Lemmon,** East Side Christian Center, Indianapolis, Ind.; **Catherine Logan,** First Church of the Brethren, Harrisburg, Pa.; **Linda Long,** Bethany Brethren Hospital, Chicago, Ill.; **Dennis Metzger,** pending; **Gertrud Michaelis,** NIH; **Cathy Parks,** NSBRO; **Deloris Pepple,** West View Manor, Wooster, Ohio; **Harold Randall,** NIH; **Linda Rusmisel,** Huntingdon Community Center, Huntingdon, Pa.; **Andrea Siple,** Bar 41 Ranch, Keller, Wash.; **Byron Smith,** NIH;

Ernst Sondemann, NIH; **Bruce Stambaugh,** Friendship Manor, Roanoke, Va.; **Dave Switzer,** Brotherhood Pilot House, Baltimore, Md.; **Debbie Weaver,** Lend-A-Hand Center, Walker, Ky.; **Mike Welch,** the Youth Project, Lorain, Ohio.

CALENDAR

Jan. 5-12	**Universal Week of Prayer**
Jan. 6	**Epiphany**
Jan. 19-26	**Church and Economic Life Week**
Jan. 26	**Youth Sunday**
Feb. 9	**Race Relations Sunday**
Feb. 16-23	**Brotherhood Week**
Feb. 19	**Ash Wednesday**
Feb. 23	**First Sunday in Lent**
March 7	**World Day of Prayer**
March 18-21	**Church of the Brethren General Board**
March 23	**Passion Sunday**
March 30	**Palm Sunday**

NOTEWORTHY

Congressman, diplomats, and leaders of labor, management, agriculture, press and racial groups will be among resource persons helping youth understand the processes of government at the **Christian Citizenship Seminar for Youth** Jan. 25-31 at Washington, D.C., and the United Nations. Registration deadline is Jan. 10. Interested high school youth and adults in the church's youth ministry may see local pastors for registration blanks.

McPherson College alumna **Juanita Fike** has been selected as an outstanding young woman of America for 1968. Her name will appear in the annual biographical compilation, *Outstanding Young Women of America.* She has taught at the Hillcrest School, Jos, Nigeria, and completed work for the B.S. degree in nursing at Goshen College in Indiana.

* * * * *

Dr. Robert Eshleman, chairman of the sociology department at Franklin and Marshall College, Lancaster, Pa., and a Church of the Brethren minister, urged theologians to listen to sociologists as well as to Bible scholars, when he participated in the second Pennsylvania Faith and Order Conference.

He stated, "Whenever you talk about human freedom, you should consider what culture does to individuals, and sociology can tell you about this." He and two theologians led 200 persons in a discussion on "Divine Sovereignty and Human Creativity" at the Conference, sponsored by the Pennsylvania Council of Churches.

THE BOOK SHELF

"A recital of my educational activities" is the way Vernon F. Schwalm describes his most recent writing venture, **My Educational Pilgrimage.** Now retired, the educator associated with two Church of the Brethren-related colleges, Manchester and McPherson, recalls his experiences from grammar school to university. A limited edition has been printed, and one volume will be kept in the historical library at the Church of the Brethren General Offices.

DEATHS

Angle, Ernest D., Wirtz, Va., on Sept. 4, 1968, aged 68

Bowser, Rachel, York, Pa., on Sept. 7, 1968, aged 77

Brilhart, Mamie, New Oxford, Pa., on Sept. 15, 1968, aged 79

Bryan, William, Decatur, Ind., on Aug. 29, 1968, aged 65

Carter, Michael R., Greenville, Ohio, on Nov. 2, 1968, aged 17

Cottle, Flora M., Everett, Pa., on Sept. 12, 1968, aged 63

Cronkrite, Janet L., Rockford, Ill., on Nov. 16, 1968, aged 37

Crusey, Margie E., Huntsdale, Pa., on Oct. 23, 1968, aged 72

Diehl, Glenn, Sebring, Fla., on July 14, 1968, aged 73

Essick, Emma, Circleville, Ohio, on Nov. 10, 1968, aged 71

Greenawalt, Katherine S., Everett, Pa., on Sept. 21, 1968, aged 78

Kohne, Mayme B., Woodstock, Va., on Oct. 10, 1968, aged 72

Line, Clark E., Huntsdale, Pa., on Oct. 20, 1968, aged 58

Litten, Emily Y., Brookville, Ohio, on May 16, 1968, aged 85

Lockman, Daniel L., Lawrenceville, Ill., on Oct. 4, 1968, aged 86

Ludwick, Ruth, Keyser, W. Va., on Sept. 8, 1968, aged 76

McFarren, Marjolaine, New Paris, Ind., on May 1, 1968

Marker, William A., Greenville, Ohio, on Nov. 4, 1968, aged 91

Meyer, Lizzie, Newmanstown, Pa., on Nov. 8, 1968, aged 82

Myers, Nora E., Hanover, Pa., on Jan. 14, 1968, aged 51

Patches, Henry W. Sr., Lebanon, Pa., on Nov. 11, 1968, aged 71

Rule, Eldon, Ottawa, Kansas, on Sept. 29, 1968, aged 80

Simmons, Mrs. Judah, Colorado Springs, Colo., on May 16, 1968

Stambaugh, Lawrence, Grundy Center, Iowa, on Sept. 10, 1968, aged 82

Stanislaw, Emily, Quakertown, Pa., on Oct. 16, 1968, aged 78

Stull, Clara, Kansas City, Kansas, on Aug. 24, 1968

Teeter, Mrs. Rex, Silver Lake, Ind., on Oct. 10, 1968, aged 41

Utz, Mrs. Jacob, Union Bridge, Md., on Oct. 25, 1968, aged 38

Vought, Carolyn Bowman, Salisbury, Pa., on Aug. 18, 1968, aged 47

Waters, Maurice, Luray, Va., on Sept. 25, 1968, aged 77

Welch, Otis C., Modesto, Calif., on Aug. 10, 1968, aged 82

Witmer, Elizabeth, Manheim, Pa., on July 10, 1968

Yoke, Lydia, Arcanum, Ohio, on Oct. 21, 1968, aged 73

Zellers, Minnie B., Lititz, Pa., on May 19, 1968, aged 84

The Year of the Stranger

It's over and gone now – the year when King and Kennedy were assassinated, the year of another presidential election, the year when university campuses resembled battlegrounds, the year when sections of cities went up in flames, the year when hidden hostilities broke out into the open, the year when disorder spread and gaps between generations widened to the breaking point. It was the year when people who lived side by side and thought of themselves as neighbors were not so sure that they belonged together.

It was the year 1968, a year of confrontation and conflict, a time of dissent and disobedience, a period of disruption and destruction, an era when people who used to think of themselves as fellow citizens were drawn apart by polarization. It was a time of alienation and separation, a time of suspicion, with many votes of "no confidence." It was 1968, the year of the stranger.

That was the year that was, but it is over and finished now – at least by the calendar; and the new year is still young enough that, if we will, we can give it another name. We should take the recent past quite seriously; we need not close our eyes to what it was and what it did to us. And yet at the same time we can hope for a switch from hostility to helpfulness and a turn from alienation to the discovery that we are meant to be brothers and not strangers.

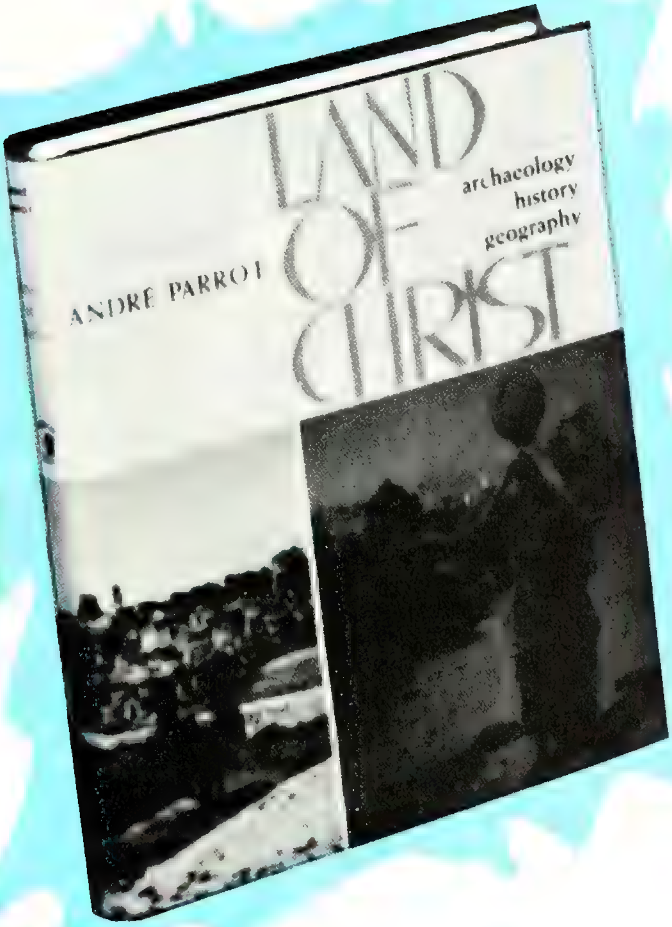
Instead of making a speech about the new year, let us offer you instead a text – a text so clear you can hang your own sermon on it. You can find the words near the end of the first chapter of Hosea. You remember how that man of deep feeling found meaning in his domestic tragedies. He says that the Lord told him to call his son by the name of "stranger" because the people of Israel had become as strangers to God. Yet the prophet looked beyond the estrangement of his people to hear these words of the Lord: "And in the very place where they were called strangers to me, they shall be called Sons of the living God" (Phillips).

Once strangers. Now sons. And in the same place. There you have a text to ponder. As for us, the meaning must be something like this. God is alive and he is still in the act. His purpose today is just as much reconciliation as it was years ago. He is all for breaking down barriers, not by engineering some sort of shaky compromise that satisfies no one, but simply by letting the issues speak for themselves and yet insisting always on the importance of persons. In the very same place where people are most estranged, where the divisions are deepest, where the polarization has gone farthest, there God is alive and well, and there God is busy.

Wherever desperate and frustrated people have been driven to rioting and burning, God is there. Wherever young persons, feeling uncomfortable in a world they never made, have tried to put it behind them or have thought they could set it right in a day, God has been there – in the streets, in the coffeehouses, in the public parks, in dormitories. Wherever frightened citizens, fearful of losing the privileges they have acquired at great effort, have invoked the assurances of law and order to protect them, God is there long before the policeman arrives. Wherever neighbors, once friendly, have been caught by dissension and families find their ties unraveling under the pressures of controversy, there God is also active. God has not given us up though we behave as strangers to him as well as to one another.

What *could* happen among us is what *did* happen when Jews and Christians – in the early years of our era – discovered that God had a gift for them that could settle their differences. Paul tells us that the gift was a new kind of life – "life together with Christ" – a life that changed those who formerly were utter strangers, outsiders, and aliens into a community of brothers. It took sacrifice to do it; actually the way of the cross became the way of breaking down barriers. But once that way was taken, says Paul, the war between Jew and Christian was over.

May 1969 be the year when many such wars are over – ended not by one side overpowering another nor by submission to the will of a tyrant, but ended rather by the discovery that God is alive and well and still busily engaged in reconciling the world to himself and men to one another. – K.M.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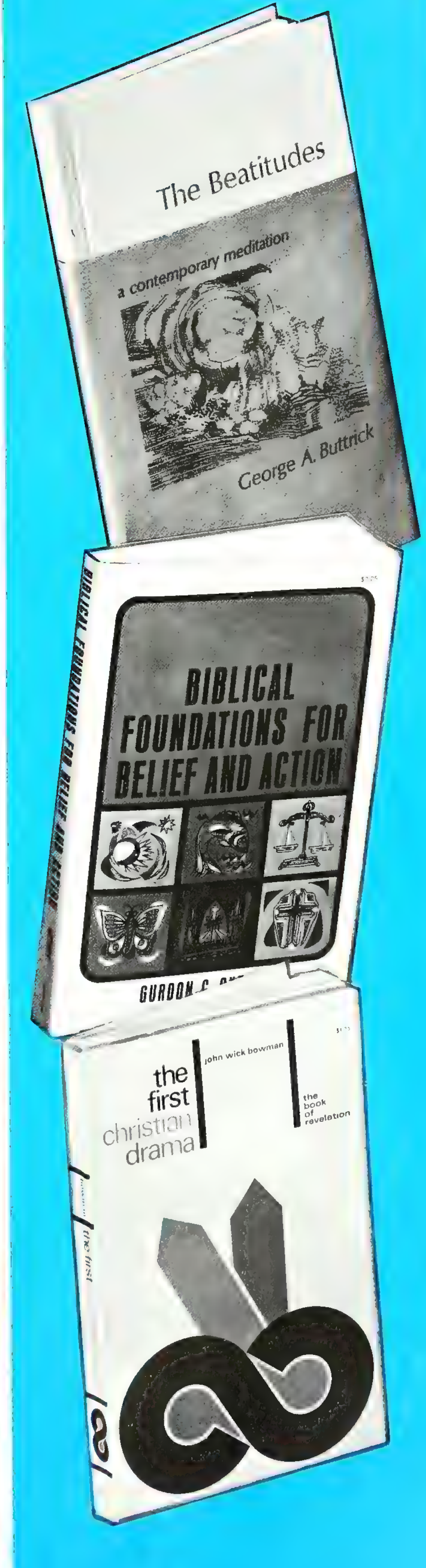
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Church of the Brethren General Offices, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS **messenger**

What Will You Do With Sunday Morning? *Because man cannot do without worship, the church is currently tempted to try out new ways of "speaking unspeakable truths." But is the church then in danger of corrupting the substance of its faith?* by Inez Long. page 4

Carl Stephens' Experiment in Mission. *For one Kansas layman experimental mission means working with thirty-five boys, mostly black, mostly from families with no father, many of whom know poverty as he once knew it, "from the inside out."* by Walter D. Bowman. page 8

Mr. Nixon and the Presidency. *A Quaker home, Christian Endeavor activity, friendship with Billy Graham – what influences will these factors have on the next resident of the White House?* page 16

Does Your Child Know the Value of Work? *Children have varying abilities and each age has its own accomplishment level. But parents can instill work values with good work habits.* by Pearl Gibbs. page 20

New Horizons for World Missions. *God invites Christians to join him, not as bearers of a new culture, but as partners in the work he is about in the cities and villages of the world.* by Ira W. Moomaw. page 24

OTHER FEATURES include "Hitch Your Camel to a Star," by Howard A. Miller (page 1); "Litany for Changing Times," by Ernest Bolz (page 2); "I Married a Catholic," by Catherine Wittler (page 7); "What Retirement Means to Me," by Mary Volland (page 11); "A Link Between Theology and Psychology," a review article by Carl W. Ziegler Jr. (page 27); and "Faith Looks Up," by Rebecca Swick (page 27).

COMING NEXT

If Christians are called to service in the world, what kind of liturgy is most appropriate for their acts of worship? Wayne Zunkel suggests several ways of relating worship to life. . . . In an Annual Conference message, abridged for publication, Ralph Smeltzer looks at the need for the Christian gospel – and the Christian church – to participate in the making of "The New Society.". . . An anonymous writer offers a series of imaginary reports from an operator to his chief-of-staff in the "demon division," telling of his efforts to subvert Christians.

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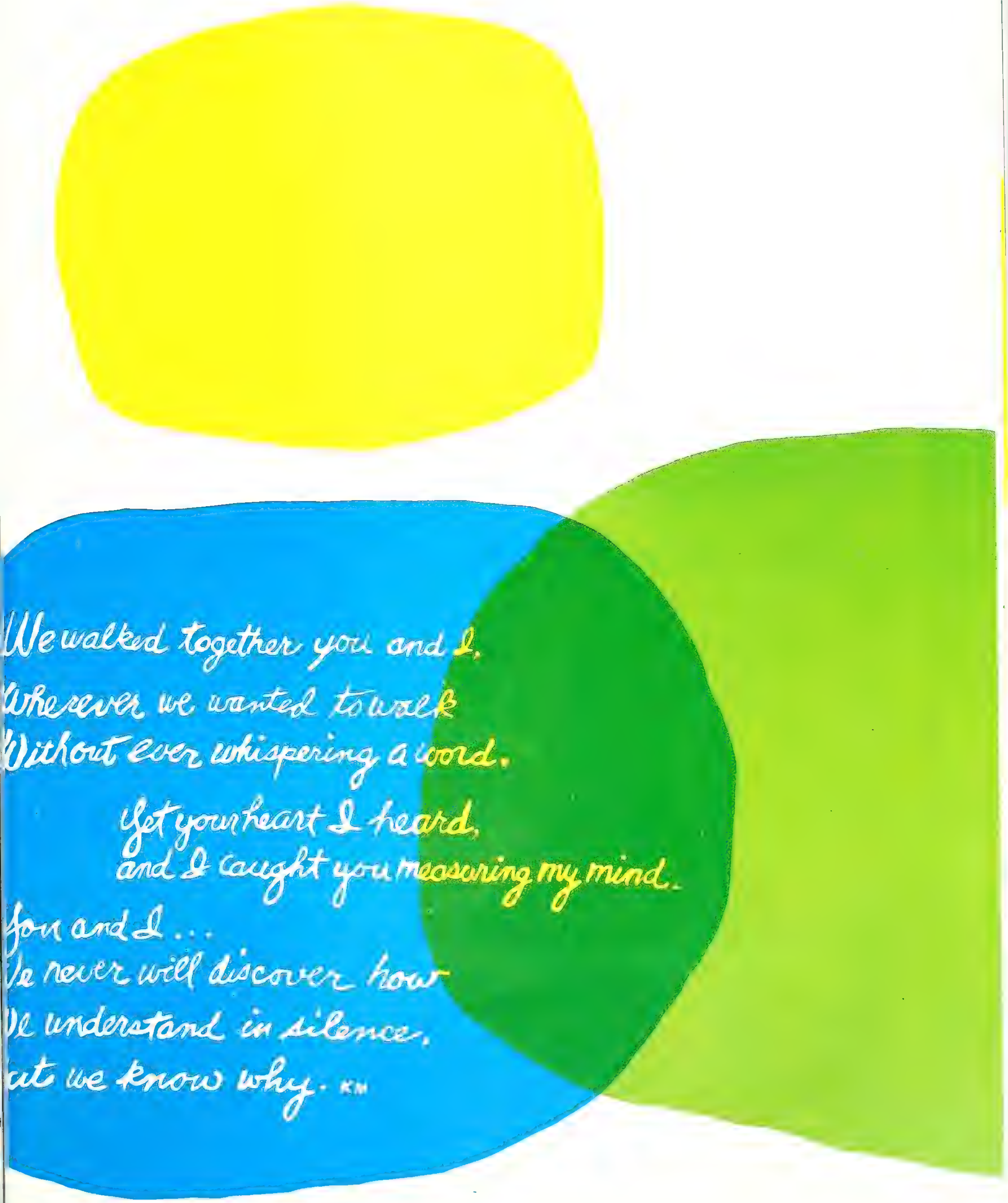

We walked together you and I.
Wherever we wanted to walk
Without ever whispering a word.
Yet your heart I heard,
and I caught you measuring my mind.
You and I . . .
We never will discover how
We understand in silence,
ut we know why. KM

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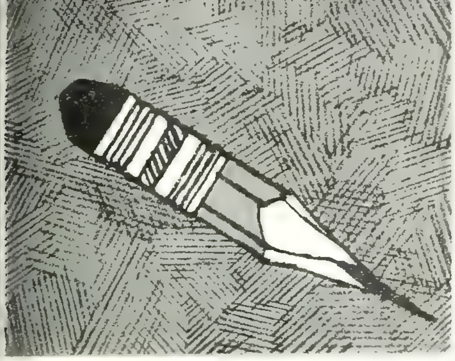

readers write

PRAYER AMENDMENT

Readers may wonder why more active church leaders do not promote the Dirksen Prayer Amendment (See Readers Write, Nov. 7). First of all, the Supreme Court decision does not really eliminate the reading of the Bible in public schools if it is done as a school activity. Churchmen oppose any effort to make the school a place of worship or of sectarian religious teaching. To do so would run the risk of destroying religious freedom in this country, because in many communities an aggressive denomination would push forward its own type of religious belief to the exclusion of others. Religious freedom would therefore be greatly endangered and we would risk having that community promote one religious faith in the same manner that state churches did in 1708 when the Church of the Brethren, among others, organized in rebellion against such a state church.

This will explain why there has been such strong support given to the court decision to keep the schools free of domination by a strong denominational viewpoint of religion. While some feel like supporting the Dirksen Amendment, the majority of the Christian people of our country will likely not support it. Our religious faith should be kept in the churches and strongly taught there, while the public schools will have more than they can accomplish in taking care of the educational needs of our young people. There is nothing to prevent a highly motivated Christian teacher from carrying all his faith into the classroom of the public school if he uses the school for education and if he supports the church for his religious nurture.

John H. Eberly
Washington, D.C.

A NATURAL DEATH

Surely some of your readers will rise to challenge the article in the Oct. 10 Messenger on "The Right to Die." The place to do that is not in the author's conclusions, whatever they may be, but in his premises, which are clear from the beginning. . . .

The question here and elsewhere in the new morality is whether or not egotistical reason is capable of establishing valid moral guidelines. The universally ancient religious view is unanimous in saying that it is not. God's law, do not kill oneself or others, manifests itself to the vision of the inner man as a clear perception of truth not in any way subject to doubt. Here, as with all other difficulties in which Adam has involved himself, the commandment of God stands clear and unequivocable in the innermost ground of our nature; but the temptation always enters externally through reason supported by hidden fears, doubt, and lust. "Yea, hath God said?" Shall we eat of the forbidden tree? Is murder sometimes merciful? Or is suicide oftentimes desirable? Would an affair with our neighbor's wife perhaps be a valuable experience? . . .

The real spiritual struggle is not to rationalize great moral issues but rather to reach the innermost ground of our being where all truth stands clearly exposed to human vision. Here in our present situation, and if we would see the abundant life, we must struggle constantly and moment by moment for divine mercy and guidance, and not dissipate our meager energies on rationalizations impossible to digest and whose end is confusion.

Yes, every man has both the right and the duty to die a *natural* death, precious in the sight of our Lord.

Fred Smith
Cedaredge, Colo.

COMING OF AGE

I was impressed with an article in the Oct. 10 Messenger. It seems that the Brethren Volunteer program has grown little over the past twenty years. In fact, I'm appalled and amazed at the little emphasis which BVS receives in our local churches. Many of our churches are not interested enough to be bothered with an interpretation program to expose young people to BVS. It seems to me that the pacifist position in many of our congregations is something of the past.

I agree that shifting the alternative service program out of the BVS program might prove helpful, but a more aggressive information and counseling service is needed throughout the entire church if this approach is worth the effort and change.

The program seems to be social service, but social change can come out of the social service if the program is directed toward changing. It seems that the social change needed most is BVSers' aiming for a more drastic approach in the world of service.

Recruitment for the three branches of our defense program is not unusual in our high schools across the country. It seems that churches across the Brotherhood have an obligation and responsibility in recruiting volunteers for BVS and I-W service. We as members of the Church of the Brethren who feel that we should be serving the cause of peace and social justice should either act on these convictions or stop playing around with being identified as a peace-loving church.

It seems that we might need to begin by making this program more attractive and acceptable to our youth. The Church of Jesus Christ of Latter Day Saints over the past years has doubled its mission program. Perhaps our church can learn a lesson from the LDS program. While I realize our program is different, social service rendered through love communicates more than lip service.

It seems that as BVS moves toward the coming of age in the twenty-first century, it needs to assess its purpose more deeply in serving mankind through acts of kindness, humility, love, and patience.

David J. Morris
Richmond, Va.

More on page 25

BYLINES: Two Pennsylvania pastors are among contributors to this MESSENGER: **C. Wayne Zunkel,** of Harrisburg's First church, and **James S. Flora,** who serves the Palmyra congregation. . . . **Gayle Wooters** attends Colorado State College at Fort Collins, Colorado. . . . Newton, Kansas, is the home of **Maynard Shelly,** editor of "The Mennonite," a weekly denominational publication. . . . **Ralph Smeltzer,** who delivered his address on a new society at the 1968 Annual Conference, is director of peace and social education for the Brotherhood.

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LITURGY: WHEN THE WORLD IS OUR SANCTUARY

In our kind of world God wants a witness to truth, peace, brotherhood, love, and morality outside the walls of the meetinghouse — a liturgy that is lived

by C. WAYNE ZUNKEL

Man is a strange and interesting creature. As he walks through life he becomes aware of the workings of God. He gazes into the starry heavens and senses magnificent order and great power. He looks into the face of a tiny flower and feels warmth and beauty. In times of fear and danger he cries out for help and is sustained. At great moments of tragedy or the death of a dear friend, he reaches out for purpose and meaning; and, if he persists, to his troubled heart comes comfort. In moments of joy, at the birth of new life, he senses a Creative Source out beyond him.

Through his experiences in the world, man comes to believe there is a God. And then, filled with awe and appreciation, man sets about to honor God. Like Jacob, he stands up a stone slab; he sets aside a special piece of land; he builds a simple building.

And then, as he reflects on the wonders of God, he adds to the works of his hands. He spends time making his building lovely. He carves designs and imports special metals. He begins to develop ways for approaching God. He composes hymns and prayers and special rituals. His writings about his experience of God, which at first may be little more than letters or poems or stories, grow in importance and become sacred. The forms become rigid and unchanging.

The Bible is the story of men who continue to experience God in the midst of life. Adam and Eve meet God in their garden in a moment of disobedience. Cain confronts God in the open field where Abel lies dead at his feet. Jacob also experiences God in an open field and in that rocky, forsaken spot he builds a simple altar and calls the place Beth El — the house of God — the very gate of heaven. Moses was going about his daily work tending sheep when he felt God's call as he saw a bush which seemed to him to be aflame.

Nor can we confine the worship of God to patterns taken from a book or to set forms which have been developed. The prophets cried out in anguish, "Take away from me the noise of your songs and your worship. These do not please me. God wants justice and mercy and a humble, contrite heart."

The apostle Paul said, "The God who made the world and everything in it, being the Lord of heaven and earth, does not live in shrines made by man." Though we seek to praise God through our own creations, God is not limited to these creations.

Although Jesus went to the synagogue regularly and shared in the formal worship of his day, he seemed quite as reverent contemplating the lilies of the field as he did reading from the scriptures in the temple among the congregation of worshipers. In the marketplace, on a hillside, with fishermen at work, or late at night in a garden in prayer, God's presence and God's power were very real to him. He valued the formal coming together. But his experience of God was in no way limited to this.

God cannot be confined to buildings. God wants much more than only correct words, properly intoned in prayer. He wants *us,* our total being.

The early Brethren, in some of their emphases in the past, were saying this. They were reluctant to set aside special holy days. They were never enthusiastic about Lent or Advent. They believed that every day is a holy day.

Our forefathers never had catechism classes. They believed that Christianity must be far more than setting children down in a row to memorize a set of answers to predetermined questions.

They were terribly "low church" in worship forms, refusing to use the word *sanctuary.* The church, for them, was the meetinghouse, what those in the government would call "the situation room," the place where we check signals and receive direction and renewal before going back out to life. They felt we need this coming together, but they always insisted that what happens inside that building must always be judged by how well it prepares us for what happens outside the building.

For Brethren, forms and creeds have not been central. *Life* has been central. The world is our sanctuary. And our liturgy is out in life. Far more important than the precise words to be repeated before a holy altar is the attitude behind the words repeated out in the world.

How do we show our love to God? by the color of stoles the minister wears? by the shape of the cross up front? What kind of "ritual" are we concerned about? Here are some examples of the kind of thing I see our faith saying to us.

In a world where truth is an uncertain virtue, letting speech be simple and genuine is a way of affirming our love for God wherever we are. In every situation to speak as plainly as we know, to let our "yes" mean yes, and our "no," no, is a witness of our affection for Christ himself who asked this quality of speech from us. Simple honesty to our fellowman is as important a way to show our devotion to God as the repeating of any churchly litany.

In a warring world, any word or action to bridge misunderstanding between persons or nations becomes an evidence of respect for God and his creation. He wants this far more than any pageantry in church. Peacemakers will find visible symbols, alternatives to the hate and fear. The BVSer for a year or two of his life, acting out a vivid demonstration of the message of love, speaks far more eloquently than all the sermons ever preached on peace put together.

In a day of race hate, every act of friendship with those of another race takes on holy significance. To identify in this way is to bear witness to our beliefs in a far more positive way than simply to repeat a creed about brotherhood with our lips.

In a needy world, one may gird himself with the towel and take the basin not only at love feast time but in fact many times in the course of every single day. The novel, *The Nun's Story,* catches this truth when the mother superior of the hospital, in her instruction of the beginning nurses, says to them, "All for Jesus . . . say it, my dear students, every time you are called upon for what seems an impossible task. Then you can do anything with serenity. . . . Say it for the bedpans you carry, for the old and dying you bathe, for every unpleasant duty." Then, as the mother superior bent over a patient to change a very dirty dressing, she said to the sisters in charge, "You see how easy it is? All for Jesus. . . . This is no body picked from the gutter. This is the body of Christ and these sores are his wounds."

This is the deeper ritual of praise, this is the more powerful expression of adoration before God to which we are called — not apart from life, but in the very midst of life.

In a day of uncertain morality, love and fidelity within a marriage are a Christian witness. A young father, a friend of mine, said to me, "I'm often ridiculed at work. I'm the only man in my entire office who claims to love his wife. They all tell me it's out-of-date to be in love with your own wife. But I am, and I don't care who knows it."

In our kind of world this is the expression God wants quite as much as words said in a sanctuary. He wants a witness to a morality which is unchanging even in the midst of decay.

Ours is a world where human life is cheap. Dr. Eldon Siebel, a Dallas chest surgeon, said recently, "Every cigarette smoked reduces the life span of the smoker eight to ten minutes."

The church in the past has talked about alcohol and tobacco, and people become impatient. Why so specific? Because these represent specific choices which almost every one of us who is living and working in the world must make every day. Even those who are ministers face this kind of question: Most of my pastoral friends in the city smoke and drink and most of those who don't ridicule those who have convictions against such things.

We see a cross and we are reminded of Christ's dying love. We see the picture of Jesus as the Good Shepherd and we are reminded of God's concern for us. And so it is that personal decisions — cocktails at an informal gathering, a cigarette or the absence of a cigarette — become symbolic out in the world of an attitude and of deep convictions about the preciousness of human life, about our stewardship of God's good gifts. The quiet, unassuming abstinence of a single winsome Christian is a simple but powerful witness against the massive economic and social pressures, the tremendous mobilization of advertising, which would exploit human beings, which would fasten on chains which become difficult to throw off, which would make huge profits at the expense of people and their well-being.

The church is not our sanctuary. The world is our sanctuary. And while we need the church — while without it we would soon begin to lose direction and purpose — it must fit us for what we are in the world. For as soon as we leave, we begin to partake of fellowship with God in a larger sense. Wherever we go, whatever we do, we act out our faith or we deny our faith daily! □

NOBODY WALKS WHILE IT'S SNOWING BUT EVERYONE KNOWS THE SNOW

[illegible]

[illegible]

[illegible]

[illegible]. Then [illegible] into the evening.

[illegible] in at the moving windows [illegible]

[illegible] of the same [illegible]
Snowing.
Snowing. I see my tracks homeward. Snowing.
Diamonds melting on my hair. Snowing. One flake
[illegible] melting on my lip
And smile,
Snowing, [illegible], snowing. [illegible]
Snowing, again, snowing, snowing,
[illegible] Just like me,
[illegible] like you.

By Gayle Wooters

SLIM WHITMAN

by WILBUR E. BRUMBAUGH

Slim Whitman was a Brethren boy who might have grown up to launch a career in professional baseball if he hadn't liked to sing. Instead he became a gold-record winner in the country-western music field.

During high school Slim's abilities on the diamond were noteworthy. As a matter of fact, he turned "professional" in 1946, playing with the Plant City Berries of Tampa, Florida, his hometown. A year later Slim hit .360 as pitcher for the team, winning eleven games and losing only one.

His musical career actually began when Slim was in the Navy. While on ship he found an old guitar and started to strum it. Later on he began singing. Being as good a boxer as he was a vocalist, he became a favorite of his shipmates and was in constant demand as an entertainer – so popular that once his captain refused to let him be transferred to another ship.

After the war, Slim returned to a job as a shipfitter and laid plans for a professional baseball career. Everyone thought he would go on to the big time. But he still liked to sing, and in 1948 he gave up baseball for an opening at a Tampa radio station. It was here that Slim met Jerry Crist, the girl announcer who was to become his wife. Later Slim joined the Mutual Network and a group known as the "Lightcrust Doughboys"; from that to the famous "Louisiana Hayride" in Shreveport.

His association with the Hayride led him to his first record. Since then he has recorded thirty-six albums and over one hundred singles. Two of his singles (which broke into the pop field as well as into the country-western market), "Indian Love Call" and "Rose Marie," each earned him a gold record for selling over a million copies. Two albums brought him two other gold disks, proudly displayed in his Jacksonville home.

Far left: Slim listens to a play-back of new recording. Above: Slim points out special award and two of his gold records. Left: at work in a Nashville recording studio

Slim was the first country-western performer to play the London Palladium. In 1965 he toured South Africa, where his recordings are in great demand, for six weeks appearing in thirty-seven towns. Today he regularly travels over the United States singing and yodeling country songs.

Having been trained in the classical music tradition, I first listened to Slim's country-western records with some reservation. To my pleasant surprise, I found the sound to be relaxing and listenable. There is no twang, hog calling, or sobbing in one's beverage – just straightforward, clear song – with a subtle styling in the Nashville manner.

Slim won't sing for the barroom jukebox. Ballads mourning lost loves are about as "sad" as he gets. One of his latest albums includes a number with a surprising tango beat. He even whistles.

His religious albums include such songs as "With God's Hand in Mine," "How Great Thou Art," "He'll Understand and Say 'Well Done,' " "Who at My Door Is Standing," and "My Father Watches Over Me."

Like most country performers, Slim doesn't read a note of music; instead, he sings a tune intuitively. Wife Jerry sometimes plays a new melody for him to learn by only hearing it. And he tries to predict a song's success by ear. He listens to a new recording by turning the volume high (as it would be played on a jukebox) to see if he can "hear money." After all, if one's sense of success is right, he could be rewarded with another gold record.

Slim refuses both to sing hillbilly numbers and to copy the mountaineers' style. "Their songs are pitiful," he says. To capture the Nashville Sound, Slim goes to that country music capital of the world to record for Imperial Records. Here he combines his talents with the studio musicians and back-up voices who have

Above: Wife Jerry helps Slim pick up the tune of a new song. Right: His favorite sports are boating and fishing

helped give Nashville its fame.

Country-western music was born in the Great Depression. Though it began as a mixture of gospel, folk, English ballad, and "soul," eventually it evolved into a style of its own. It is much lighter than blues and softer than rock, a happy, natural sound. Its music and message appeal to the less sophisticated (of whom there are plenty – country music is a booming business with devotees around the world).

Slim is an unassuming man with strong moral principles. He shuns endorsement or use of alcoholic drinks or tobacco. He has lived among entertainers who have used drugs and alcohol "first to face the crowd, then to face the night, and then to face the morning." He wants no part of it.

Slim was reared in a Brethren home with his two brothers and sisters. He is a member of the Church of the Brethren and, with his wife Jerry and son Byron, attends the Jacksonville church. He often sings there, as well as at the Clay County church nearby.

He and his family live on a pine-covered forty-acre site where Jerry's father, the late A. D. Crist, an early Brethren minister, established his home, and reared his children. The sign over the front gate reads "Woodpecker's Paradise.

When not on the road, Slim likes to fish in his nineteen-foot sonar-equipped Johnson Surfer. Jerry has little patience for sitting in a boat and often searches the shore for shells while Slim fishes. Her collection of shells is on display in a coffee table specially designed for her.

During my overnight stay at the Paradise I found Slim Whitman so much like the "fellow next door" that I had to keep reminding myself that this man is a gold record musical success. Of course, the best way to do that is to listen to his music. That is all it takes to convince you. ☐

GOD CALLS FOR A NEW SOCIETY

by RALPH E. SMELTZER

June Clark and her six children live in an Illinois city. Because they were so poor, her husband John technically deserted the family recently so that it could go on Aid to Dependent Children to increase its income. He had been able to get only odd jobs because he lacked a high school education. John became discouraged, lost confidence and respect in himself. He and June enjoyed children and this was one thing they could have.

June Clark and her children were left in a crowded three-room apartment. The family tried to get into public housing but there was a two-year waiting list. They receive a monthly income check of $260 from ADC. Ninety-five dollars of it goes for rent. Their yearly income is still over $3000 *below* the poverty line. The township relief supervisor frequently gives some extra money, but June is always uncertain about this because the supervisor is capricious and won't give help if he doesn't like something a member of the family has done. Even the ADC supervisor threatens to discontinue her allowance, June says, when he suspects that John may have visited her. Occasionally the family receives food baskets and used clothing from a big church across town.

June's children are falling behind in school because there is no place to study at home, because their diet and clothing are inadequate, and because they must stay home frequently due to colds and infections. June says she rarely takes them to a doctor because she cannot afford it and there is no public health program in the county. The children don't mind staying home from school anyway because they say other kids look down on them and make fun of them. They seem to be losing confidence and respect in themselves like their father. June becomes downhearted at times, though she tries not to show it. She saves her crying until the children are asleep. Trying her best to be both mother and father is tough. She consoles her children when they complain and become upset because their father is never around.

What bothers June most of all, however, is that no agency seems really to understand her family's plight — not the Township Welfare Office, the ADC Supervisor, the State Employment Office, nor the City Council member she met. A community worker from the local Office of Economic Opportunity comes closest to being sympathetic and helpful.

On top of all their poverty problems, the Clarks are black. Before John deserted, he lost two good job possibilities because the boss was not an equal opportunity employer and chose whites instead. Members from some white churches offered to help John find a job and better housing, but their interest was short-lived. A Negro businessman wanted to employ John as a maintenance man, but he already had more Negro applicants than he could use.

The Clarks live in a crowded four-apartment building in the ghetto. The white landlord divided an old larger apartment into two small ones. He said he was doing it just for them; but later they discovered that the division had increased his income from the space from $100 to $160 per month. Occasionally the landlord has threatened to raise their rent if they ever complain. So they keep silent about needed repairs. They don't know where else they could go.

Their school is over half Negro, yet there are only two Negro teachers. John and June had felt the school had even fewer capable white teachers than some other schools. The Clarks had wished most of the teachers and the principal were black. Then there would be a better understanding of their feelings. Many parents also complain that their school receives older and cast-off equipment. John and June had once found enough courage to talk to a school board member about the whole situation. He promised to look into it, but nothing ever happened. Since all the administrators and board members were white, the Clarks hadn't really expected anything to be done anyway.

In the Clarks' apartment building and neighborhood are many children. Much noise. Many interruptions. No situation conducive for study, even if the children had incentive. Because there is no playground nearby, the children play around the building and in the street. Police driving up in squad cars frequently "chew out" the children for this unless one of the few black policemen is in the car.

Mrs. Clark shops at a nearby supermarket and recently discovered that it charges more for some items than a branch across town where whites shop. This really makes June angry. What a price for being a poor black, she says.

A look at John Clark's family illustrates still a third set of problems. John's next-to-youngest brother, Bill, was drafted because he dropped out of school. He wrote John what he liked about Army life: regular duties, good food, clothing, housing, medical care, and especially the PX. But he griped about more blacks being drafted proportionately than whites, saying one third of his outfit were Negroes. Last year Bill was assigned to an intelligence unit in Vietnam. He wrote that he drove an interpreter on a mission to a jungle village one day. In talking with the peasants he was surprised to discover, he said, that they were no more sympathetic to the South Vietnamese government than to Ho Chi Minh or the Viet Cong. Bill concluded that the freedom and justice he was fighting for there were not needed as much as at home. He wrote John about his disillusionment and vowed that as soon as he could get out of the Army, he'd be home to demand a fair deal for his family and all blacks in the city, even if it meant organizing an armed commando group to do it.

Bill wrote his younger brother to stay out of the draft in any way he could. "And get our black precinct captain to help stop this war," he said. "We ought to use all this money at home."

Bill wrote that as he visited other villages he realized how many Vietnamese people were poor and struggling hard to get ahead like his own family. To cheer up some whose homes had been destroyed, he said he told them, "Just you wait; we'll come back after the war and help rebuild your places."

The Clark family well illustrates the triple crisis of poverty, racism, and war in our present society.

Poverty is unnecessary in affluent America, yet one fifth of our people are poor. They now realize that they no longer need to live this way.

White racism is a bitter blight. Nonwhites are tired of being treated like second-class citizens. Because of housing segregation and other reasons, almost as many children attend segregated classes today – and in some places more – than did at the time of the 1954 Supreme Court decision. Civil rights legislation for schools, employment, housing, and voting have not been adequately enforced. The Negro unemployment rate runs at least twice as high as with whites. Well over one half of the substandard housing in our cities is occupied by Negroes and other nonwhites. The great percentage of businesses in the Negro ghettos are owned or operated by whites, who take the profits out of the Negro community and impoverish it still more. Nonwhites are conspicuous by their absence on the policy-making boards of our communities. This whole system of racial discrimination produces bitterness and frustration which express themselves at times in irrational rioting.

War and violence threaten our whole society. The Bulletin of Atomic Scientists says we are only seven minutes away from nuclear holocaust, from man's midnight, from doomsday. At least sixty percent of our national budget and taxes goes for war. The draft upsets the lives of most of our young men. The continued slaughter of Americans, Vietnamese, and others brings us anguish daily and shocks the world's conscience. We have already dropped more explosives on tiny Vietnam than in all of World War II. "We are the world's greatest purveyor of violence," said the late Dr. Martin Luther King Jr. Our American virus of violence continues to break out in assassinations and riots. While 5,000 Americans were killed in combat in Vietnam in 1966, about 17,000 – over three times as many – were killed by guns alone in the United States. No wonder Stokely Carmichael says, "The use of violence is as American as apple pie."

Poverty, racism, and war are interrelated. They affect and reenforce one another. Our poor people and our nonwhite citizens resent most vigorously the diversion of most of the nation's resources and attention to the war in Vietnam rather than to the war against poverty and racism in America. An expensive military war abroad cannot be waged simultaneously with an all-out effort against poverty and racism at home, even by a great and rich country like the United States. Although we might have the resources to do both, we won't. Realistically, it is guns *or* butter, not guns *and* butter. The Great Society is another victim of Vietnam.

If poverty, racism, and war blight present society, our first question is, What will be some marks of the new society?

We believe that God acted through Jesus Christ to help reveal the new society and that God continues to act and speak through his prophets today and through our social situations.

As we turn to Jesus for clues to the new society, so did he turn to the prophet Isaiah. "The Spirit of the Lord is upon me," he said, "because he has anointed me to preach good news to the poor. He

The gospel and our faith offer an unmatched motivation for renewal in society

has sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord."

"Good news to the poor" means a decent life for all: decent income, decent job, decent housing, decent health, decent respect. It means the elimination of poverty.

"Release to the captives" means freedom and justice for all: freedom to live wherever one can afford; freedom of job opportunity; a fair share of power in political, economic, and educational decision making. It means the elimination of racism.

"Liberty for the oppressed" means peace and nonviolence for all: ending the war and oppression in Vietnam and preventing the "gunning down" that goes on in our domestic life. It means the elimination of war and violence.

"The Spirit of the Lord" means love: that which undergirds decency, justice, freedom, and peace; that which impels us to build a new world without poverty, racism, and war. It means God's love for the world, even for our "messed up" society; God's love for all of us individually, even amid our unjust social structures. The Spirit of the Lord is God's love calling for better men, better social structures, a new society.

American society must change rapidly if it is to survive and grow, if it is to become the new community. Change is good insofar as it forces us to think new thoughts, do new deeds, reappraise our goals, devise new methods. Change challenges us to be creative, flexible, enterprising. The eagle deliberately tears up its nest at the right time to force its young to fly. Perhaps God at times tears up some of our comfortable ways and some of our social structures to force us to develop new ones. After a nest is once torn apart it is never possible to put it back together like it was. But if God tears up our nests, he also helps us build new ones. He does not leave us alone to fall and die. Deuteronomy 32:11 says, the Lord is "like an eagle that stirs up its nest, that flutters over its young, spreading out its wings, catching them, bearing them on its pinions."

Jesus Christ not only understood and accepted social change, he precipitated it. He upset tradition; opposed injustice; brought good news to the poor, release to the captives, liberty to the oppressed.

Jesus Christ helped to guide social change in his day. He didn't try to stop change but initiated and encouraged it. Remember how he deliberately talked with the Samaritan woman at the well of Sychar. He did not assume that social concern was none of his business; he made it his business. Note how he steadfastly set out toward Jerusalem in his last bold effort to reform it, knowing and predicting his probable fate. He was not a do-nothing in the face of wrong and injustice; he acted. Remember how he drove the money changers from the temple. He didn't cop out of society and join the Essene monastic order. Nor did he join the revolutionary Zealots and try to overturn society. It seems clear that Jesus called for major reforms in the social and religious institutions of his day, not for a rejection of the social structures or their foundations. "I have come to fulfill the law and the prophets, not to abolish them," he said (Matt. 5:17). "My house shall be a house of prayer, but you have made it a den of robbers" (Matt. 19:45). His was a prophetic mission to guide social change toward the new society, the new Jerusalem, a new heaven and new earth.

There is a scandalous gulf in our churches between our profession and our performance in stimulating and guiding social change toward a new world.

We in the church often think glibly that we can eliminate the problems of poverty, racism, and war. Yet in a very real sense we are the problem, for it is we who are the affluent establishment: the Whitey landlord, employers and decisions makers; the inheritors and carriers of colonialism in Vietnam.

On the one hand the gospel and our faith offer an unmatched motivation for renewal in society; but on the other hand, many of us condemn committed Christian leaders like Dr. King and Dr. Abernathy for responding to the call to help lead the way. We have thought that our white churches possessed the leadership needed for the new community, but we are discovering that the black churches are producing this leadership. We have thought it was our destiny to save our black brothers, but it may be the other way around. An ironic symbol of this possibility was the heart transplant in South Africa in which a low-caste black literally gave his heart to save the life of a high-caste white.

The church possesses the most potent power in the world for change toward a new order, but at the same time it represents the strongest resistance and reaction to change – a perplexing paradox! Is the church as well as the nation a house divided against itself? Is the church its own worst enemy?

If we have eyes to see and ears to hear, we will discern on today's stage that God is the star actor in our three-act crisis. It is he, not June Clark or the perverse poor crying, "Provide a decent life for all." It is he, not John Clark and the blatant blacks, shouting, "All men deserve freedom and justice." It is he, not the suffering Vietnamese, groaning, "Give us peace at last." It is he, not the preacher, proclaiming, "Brethren, inasmuch as you serve these, you serve me." ☐

news

Who determines when war is "unjust"?

THE BID TO LEGALIZE

"Is the conscience of the Quaker, the Mennonite, the Brethren more deserving of respect than the conscience of the Roman Catholic?"

Pointed though it is, this basic concern about the nation's draft laws as presently constituted was raised by the editor of *Catholic World* magazine, Father John B. Sheerin. In a speech to university students, he raised the question not because Catholics are ineligible for classification as conscientious objectors, but rather because those Catholics and other persons who adhere to a "just war" theory are denied CO status.

Selectivity: Father Sheerin and other Catholic clerics are among a host of religious and secular leaders and groups calling for a change in Selective Service to recognize the conscience of those who object not to all war but to a particular war, such as the conflict in Vietnam.

Under the current Selective Service laws, conscientious objection has three criteria: The individual's opposition must be religious in nature, held conscientiously, and be directed at all wars.

In the Seeger case of 1965, the U.S. Supreme Court widened the interpretation of "religious in nature" to extend to those who do not believe in a Supreme Being. In fact last month a lower court in Baltimore, upon applying the 1965 Supreme Court ruling, declared that an avowed atheist qualified as a conscientious objector.

What religious and secular spokesmen now are seeking is a change in the third criterion, that opposition must be to all wars. Particularly among those who uphold the "just war" theory, which presumes that some wars are good and some are evil, there is an appeal that in a given situation a person who is not a pacifist ought to have the right to oppose a particular war or facet of war, if led by conscience to do so. The principle is known as "selective conscientious objection."

Alternatives: "If a man in conscience can go to war, we give him glorious alternatives," stated delegate Russell Fuller, Ann Arbor, Mich., when the matter of selective objection was debated at the convention of the Christian Churches (Disciples of Christ) last fall in Kansas City. "If a man cannot accept war at all, he can be assigned to another kind of service, such as working in a mental hospital.

"But if a man cannot say for sure that he would never fight, we give him three alternatives: He can turn his back on conscience, he can become a felon, or he can become a fugitive.

"The Church of Jesus Christ must ask for something better. Give this man a place to serve society."

By a 2 to 1 vote the Disciples delegates supported conscientious objection to "a particular war," reversing a position taken by the assembly a year earlier.

Among other religious bodies urging government recognition of selective conscientious objection in recent weeks were the American Jewish Congress and the National Conference of Catholic Bishops. The former body, speaking to the present law's requirement that persons classified as COs must object to all wars, stated: "A number of widely held ethical systems — religious and nonreligious — distinguish between morally acceptable and morally unacceptable warfare. It runs counter to our national and religious principles to compel a man to carry and use a gun against another man in a cause that he regards as morally wrong."

In a pastoral letter issued in November by the National Conference of Catholic Bishops, a plea was expressed that opportunities not be overlooked for expanding justice — in Vietnam or among U.S. young men whose consciences cause them to dissent from established military policy.

The bishops called on the U.S. government to revise the draft law and allow for selective conscientious objection. And because the letter urged a complete reappraisal of war in light of "the horror and perversity of technological warfare," one spokesman declared, "The Catholic conscientious objector is now in a much better position than he was before."

"Not easy": In noting that the present draft laws "provide only for those whose reasons of conscience are grounded in the total rejection of the use of military force," the bishops issued this appeal:

"We recommend a modification of the Selective Service Act making it possible, although not easy, for so-called selective conscientious objectors to refuse — without fear of imprisonment or loss of citizenship — to serve in wars which they consider unjust or in branches of the service (e.g., the strategic nuclear forces) which would subject them to the performance of actions contrary to deeply held moral convictions about indiscriminate killing. Some other form of service to the human community should be required of those so exempted."

In a rebuttal characteristic of the stand taken by Selective Service on the legalizing of selective conscientious objection, Lt. Gen. Lewis B. Hershey criticized the Roman Catholic bishops for venturing into a "political" rather than a "religious" field in issuing their appeal. "It's no longer a religious question but a political one," the general said. "If you say you object to all wars, I can't object to that. Religion is an individual thing.

"But what kind of religious belief have you got that causes you to reject some wars and not others? This doesn't seem to me to be a religious question but a political one."

Father Sheerin, in an address given

ELECTIVE OBJECTION

prior to General Hershey's remark, took the position that in spite of the impression given by Congress and the courts, the selective conscientious objector "speaks as a religious objector, not a political one. Yet he is presently denied the privilege of exemption that is being given to another kind of objector, the pacifist."

For others: If the traditional pacifist stance appears to have a kind of special favor in the present law, the peace churches do not feel possessive of that status. "We seek no special privileges from our government," the Church of the Brethren Statement on War has long maintained. "What we seek for ourselves, we seek for all – the right of individual conscience."

Last June, in updating the Statement on War, Annual Conference inserted:

"We affirm that this conscientious objection may include all war, declared or undeclared; particular wars; and particular forms of warfare." It restated that conscientious objection may be based "on grounds more inclusive than institutional religion."

Quakers and others in the peace churches have expressed uneasiness that the channels normally open to them for legal exemption from military service may be denied "other men equally sincere."

Joining in support of the right of selective conscientious objection in recent months has been a wide range of other church bodies, the Lutheran Church in America, the Reformed Church in America, the United Church of Christ, the World Council of Churches, and the General Board of the National Council of Churches among them. The American Civil Liberties Union and Americans for Democratic Action had previously approved the principle. Taking stock of this growing support, there seems little doubt that opposition to particular wars has emerged as a pressing moral concern.

Crux: Though not a new concern, selective objection poses a baffling question for religion and government, a question most backers of the principle have said little about. The crux is, Who decides if a particular war is just or unjust?

The word *selective* implies ethical decision making about the use of military force. It also is linked inescapably with the just and unjust war theory, bringing a variable to morality which is not at stake to those who in principle condemn all war.

Some of the complexities involved in the issue are dealt with in a new book by Princeton University ethics professor Paul Ramsey. Entitled *The Just War* (Scribners), the volume is not likely to win all legislators to the cause of selective objection nor to gain approval of all religionists. But it should enhance the discussion needed on the issue.

Right off, Mr. Ramsey is in disagreement with total pacifism and hence personally upholds the concept of the just war. He further maintains that any form of conscientious objection in the United States is a provision which Congress "is not legally or constitutionally bound" to grant. At the same time he does not deny "that in the forum of conscience there is duty to a moral power higher than the state."

Given as he is to the just war view, Dr. Ramsey cannot and does not wish to deny selective objection. His stress is on a legal structure for determining the justice or the injustice of a war. He sees the criterion of individual conscience as an unworkable ground, declaring, "No political society can be founded on a principle according *absolute* rights to possibly errant individual conscience."

The theologian, who in his own estimation cannot conclusively term the Vietnam war as unjust, is disturbed that "extremism in action, reaction, and counterreaction" surrounding Vietnam has muddled the whole matter of selective conscientious objection. He quotes the late Father John Courtney Murray as saying that "the issue of selective conscientious objection must be distinguished from the issue of the justice of the South Vietnam war."

Father Murray was a member of a citizen's panel appointed by President Johnson to study revision of the Selective Service Act. He termed the right of selective objection "incontestable" and saw the foundation for it in the "traditional American political doctrine on the right of conscience." Doubtless, many churchmen would support this claim.

Dr. Ramsey, disallowing individual conscience as the total arbiter, seeks a legal base for granting conscientious objection. The legal test he sets forth is allowing objector status when the claimant's conscientious belief is that "the war is in violation of international conventions and the 'laws of war' and in violation of agreements to which his nation was and is a party."

Viable? This reasoning is certain to evoke dissent. Some churchmen are not inclined to believe a draft-age youth can have much success arguing international law with the Defense Department or can convince a local draft board that Presidential action in a declared or undeclared war is illegal as well as immoral.

Dr. Ramsey, emphasizing a point also lifted up by the U.S. Catholic Bishops, goes further and sees no reason "why conscientious objection to certain modes of warfare (such as nuclear) might not be allowable grounds. . . . This would certainly become a ground if there were international conventions proscribing the use of nuclear weapons to which one's nation was a party."

Critics of this reasoning, however, might well point out that neither a fresh recruit nor an Army general is afforded sufficient choice in a battlefield setting to react in a manner envisioned by Dr. Ramsey.

The theologian makes clear that before selective and universal opposition to war are workable, the "discretion" of society must be dealt with by "forming and informing influences upon political consciences." He sees considerable upgrading in the level of political discourse as a necessary precondition for realization of the selective CO status.

Whatever the outcome of attempts to determine who decides on the justice or injustice of wars, the discourse will go on. For the process, Father Murray offered a pertinent forewarning. If moral and political discourses are separated, he said, "the necessary public argument will degenerate into a useless and harmful quarrel."

Consensus? Meanwhile, *New York Times* religion writer Edward B. Fiske has noted that "if a consensus is developing in the religious community, it seems to be that conscientious objection is not an individual right but a privilege granted by the state. At the same time, there is growing agreement that it is in the interests of the state to grant as much latitude as possible." — H.E.R. AND RELIGIOUS NEWS SERVICE

Quest for faithfulness

THE BRETHREN REVIVAL FELLOWSHIP is in one respect similar to the peace action and pro-merger groups which have arisen within the Church of the Brethren. The likeness comes in the fact that each group seeks to accent certain points of view, with hopes of influencing and shaping the wider church body.

The point of view of the Brethren Revival Fellowship is that a "tide of unbelief and compromise" is discernible within the Church of the Brethren. To alter the direction and to keep concerned individuals from scattering into other churches, the Fellowship has set out "to encourage the return to a sound biblical position." Specifically, the Fellowship includes among its goals becoming "a rallying point for those within the church who believe the Bible to be the infallible Word of God," and presenting "the truth as we see it, in love and charity."

At the Fellowship's annual mass meeting in the fall, convened at the Mount Joy church in Western Pennsylvania, approximately 90 persons participated in the one-day proceedings. Church merger and the National Council of Churches were two focal points on the agenda.

Incorporation: On the matter of merger, Howard Kreider and Graybill Hershey explained legal steps possible for incorporating a congregation and thus titling the church property to the congregation. In the event of merger at the denominational level, the men said the congregation, or corporation as it would be, then has the legal right to determine its own course.

In indicating that his own congregation, White Oak, has so incorporated, Graybill Hershey stated: "It's not that we want to tear away. That's not our purpose. We want to have some independence — if the denomination would decide not to ordain our ministers." Should merger come, Hershey said the congregation would continue to be the White Oak Church of the Brethren.

NCC protest: As to relationships with the National Council of Churches, Fellowship spokesman Hartman Rice said that he saw no hope of getting the denomination out of the NCC, citing the Annual Conference decision last June which affirms denominational support for the interchurch agency. But he said he was gratified that for the first time there was recognition of a minority view among individuals and congregations "who cannot conscientiously support" NCC causes. Mr. Rice announced the availability of a suggested form letter by which a congregation may register with the General Board at Elgin its disapproval of NCC affiliation and its intent "not knowingly [to] support the NCC in any way."

An exchange of correspondence with the General Offices, as reported by Kenneth Hershey, indicated that in instances in which a congregation chooses not to support the National Council of Churches, Brotherhood Fund giving may be designated and the wishes of the donors are respected.

Feedback: Results of a survey of Church of the Brethren ministers, reflecting their assessment of the Brethren Revival Fellowship, was reported by Harold Martin, current chairman of the group. Of a 23 percent return, Mr. Martin revealed that one in four of the congregations responding were in sympathy with the Fellowship's aims, and that 170 pastors, scattered across each district, expressed interest in distributing the Brethren Revival Fellowship Witness and other materials to the local parish. He further said that some replies commending the Fellowship caused him to weep. But so did some others, he added, which saw the Fellowship as being divisive. "This is not our intent," Mr. Martin said.

A danger which dissenting individuals and congregations must guard against, some of the speakers noted, was in becoming so totally negative as to offer no hope. "It is possible to be as straight as a gun barrel and just as empty," Hartman Rice stated. He emphasized that it is not right to withdraw into a corner, to allow trends to turn one sour, nor to be preoccupied with "secondary things." The positive note, he said, is to be involved in soul winning.

Contentions: During the proceedings, other cautions were sounded. Some people don't give because they are afraid it will not be used in the right way, commented Graybill Hershey. So, he added, they keep the money at home and it is not always used right there. To a lady who said she designated all her giving for the pastor and the gas bill at the church and who inquired if this was all right, Linford Rotenberger gave the assurance that it was proper if done in the right spirit. And two leaders clashed over whether affiliation with the National Association of Evangelicals was any better than affiliation with the National Council of Churches.

While deliberate efforts were made to accentuate the positive, occasional darts sailed by. Among such comments:

"We need a housecleaning at our headquarters."

"Doctrinal cancer is being taught in our seminary."

"Faulty theology is the root of the problem."

Under frequent attack were intellectualism, liberalism, curriculum materials, the new morality, and civil disobedience.

Warmth: Still, diatribes were more the exception than the rule, and in terms of overall impact a warmth in spirit was shown toward the denomination at large. Many speakers painstakingly affirmed their interest in unity in the church and revealed their sensitivity over criticism that the Fellowship fostered disunity. The meeting evidenced a vitality and an intensity and above all an overriding concern that the church be faithful to its beliefs.

The concern is not unique to the Brethren Revival Fellowship; it is expressed elsewhere. "Faithfulness in Change" is to be the theme of two signal events in coming months, the Louisville Annual Conference and the Third Theological Conference. In these situations and others the perspective of the Brethren Revival Fellowship needs to be brought into full and open encounter.

India's experiment

To ADVANCE AGRICULTURE in India, church-related and voluntary agencies in 1966 formed an experimental channel for working together. The new resource was named AFPRO — Action for Food Production.

As called for in the original plan, a formal evaluation of AFPRO was to take place within three years to determine the future of the agency. Occurring a few weeks ago in New Delhi, the evaluation conference took reasonable pride in the achievements of AFPRO and expressed a desire that the program be extended.

Among the achievements noted:

— In two and a half years AFPRO has supplied 27 well-drilling rigs and 30 blasting units to dig or improve 4,600 wells in nine chronically water-deficient states. The water benefits an estimated one million persons with drinking water and irrigates 15,000 acres of crop land.

— AFPRO has distributed 5,350 tons of fertilizer and set up six poultry growing and marketing projects.

— AFPRO has published 25 "how to" papers on various subjects and, with the help of a registered panel of 42 specialists from Ford Foundation, Food and Agriculture Organization, departments of the India government, and industrial firms, serviced 3,900 requests for technical information.

— Perhaps most significantly, AFPRO offered training to 920 nationals for work in areas ranging from drilling techniques to nutrition. The professional staff directing AFPRO — two administrators and eight technicians — come from India, Sweden, Australia, New Zealand, Canada, and the United States.

Trust: Significant, too, is the effect the cooperative endeavors have had upon the religious community participating in the program. Church of the Brethren minister J. Benton Rhoades, official reporter of the New Delhi conference and executive secretary of Agricultural Missions, Inc., cited the "growing sense of trust among Protestant, Catholic, and other voluntary agencies cooperating in AFPRO." He noted further that the experience has resulted in "a new working partnership between these agencies and the government of India at all levels."

In beginning its efforts, the new agency has had some formidable hurdles in its way. For example, the evaluation conference noted that the well-drilling program, using high speed drills new in India, would have accomplished far more had the crews been more adequately trained and the lines of authority more clearly defined. Special attention is to be given to safeguarding the $2 million worth of equipment now in use.

Recurring drought: At the conference it was made clear that while a bumper crop had been produced in 1967-68 largely due to good rainfall, drought again has hit large areas. Adequate agricultural development in India must depend to a large degree on irrigation, especially from new underground water resources, according to AFPRO findings.

The Church of the Brethren has benefited in its own agricultural work in India through the distribution of fertilizer and equipment for well improvement. George Mason and Shantilal Bhagat at the Rural Service Center at Anklesvar worked particularly as consultants in the soil conservation and extension programs of AFPRO in its formative stage.

Included among the member and supporting organizations are Protestant and Catholic agencies, among them the World Council of Churches, Caritas International, Catholic Relief Services (U.S.A.), and OXFAM, a British overseas agency. The way was cleared at New Delhi to expand the membership to include Church World Service, for which Mr. Rhoades has been the representative.

In gearing up for a second triennial run, AFPRO proposed to take on new pilot activities related to food development and to step up collaboration with governmental and other agencies. A special project under way in three districts of Maharastra, concerned with underground water survey, well construction, and short-term production credit for fertilizers to farmers having 10 acres or less, will enlist church-related and voluntary efforts and local governments in joint action.

Validation: The 42 persons from nine countries who met at the evaluation conference were to weigh whether the assumptions on which AFPRO was founded were still valid or whether a new and different structure was needed. In their estimation, the experiment has been sound. AFPRO has passed the entrance exam, so to speak. But toward making a major impact on India's food needs, hard tests are still ahead.

THE PEACE CHURCHES: A FOOTNOTE OR IN THE MAIN TEXT?

"Our business," says John Yoder, "is to be turning the church right side up"

ARE THE HISTORIC PEACE CHURCHES a footnote to history?

And if they are, do they still have a chance to climb upstairs into the main text?

Sixty persons pondered these questions in November at New Windsor, Md., in a consultation of Mennonites, Friends, and Brethren. They searched for their identity as peace churches who don't know whether they always want to be talking about peace.

But they talked about the days when they were changing the course of world events. And since they don't seem to be doing that today, they talked about having missed the boat. To catch the boat would mean becoming the model of the new society that the whole world needs. That won't be easy, as the group discovered when it tried to show how a new society treats dissent.

An exciting option: John Howard Yoder, professor of theology at Associated Mennonite Biblical Seminaries, Elkhart, Ind., raised some of these hard questions for the group and suggested some harder answers.

"The boat which we have just missed" broke up in the Vietnam tyranny and ran aground in the shoals of the racial-urban crisis of America's cities.

"These two great sores of our North American society," said Yoder, "have been in such a condition in the last years that a genuinely Christian testimony incarnated in a believers' church style of reconciling life would have been an exciting option to hosts of questing persons, not only youth."

These people, a few years ago, held a simple and idealistic pacifist vision and had an uncomplicated dream of an integrated society. Neither worked out that way. Vietnam was escalated and the cities burned. Now many of the dreamers are bitterly committed to disruption and even violence to destroy the old society in hopes that a new order will rise from its ashes.

Mennonites, Friends, and Brethren can trace their history back to the radical streams of the Protestant Reformation. It was the Anabaptists who saw that neither Luther nor Zwingli went far enough in reforming the church. For they were content to continue the old ties of the church with the state.

"Other Christian groups accept war because they assume the church is seeking to run society in collaboration with the state," said Yoder.

But the peace churches have come to their position not only because they follow the teachings of Jesus for the way of love and against the way of violence but because of their view of the church and the state. "They have refused to commit themselves to saving the sovereignty of a given form of government," Yoder said.

He added, "What permitted Friends, Brethren, and Mennonites in their formative periods to come out with a definite position of refusal to bear the sword was not a particular reading on the ethical question but a view of the church."

A missionary minority: They saw the church as "free from the state as a missionary minority in a society which they did not assume to be Christian when everyone else did."

The radical ancestors of today's historic peace churches spread with wild contagion through Europe before persecution from the established churches cut them down in the sixteenth and seventeenth centuries. They had the course of history against them.

But now things have changed. The

alliance between church and state, which began with Constantine in 313, cracked in the Protestant Reformation and all but completed its crumbling in the recent Vatican Council.

Says Yoder, "There are Catholics creating underground congregations which are in many ways Anabaptist cells. There are Lutheran pastors in Germany refusing to baptize the children of their parishioners at the point of being disciplined. There are Lutheran and Catholic peace movements with high christologies and theological maturity. There is more openness to hear our witness than we have capacity to speak it to other Christians."

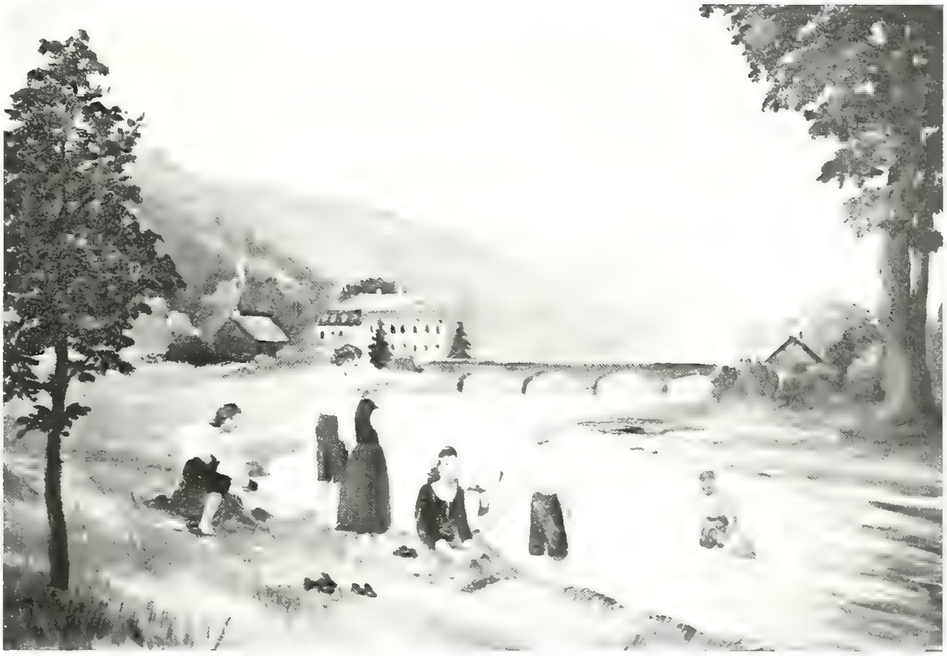
The so-called mainstream of Christianity thus needs a radical Reformation type of church. Now is the season for the historic peace church that flourished best when it was out of season.

"Should not those churches who have been arguing on theological grounds for the necessity of this position not be able to provide some guidance and testimony," asks Yoder, "when churches and theologians are coming around to the same conviction on practical grounds?"

But when the time came for the peace churches to act, they couldn't even speak up. They could criticize the weaknesses of the Vietnam student pacifists and the Selma integrationists, but they weren't providing any answers.

Had the peace churches "invested their best creativity and personnel in the past five years," this frontier might have "been one of those fast-growing edges" and a "ready-to-mine vein in our society where something like the original Anabaptism could have flamed up again."

The church's business: Why did the peace churches miss the boat? "We were rewriting our constitutions. We were minding the store. We were providing for balance and continuity. But according to the radical reformation vision of the Mennonites, Quakers, and Brethren, minding the store is not the business of the church. The devil and the powers of the present age and the apostate churches take care of that," said Yoder. "Our business is to be turning the church right side up."



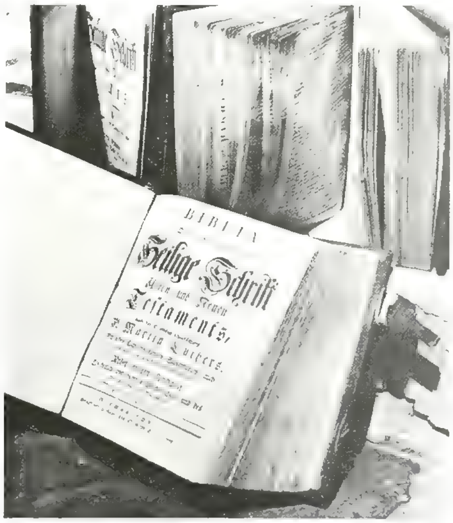
It was the Anabaptists who saw that neither Luther nor Zwingli went far enough in reforming the church

But the job doesn't get done, largely because the historic peace churches don't see this as their job.

In calling the consultation to New Windsor, Lorton G. Heusel, chairman of the planning committee and general secretary of Friends United Meeting, Richmond, Ind., admitted that the peace churches had not lived up to their historical role of working as agents of change in society.

"While we once shared the conviction that our calling was to radical obedience," he said, "today we all find difficulty in maintaining unity within our traditions. In fact, acts of obedience acting out the gospel frequently become sources of disunity."

Dorothy Hutchinson, Jenkintown, Pa., a member of the Society of Friends, reported on one such act that has caused dissent in Quaker circles. And the New Windsor group had its own experiences of how one person's obedience is another's bitter pill.



Now is the season for the historic peace church that flourished best when it was out of season

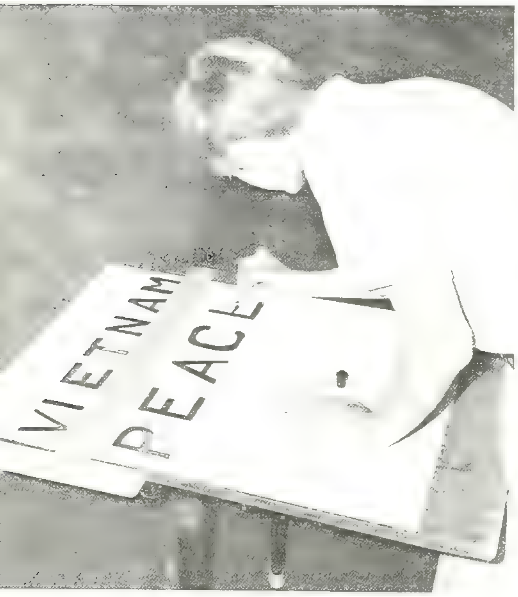
Considerable friction has been experienced in Quaker groups over the matter of selective conscientious objection to war and to draft resistance, "especially when it leads into law-breaking, the burning or returning of draft cards, the blocking of induction centers."

Said Dorothy, "We are being taken back to a period in our career when we were not so respectable and when the law had not fitted itself to our needs as conscientious objectors."

The most dramatic expression came to the Society of Friends and to all Americans in the Quaker Action Group's sending of medical supplies to North Vietnam, supplies which cost about what eleven seconds of the Vietnam war costs the United States Government.

"But what a hullabaloo there was about it because it was aid and comfort to the enemy," said Dorothy, "and how we had to search our souls and still do; and we're divided within the Society of Friends as to whether this was a legitimate act of mercy or not."

Divisive obedience: But even words about obedience can be divisive. Spurred on by the youth delegates to the consultation, a group at New Windsor prepared a brief statement calling for "creative and Christian responses to people living in our ghettos" and for "counseling on the draft and nonpayment of war taxes for those who need it."



More controversial was a suggestion of "support to those called to resist the draft or to leave the armed forces, and to offer sanctuary for them if necessary."

For one hour, the delegates to the consultation debated, indirectly, the statement but more directly whether the statement might not rip the fabric of historic peace church fellowship. Meetings of the churches have been infrequent and for the first time nine members of the three traditions had come together at one place.

"If we make a statement," said Virgil Inghram of the Brethren Church, "there is no provision for a voice of dissent." He felt as did others that the groups with a recent history of less activism in the peace arena were being coerced and that their groups would be less willing to take part in future talks. Inghram lamented that there didn't seem to be room in the "hard core for those who are on the periphery."

Supporters of the statement felt that it could open up a cutting edge of peace church witness to antiwar groups and students looking for help. Said Bill Medlin, a Quaker student from Kokomo, Ind., "The boat is here. Don't let it go by."

Speaking for the Brethren in Christ, John E. Zercher, Nappanee, Ind., said he represented a group that would be unhappy if the statement were adopted. He asked, "Would it not be possible to receive this as a report from a concerned group without giving it official approval?"

And so it was laid into the record without a vote or note of consensus. Francis G. Brown, a Philadelphia Friend, noted that the discussion of the different views of the peace witness had been beneficial. But he added, "I would hope that the record would show that we did more than receive this thing. It almost broke us."

And Walter Klaassen, a Mennonite from Ontario, observed, "I understand now what Jesus meant when he said, 'I have not come to bring peace but a sword.' "

"There is more openness to hear our witness than we have capacity to speak it to other Christians"

What also seemed to be coming through was the implication that the peace witness may well be a minority position even within the peace churches who themselves are minority groups already.

Yoder saw the inability of the peace churches to "move into a witness vacuum" such as the Vietnam and urban crises as a sign of uncertainty about evangelical pacifism. He asked, "Does it not suggest that, for many of us, the rejection of war is a negative, embarrassing legalism rather than a proclamation of the good news that God loves his enemies and carries us along in his suffering servanthood? Does it not suggest that we have ourselves linked love of enemies with nondrinking, nondancing, and other kinds of nonfun as a renunciation demanded by God but not really as a gift of the gospel?"

A gospel vision: But the consultation was still stirred by a gospel vision. "The option for us as the radical reformation churches," said T. Canby Jones, a Quaker scholar from Wilmington, Ohio, "is to be the new society. This is not going to be any withdrawn cultural Quakerism, Mennonitism, or Brethrenism out of which the flame and mission has died. It is going to be the revolutionary people of God."

Dale Brown, Bethany Theological Seminary, Oak Brook, Ill., saw the peace churches with the "unique role of being a catalyst or gadfly or guerrilla-type operation within Protestantism."

He added, "We do have a lot of dialogue that needs to take place with the evangelicals, because they take the Bible seriously. On the other hand, we have a lot of dialogue that needs to take place with those who are very much concerned about society – the so-called liberal Christians or mainstream Christianity."

Another dialogue would be with university students. C. Wayne Zunkel, Church of the Brethren pastor from

Harrisburg, Pa., saw the possibility of a witness program developed as a "religious version of Students for a Democratic Society." Rather than sending chaplains to university campuses as most large denominations have done, he suggested that the peace churches help students come together for a shared life of study and action. "This would not simply be to nurture our own youth but to become evangelistic for the free church style and the peace concern that we have on the university campus."

Common witness: The consultation looks forward to some common peace church efforts. They expressed the hope that Brethren, Friends, and Mennonites might work together to prepare a witness against military conscription.

Hope was expressed that "a serious study be made of the economic structure that makes poverty possible in our society and the kind of legislation that would alter the inequities."

Bible study conferences, youth meetings, and a study of what it means to be a historic peace church were placed on the list of future projects.

William G. Willoughby, Church of the Brethren professor from Bridgewater, Va., suggested a world conference of "lay people to speak to the governments of the world." He felt that at this critical juncture of history, "a gathering of people who might speak from their hearts" might be the fulfillment of a prophetic office.

Nine groups representing one of the three historic peace church traditions sent sixty representatives to the November 19-21 meeting. The groups were: the Mennonite General Conference, Scottdale, Pa.; the General Conference Mennonite Church, Newton, Kan.; the Mennonite Brethren Churches, Hillsboro, Kan.; the Brethren in Christ, Nappanee, Ind.; the Friends General Conference, Philadelphia; Friends United Meeting, Richmond, Ind.; the Brethren Church, Ashland, Ohio; and the Church of the Brethren, Elgin, Ill. The unaffiliated meetings of the Society of Friends were also represented. — Maynard Shelly

Survey

Brethren personalities in the current scene

DEPLOYED TO THE NIGERIA-BIAFRA war zone for medical relief ministries to date have been seven Church of the Brethren workers. Missionaries **Grayce Brumbaugh** and **Mary Dadisman** are scheduled to conclude a month's service in the Port Harcourt area in mid-January. Theological college students **John Guli, Zira Diah,** and **Ishaku Kwambila,** the latter also a pastor, have taken a two-month school holiday to serve on relief teams. 1-W **Ron Bosserman**, Peace Valley, Mo., was transferred from Garkida, Nigeria, to the conflict zone for at least a three-month stint with the International Red Cross. General Board member **Charles M. Bieber**, a Hummelstown, Pa. pastor, was the first Brethren to enter the area, having completed a three-month medical assignment there in the fall.

Game creator Hauseman

IF THE NEW GAME OF "SNAG" came into your home this Christmas, you may be interested in its origin. The game is the invention of **Irvin K. Hauseman**, Pottstown, Pa., who has had a hobby of creating games for 30 years. Snag is his first to be marketed. The 55-year-old Hauseman, employed at a plating works, is a member of the Pottstown Church of the Brethren, chairman of its deacon board, and on the North Atlantic district board.

LITERACY ON TELEVISION, actually teaching a group of adults to read, was a daily, three-week project involving **Edna Switzer,** Church of the Brethren missionary in Ecuador. "What eagerness to learn!" she said of the on-camera class. Sponsored by Alfalit, an adult literacy program, the venture was aimed at stimulating viewer interest in learning to read. In another recent assignment for Alfalit, Miss Switzer and Ecuadorian aides prepared a bilingual primer in Quichua and Spanish, the former the language most common to highland Indians in Ecuador, Bolivia, and Peru.

WHILE CAMPAIGNING IN THE FALL, President-elect Richard M. Nixon was greeted by the **Nick Farr Family Band** as he opened his Pennsylvania tour. The candidate stepped across the barriers to embrace Mrs. Farr and to talk with the children. The Farr family's concert appearances have taken on even a greater pace in recent months, in part the outgrowth of an Aug. 29 Messenger story.

A TRIBUTE to the late **K. O. Thralls** was given in Cushing, Okla., by the community in designating its fall barbecue in honor of the former minister. The yearly event, begun by the nearby Big Creek Church of the Brethren and now for several years sponsored jointly with the Lions Club of Cushing, benefits two state projects, the IOA Ranch, and the Oklahoma Eye Bank, with proceeds of more than $2,000. Mr. Thralls was pastor of the Big Creek Church when the Men's Fellowship put on the first barbecue in 1961. The second year was almost a disaster, when the pit was opened and a discovery made that the chunks of frozen meat, instead of cooking, had extinguished the coals. Rainchecks were issued for one day later, a Sunday, at which time pastors of neighboring churches exhorted their parishioners to go out and help the Brethren "get the ox out of the ditch." At the event this fall, a plaque was presented to **Mrs. Thralls,** the widow, in "memory of a humanitarian, K. O. Thralls."

"EVERYWHERE I WENT IN NIGERIA I was asked about my relationship to the late President Kennedy's family," commented **Hazel M. Kennedy,** editor of children's publications currently on leave. "I always replied that the famous Kennedys are rich and I am poor." Then with only a slight pause she usually would add, "However, I am rich in the opportunities afforded me by this firsthand encounter with churchmen of other lands."

day by day

As CHILDREN we were thrilled when guests visited in our home. Some came for Sunday dinner, while others spent the night or even a week. These visitors might be a traveling evangelist, a missionary on furlough, district or Brotherhood staff persons, or relatives and friends.

Our minds were enriched as we engaged in dialogue with those outside the family circle. Our horizons were lifted as we listened to them talk of faraway places and different cultures.

Hospitality is a commendable Christian virtue. Jesus instructed his disciples in its use. It was practiced by the early church and recommended by the authors of the New Testament epistles. To be a widow in good standing, it was necessary to have entertained others of the faith in your home.

Jet flights and superhighways have hastened our traveling pace. Many motels and camp sites have lessened the need of practicing hospitality.

In this impersonal world, many feel that they are just numbers on a card, or cogs in a machine. The face-to-face relationships in which hosts and guests engage can be as a refreshing breeze on a humid day.

Suggested activities

1. Invite a new family in your community to your home for a meal. It is especially appreciated if they are moving in and are still unpacking.

2. Explore the possibility of having an exchange student in your home. Write the Brethren Service Center for information. Other groups also sponsor them.

3. Have a brotherhood dinner by inviting several guests of different social background. Plan a simple meal. Give attention to learning about the ideas and thoughts of others.

4. Offer room and board to the visiting minister, missionary, evangelist, and district and Brotherhood staff persons when they are in your area.

5. Let each child in the family invite a special guest to spend the night. This should be staggered so that all the children do not have company at the same time.

6. Plan a party to which you invite those who are normally left out of such affairs. Persons in wheelchairs or others with limited disability appreciate such thoughtfulness.

7. Open your home to an orphan child or some persons that need a place to live. Your local welfare office or pastor might suggest someone.

8. Plan a progressive dinner for your church school class or circle. Place the emphasis on fellowship and hospitality, not on the food.

9. Invite a new family in the church to a meal. Have another family come to enlarge the circle of friendship. — PAUL AND MARY LEE WHITE

DAILY READING GUIDE January 19 — February 1

Sunday. Gen. 18:1-8. How to treat your guests
Monday. Gen. 29:1-20. Guest help the host
Tuesday. Gen. 47:1-12. Visitors in a foreign country
Wednesday. 1 Kings 17:17-24. Keeping the preacher in your home
Thursday. Luke 2:1-7. No room for Jesus
Friday. Mark 14:3-9. Jesus, a guest at Simon's
Saturday. Luke 10:5-12. Instructions for traveling evangelists
Sunday. Luke 10:38-42. How to be a good hostess
Monday. Luke 14:12-15. Whom to have as guests
Tuesday. Luke 5:27-32. A banquet for Jesus
Wednesday. Acts 10:1-16. Visiting with the outcast
Thursday. Acts 16:25-32. Witness as you visit
Friday. 1 Tim. 3:1-5. Church leaders should entertain
Saturday. Heb. 13:1-3. Surprise company

Crossword Puzzle

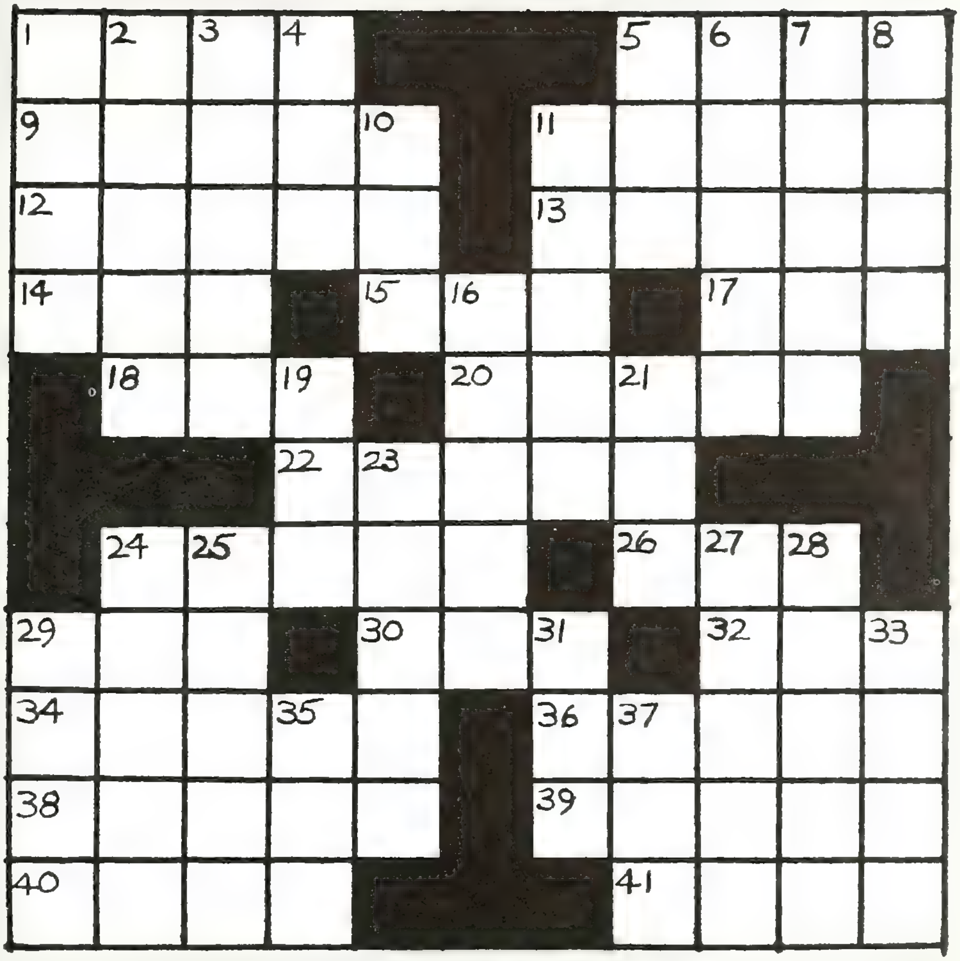
by John and Carol Conner

ACROSS

1 Omen
5 Second of a series
9 Tease
11 Stream of water
12 Sleeping noise
13 Deputy
14 End of dress
15 Small mass
17 Royal (abbr.)
18 Case in law
20 Beastly man
22 Conscious
24 Wanderer
26 At present
29 In favor of
30 Word that says no
32 Room for scientific work
34 Separately
36 Distinguished
38 Palm fruits
39 Roof edges
40 Acceleration tester
41 Impudent

DOWN

1 Belt
2 Private
3 Proverb
4 Or not
5 Immense
6 Each
7 Male singer
8 Ostentatiously artistic
10 Evergreen tree
11 Detecting and ranging instrument
16 Barbecue
19 To season skins
21 More than nine
23 Is in need of
24 Prickly pear
25 Talk grandly
27 Kind of tree
28 Transparent liquid
29 Crazes
31 Golf ball stand
33 Greatest
35 Warm color
37 Drink like a dog



THAT'S THE WAY IT IS

Memos to the Chief of Demons from one of his operator

Communique No. 1

Dear Chief:
Having been so recently assigned to this objective, I have only a few observations to make in this original report. My first is that I would have preferred a riot detail; that's where the action is.

My next observation is that I must choose my victims carefully. Those who succumb to major temptations are not the greatest influence; in fact, it works quite the opposite. I thought I had scored a major victory when I persuaded a minister to leave his wife and family for a femme fatale, and at first it did seem to shake the faith of some of the members of his flock (especially the women; men, I find, are less critical; one even admitted he wished he had nerve enough to follow his pastor's example). However, the overall effect was disappointing. If a man goes all the way in his sinning, he loses much of his following. But if he can be tempted to deviate just enough to be something less than the Christian ideal – say ninety-seven right and three wrong – he can continue to be a member in good standing and can usually convince his associates that they can safely follow the pattern of behavior he sets.

If I can persuade a solid family man and devout churchgoer to be just slightly prejudiced or slightly dishonest or slightly immoral, those who look to him as their model will eagerly excuse their own shortcomings and feel that they are doing a pretty good job of maintaining their Christian image. This is a slow process, of course, but eventually the percentages add up.

My final observation is that people are often more original in their approach to sin than we devils ever dreamed of making them. For example, there's this recent convert . . . but I'll save that for the next time. In another month I should be able to give you an in-depth report on the far-reaching effects of his particular hangup.
– Operator 787

These are a series of reports which fell into our hands wholly by accident. We have attempted to ascertain the name of Operator 787 but his, or her, identity remains hidden. – EDITOR

Communique No. 2

Dear Chief:
In the last report I promised to give you the case history o a convert. I wish I could take credit for his deterioration, but as I mentioned previously, the human mind can conceive ways of sinning that often surpass our most advance logic. It's all very beautiful . . . but humbling.

Convert X was an eloquent swearer prior to his conversion. He had an amazing repertoire, especially when he w angry – which was often – but he was also a do-gooder and a nice family guy. He was an extraordinarily helpful husband – the kind who wasn't afraid to be caught doing dishe or cleaning the bathtub – and he enjoyed playing touch foo ball or going fishing with his teen-age sons.

His wife, a Christian since childhood, admitted he was a good husband and father, but she was sure that anyone with such a temper and bent for profanity could not expect favor at the judgment bar. And so she prayed ardently for his reform. When he finally consented to attend church wi her, she felt her prayers were at last being answered.

Well . . . she's getting more than she bargained for. He had one of those rare experiences that changes lives. He given up his bad habits and goes to church every time the doors are open. Already he's been elected to serve on six committees! When his wife reminds him that he is neglect her and his family he just says that he has much lost time to make up for and that she should be pleased that he is taking his religion seriously. She's not so sure she wouldn't rather have him the way he used to be . . . particularly since the boys are beginning to hang around the pool hall evenings.

You see, Chief, what I mean about human ingenuity? N one on the staff would have thought of using the Opposition's own tools to wage war, but this convert did. And h feels very virtuous. He doesn't see that busywork is kee ing him from being a "Good Samaritan" . . . and I have reason to believe he will eventually become a full-fledge Pharisee. Be that as it may, he is doing an excellent job of making three people lose their religion because he has found his. With this kind of revolution who needs riots?
– Operator 787

Communique No. 3

ear Chief:
osely related to the committee Christian who neglects
mily and friends for church functions is the scholar-saint.
n watching with pleasure the development of several in my
ea.
For these eager academicians the whole point of religion
to be an authority on scripture and history and all other
bjects even remotely related to the theological scene. It
n begin with a seemingly innocuous practice, like
emorizing Bible verses in church school. Parents and
stors alike are apt to equate good memory with goodness,
d the child who can recite the most Psalms or list all the
oks of the Old and New Testaments is often held up as
example for other junior Christians – despite the fact he
y be the most obnoxious kid in the neighborhood. It's not
rprising that he may grow up believing that a knowledge of
cred writ is the prime requirement for salvation.
It isn't always the child wonder, however, who gets off on
academic tangent. An adult convert can be just as sus-
ptible. A certain amount of study is mandatory for mem-
rship in most churches. Like studying for finals, the
jority of proselytes learn only what is required and then
get it when the occasion is past. Not so with the
holar. He studies all the fine points and treasures them.
enjoys being regarded as a savant, and in order to
tablish himself in this role he will not hesitate to cor-
t others in his church school class . . . or supply a vast
ount of information without being asked.
At the peak of the pile is the self-taught theologian who
n quote Barth through Tillich with complete confidence.
w this in itself – from our point of view – is no big deal,
cept that it often irritates less scholarly Christians. What
important is that his preoccupation with theological trivia
es all his spare time. He not only fails to develop com-
nity consciousness but – for the most part – isn't even
are of society around him. If there are human needs to be
t on the street outside his window he never sees them,
cause his eyes are always on the book.
I don't expect to claim many for our side by this distrac-
n, but I do anticipate recruiting a few who could be won
no other way. You know how it is, Boss. You've got to
y all the angles. – Operator 787

Communique No. 4

Dear Chief:
Before I begin my report on the undermining of marriage, let me share with you an observation: The desired end of a miserable marriage is not necessarily divorce. There's always the possibility that the disunited will find new partners with whom they'll be happier. The object, as I see it, is to keep two incompatible people living together and loathing each other more and more as the years go by. They will feel very noble about not dissolving their marriage, but they may well destroy their souls in the process of maintaining it.

It can all begin very innocently. Opposites attract . . . fortunately! Before a man and woman marry they are too preoccupied with being in love to notice their differences, but once they become immersed in making a living instead of making love the moment of truth is inevitable. He discovers that she is a lousy cook, and she realizes he is a snorer. Or maybe she likes the room temperature to be seventy-eight degrees – with no draft coming in the window, and he sleeps best at sixty degrees with plenty of fresh air. Or she prefers a soft mattress, but he insists on a firm one.

These differences are sufficient to drive them to separate beds – or bedrooms. But it is best if they remain together. Then on nights when she is restless, she will pull the cover of self-pity over her and think, "If he really loved me he would shut that window and buy a new mattress and sleep on his stomach so he wouldn't snore." And when he is battling midnight indigestion brought on by eating soggy piecrust, he will wistfully remember the other girl he dated whose pies were a gastronomic delight.

Money is an excellent source of contention, too. I'm always elated to see a spendthrift and a careful budgeteer marry. This works especially well when both continue to work after marriage and then – just when they are thoroughly oriented to a double income – a baby arrives, and three have to get by on one inadequate paycheck.

The list of possibilities is endless. All I have to do is plant the seed of irritation, and a rich harvest of unhappiness is sure to follow. Maybe it's beginner's luck. Maybe it's native talent. Or maybe it's just that I'm a lucky devil!
– Operator 787

continued

THAT'S THE WAY IT IS

Communique No. 5

Dear Chief:

You say that you detect signs of increasing egotism in my last report. Blame it on environment. After all, I operate in a society where ego is the major motivation; I could hardly be expected to remain uncontaminated.

However harmful it may be to my infernal character, ego is my best stock in trade. One of its greatest assets is that people seldom recognize its influence. For example, the overzealous convert on whom I reported several months ago does not realize that the reason for his eagerness to serve is actually self-gratification. Never did he receive as much adulation from his family or friends when he helped them as he gets from his brothers and sisters in the church. His conversion caused the first wave of commendation, of course. That was so rewarding that he eagerly accepts any opportunity for further praise. And, oh, he's a climber! At first he was happy just to serve on a committee; now he has designs on the chairmanship.

What – do you suppose – leads so many Christians to sing in the choir? You can't honestly believe it's their desire to praise the Lord! The robes, the stately marching in and marching out, the being part of a special group . . . all these are status symbols. For that matter, so is ushering . . . and teaching . . . and even preaching. To be seen and heard and complimented . . . how sweet it is!

On the other hand, wounded ego can make the staunchest Christian look for beams in his brothers' eyes. Let him do a job for which someone else gets credit – or for which no one expresses appreciation – and his whole character can change.

I haven't decided which is more effective – too much or too little attention. Either way, ego is my ally. Don't knock it. – Operator 787

Communique No. 6

Dear Chief:

I am just discovering the value of that simple garden tool, temptation. It's as good today as it was in Eden.

I wonder, sometimes, if the Opposition knew what he was doing when he made curiosity a part of the human composition. I realize that it is responsible for many discoveries that have aided his Cause, but it is also the vulnerable spot into which the wedge of temptation can be driven to disintegrate character.

For instance, I have found that many adolescents try all sorts of ridiculous things – from sneaking smokes to sniffing glue – simply because they want to know "how it feels." The more they are told not to, the more they want to do it. In their teens they play around with stronger stuff – liquor and LSD. When the law joins forces with church and home in establishing limits, the urge to try off-limit temptations becomes almost a compulsion.

And what a lovely variety of enticements sex provides! It's one of the most enduring of all implements too. From the time a child discovers the dual division of humanity until he – or she – is too senile to think at all, I can arrange for some sort of temptation. Thanks to the monogamous system endorsed by Christians, I am able to tantalize a good fifty percent of my charges with forbidden pleasantries. Most of them only think about it, of course, but this pays its own variety of dividends. Frustration can disturb the emotions almost as much as outright infidelity.

For some the temptation to possess things can undo years of Christian indoctrination. Few rob banks or forge checks to get these goodies – and this is as it should be; a man behind bars can be of little help to me. It's the subtle stealing – the not-quite-ethical-but-still-legal kind that I encourage.

If I can find no other way to tempt the faithful, I can often get them to yield to meddling in other people's lives. This, too, is stimulated by curiosity. Many a churchgoer who uncompromisingly resists all the more obvious temptations can get hooked on busybodying . . . and what delightful dissension that can lead to!

My work goes well. I envy no other devil his assignment. – Operator 787

readers write

Continued from page 1

THANKSGIVING

The following prayer was composed and read by my husband for our family Thanksgiving dinner. I was so moved by it that I want to share it with others.

"We pause, O Lord, to return thanks, each in his own way and for his own reasons. We are grateful for each person here, not alone for himself but as he represents the kinship of all mankind. We are thankful for this meal, not only for the food itself but as it symbolizes all the blessings we have. Amen."

Virginia Reader

A FLUID, CHANGING, GROWING THING

I have just finished reading the editorial "Everything Nailed Down Is Coming Loose" (Nov. 21), and I wonder if it couldn't also have been written by a Jew in the time of Christ.

Indeed, Jesus spent his life shaking up the status quo and tearing loose that which was nailed down. He did not try to contain his love in a building or a system but tried to teach a way of life that is a fluid, changing, growing thing. To how many of us has Christianity become a way of worship of a Christ who never wanted to be worshiped? Was it not he who said, "Why do you call me good? There is only One who is good"?

In fact, did he not call us to lay aside our nets which snare security and follow him? In doing so, we receive the greatest of all security – the "pearl of great price" – inner peace which no man can tear loose.

Janet Swihart

Osceola, Iowa

FOR SPIRITUAL ENRICHMENT

Having just returned from the Seventh Annual Laymen's Retreat of the Interdistrict (Central Region) Church of the Brethren Men's Fellowship, held at Winona Lake, Ind., I am prompted to write some personal reactions.

In the first place, to me this was one of the most profitable and inspiring of any such retreat that has been held. The accommodations were splendid; the fine spirit and Christian fellowship which prevailed throughout the entire weekend left little to be desired.

The cabinet, under the able leadership of Clint I. Heckert of Elgin, Ill., along with his staff of assistants, had the program of activities so well organized that there was no lost time. Also, the leadership for the devotional and the lecture periods was well received.

This retreat was not designed as a group dynamics or human relations lab but rather for the purpose of gaining new spiritual values and insights from one another. Our spiritual lives were deepened and enriched because of these experiences. Dr. Harper Will and Dr. Loren Bowman, serving as lecturers and resource leaders, were at their best as they stimulated our thinking and helped us to look at ourselves closely and to live with ourselves in these days of crisis. I can commend such a retreat to all who are in search of personal enrichment.

Allen Weldy

North Manchester, Ind.

ABSOLUTELY RADICAL

I thank you for running a review of my book, *Kierkegaard and Radical Discipleship*, and Wayne Glick for speaking as frankly and honestly as he did. He was, it must be admitted, rather rough on me, calling the book "a misconceived work," "a contrived thesis," "a *tour de force*" that foists upon Kierkegaard a perspective that is not true to the evidence. Wayne does say some complimentary things about my scholarship; thanks, but no thanks! If his main contention is true, then my scholarship is lousy to the core; good scholarship does not come to utterly false conclusions.

I would love to speak to his analysis point by point, but this would extend the discussion inordinately. Let me, then, take another approach. Wayne, of course, has every right to his opinion, but it should be known that to this point I have not encountered another scholar who stands with him. The book has been read, commented upon, and reviewed by a number of first-rank Kierkegaard scholars: Howard A. Johnson, Martin Heinecken, Ronald Gregor Smith, William A. Johnson, and the anonymous readers representing several publishers. None of these men would be naturally predisposed to the idea of linking S.K. with classic Protestant sectarianism; in fact, their backgrounds would tend to make them less so disposed than Wayne's would. Yet although perhaps none of them buys my analysis one hundred percent and although many do raise reservations, they all have received my thesis as a legitimate proposition and as a demonstration commanding respect and serious attention.

Another class of reviewers are church historians whose specialty is sectarian studies. Foremost among these is Franklin H. Littell. John Miller of the Mennonite Seminary at Elkhart is another – to say nothing of some of our own men from Bethany and Manchester. None of these would question my analysis of either S.K. or sectarianism in the way that Wayne does.

Although his is not one of my reviewers (I am sad to say), there is one more man who must be mentioned. I came across his testimony just this week. Ernst Troeltsch (1866-1923) was one of the greatest minds contributing to Christian thought during the period of classic liberalism, of which period Wayne Glick is himself a recognized student. Troeltsch was the eminent church historian who researched and promulgated the very spectrum of church types that I used in my book. Troeltsch's personal sympathies were toward churchly Protestantism. But in the last years of his life he saw a radical shift coming into German theology in the writings of Gogarten, Barth, Brunner, etc. He saw, too, that very crucial to the shift was the work of Sören Kierkegaard. He resisted this Kierkegaardian influence mightily; and on what grounds? "Kierkegaard himself, in his ancestry and training as well as in mentality and ultimate direction of life, belonged in this realm of sectarian religion and correspondingly fought for . . . absolutely radical Christianity" (Ernst Troeltsch, "An Apple From the Tree of Kierkegaard," in *The Beginnings of Dialectical Theology*, Knox, 1968, p. 313).

Ernst Troeltsch, out of his antisectarian bias, came to the same assessment of Kierkegaard that I have come to out of my prosectarian bias. Certainly, as a committed Brethren I have such a bias; I have made no attempt to hide it and in the book confess it in so many words.

Vernard Eller

La Verne, Calif.

THE GROWERS AND WORKERS ARE MY FRIENDS

Feelings run high in an area where grapes are grown and harvested. Much is at stake for both growers and workers, and problems are of the headache variety.

READERS WRITE / *continued*

It is possible for me to cast the grower in the role of a tyrant. I can listen to the news media paint all growers as monsters out to jab all workers. I have seen the conditions and know some of the growers, and they are men of integrity and men of compassion; they are my friends and I refuse to call them monsters.

It is possible for me to cast the workers in the role of lily white angels and listen to the news media plead their case — and it needs pleading. But the case needs to be pled with integrity.

I can assume the stance that the tyrant monster and lily white angel are true pictures and can set myself up as some kind of godlike judge and join in a table grape boycott or a picket line in favor of the workers. This is my privilege and I am free to do it — you are free to do it. However, since I am not doing these activities, you may say I am a coward, afraid to antagonize my grower friends. I hope this is not the case.

I could paint a picture of a grower friend who could lose his home because of the "boycott" as lily white and cast my worker friends as monsters because they chisel with multiple welfare cards, not wanting to earn over $150 for a given time lest they have to give up one of the cards and thus reduce their incomes. This also would not be entirely true. But isolated incidents could be found. Then I might join a picket line in favor of my grower friends against the worker. This I will not do.

The truth should come somewhere between these extremes. As a member of the public, I should be willing to pay a little more for my grapes and raisins so grower and worker can both survive. Also, I should treat all these men with dignity, whether they be grower or worker.

If the worker wants to organize and have his own union, there should be nothing to stop him from organizing. Allow the worker to choose. There should be some freedom and responsibility for men to choose which group or union they want to hire to have their picking done.

My plea is to stop throwing brickbats at either grower or worker and try to work out something mutually beneficial to both sides. My Catholic bishop friends are struggling diligently here. After getting on the grape boycott band wagon, they have suddenly tempered their statements. Councils of churches have gone through agony on their stances.

I hope to meet Caesar Chavez sometime personally, because I know he is trying to help in the best way he feels he can.

In the meantime, I hope to eat my share of grapes because I like them and because, in eating them, I help both my worker and grower friends who are brothers when you look at them in their labor together to provide food for the hungry.

Paul E. Miller

Fresno, Calif.

FAITH LOOKS UP

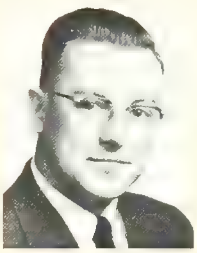
Keep the faith are three words that have taken new meaning and have become deeply engrained in my life. Speaking equally well in English and Spanish, John Herr, while guiding our Brethren Mission Tour through Ecuador, would always leave these words, "keep the faith," ringing in the ears of his friends. From the Andean Indian peasant farmer to Ex-President Galo Plaza or U. S. Ambassador Core, the meaning and significance was equally received.

My faith in people is a growing sort of faith. It all started when, as a child, I was taught that "a man's word was as good as his bond." Faith, trust, and love for the Christian must be shared with others to have meaning.

Last year as my wife and I knelt in prayer in our hotel room in Moscow, we felt a new sense of mission and direction. The following day, any fear which we might have had in being behind the Iron Curtain was gone. As we shared in our understanding of democracy, the American way of life, brotherhood, peace, and Christian love, faith in our mission became very real. The warmth and friendliness which radiated from those Russian farm workers immediately overcame such barriers as language. Our mission of goodwill was accomplished many times over throughout Eastern and Western Europe and the Soviet Union because we showed respect and love for people as God's children. Herein lies the secret for successful and effective mission whether on the diplomatic level or at the grass roots, people-to-people level.

The world in which we live is dominated by competition, not in commodities or services, not even in machines, but between people. My work is completely people-oriented. I meet them from the newly plowed field and cow stable to the plush offices of governors and V.I.P.s, and I have learned that faith is trust. In God alone there is faithfulness, and faith is the trust that we may hold to him. The freedom to have this trust is faith.

". . . So faith apart from works is dead" (James 2:26).



ENOS B. HEISEY carries responsibility as a field manager in public relations for Agway, Inc., a farm supply and marketing business. An ordained minister, he serves his church (Spring Creek, Hershey, Pa.) as a church school teacher and is a member of the Eastern District Board of Administration. He and his wife Jane took part in a Brethren tour to Ecuador and led a goodwill delegation comprised of Pennsylvania agriculturists to Europe and the Soviet Union in 1967.

The Lord's Supper: Its Meaning, Its Future

THE LORD'S SUPPER, by William Barclay. Abingdon Press, 1968. 128 pages, $2.75

IS THE LAST SUPPER FINISHED: SECULAR LIGHT ON A SACRED MEAL, by Arthur A. Vogel. Sheed and Ward, 1968. 191 pages, $4.50

WILLIAM BARCLAY presents a refreshing, scholarly approach to this historical, sacramental experience. In discussing the meaning of *sacrament,* he places it in the category of a mystery. In the pursuing chapters the noted Scottish theologian develops a depth analysis of each phase of the Lord's Supper in a manner that is strikingly pleasing to Church of the Brethren tradition, with a few exceptions.

Dr. Barclay presents an interesting and logical parallelism pointing out the relationship of the Lord's Supper to the ancient Passover. In a noteworthy semblance he indicates that the Passover meal included unleavened bread, a bowl of salt water, bitter herbs, a paste *(charosheth),* four cups of wine, and a passover lamb. The bread was unleavened, he notes, because the fleeing Hebrew slaves did not have time for their bread to rise the night before the escape. After further reasoning, he concludes that stronger evidence points to the fact the Lord's Supper was not a celebration of the Passover since the essential element, the Passover lamb, was absent from the room. It is also claimed that the trial of Jesus could not have possibly been held during the Passover season.

The author presents an intriguing study of such words as *blood* and *covenant.* He suggests the possible problems Christ must have had with the Hebrew-oriented disciples when he said of the cup, "This is my blood," for the old law states, "If a man of the house of Israel . . . eats any blood, I will set my face against him."

Dr. Barclay occasionally stuns the reader with some unorthodox observations about the fellowship meal. He refers to the opinion that Paul changed the character of the Lord's Supper from being a fellowship meal to being "a meal for the dead," such as pagans practiced. But he concludes that the Last Supper actually had "a forward look into the eschatological future." The meal is a memorial not only to what Christ had done but what he was about to do for the world on the cross and beyond.

Dr. Barclay very capably traces the traditions of the celebration from the simple, primitive meal to the complex liturgy observed in some traditions today. He deals with the changes that church history brought about and helps the reader discover for himself why this sacrament is still central and relevant in modern times. In his scholarly fashion Dr. Barclay reflects back to the day when Ignatius referred to the eucharistic bread as "the medicine of immortality, the antidote that we should not die, but live forever in Jesus Christ." The cup (blood) is traced in its covenant interpretation, and even the extreme doctrine of transubstantiation is explored. Transubstantiation in the Roman Catholic Church refers to the belief that at a certain point in the mass the bread and wine actually become the body and blood of Christ.

In his concluding chapter, "The Meaning for Today," the author summarizes the Lord's Supper as a service of praise (eucharist), covenant, and remembrance ("do this in remembrance of me"). The Lord's Supper is central and vital to modern worship.

Vogel's book is in a somewhat different vein. Regardless of the shocking title of this book, the author, an Episcopal clergyman, aids us in a positive, restructuring process concerning the essential nature of the Last Supper. In our day of demanding change, Father Vogel answers the question, "How can the church be related to the secular world?" He says, "By being itself." He is puzzled by the fact that, in our constant attempts at ecumenicity, the Last Supper experience is the continuous dividing factor. For the author, "the eucharistic meal is the intimate activity and expression of the Christian community of faith."

Father Vogel uses his book to take the mind of an interesting journey of logical faith. His book is very readable. And let's face it, we are living in a secular-oriented world. He points out that the acceptance of the real world is the first condition for being a Christian. Perhaps an Episcopal clergyman finds this easier to propose than the Church of the Brethren traditionalists. Christianity, the author believes, is not an abstract theory that tries to disguise the world or run away from its problems.

In a very rational analogy, Father Vogel establishes the initial fact that we are in the world through our bodies. The body is the source of relationship with everything else. God, himself, came into the world through an embodied Son. This is incarnation. The danger for Christians comes when we consider the body as object, looking upon it as a thing. Man does not *have* a body; he *is* a body. The culmination of this theory occurs at the Last Supper when we become a real part of the body of Christ. As Father Vogel puts it: "He becomes recurrently present for us through our participation in the ongoing activity he began in his body."

How does a person (a body) communicate with the world? Through words and language. Christ has been called God's last word to us ("The word became flesh"). Christianity is the call of God to us – the Word breaking into our lives so that it can bring something new. We answer him in faith. The eucharist is our expression of faith, and Father Vogel suggests that we should receive the sacraments in a standing position.

The author proceeds to underscore the need for fellowship in our modern world. Aware of the mass urbanization trend, he points out that "where the greatest numbers of our people are congregated, we frequently find the greatest degree of isolation." We are social creatures and need identity through fellowship. Eating itself is a mark of unity. And I like the climactic statement of the author which says: "Only friends share a meal together; to sit at God's table is to be God's friend."

What does the future hold for the Last Supper? If it is smothered with a bombardment of liturgy, it may die. The author is convinced that Christian unity will not come through further refinements of liturgy and form. But when we view the supper as a simple act of God's choosing us and our responding in faith, we discover the crucial reason for Christian love, as Father Vogel expresses it: "No greater gift could be given us than that of letting us help create God's world by being what we are: body, word, and community." Thereby, communion is the key to ecumenical development. — James S. Flora

REVIEWS / MOVIES

The Shoes of the Fisherman

The life of a man of conscience high in the councils of the church who is confronted by the demands of the world is a theme worthy of our time. Robert Bolt's "A Man for All Seasons" readily demonstrated that. It is therefore more than little cause for regret when this theme is handled in the stilted and simplex way of "The Shoes of the Fisherman."

Because of its structures of authority, its wealth of pageantry (carrying a potential for high drama), and its high christology, the Roman Catholic Church is particularly suited for the setting for conflicts of conscience: Witness Bolt's Thomas More or Otto Preminger's inferior "The Cardinal" or, in real life, the brothers Berrigan. "Fisherman" elevates this theme to the papacy itself. Kiril Lakota, a simple man and former political prisoner, is elected Pope against his wishes and then discovers both that his power is guarded and that it can be used in conscientious service for the Christ.

The film depicts Kiril I's (Anthony Quinn) involvement in two decisions, one personal and one political. A young priest, David Telemond (Oskar Werner), whom Kiril has befriended, has his work suspended because of heretical tendencies, and Kiril must painfully enforce the suspension. As the movie presents it, Father Telemond's thought (concerning evolutionary processes and the cosmic Christ) is blatantly parallel to that of Teilhard de Chardin. Although the scenes of confrontation within the commission hearings are effective (largely due to Mr. Werner's finely-tuned acting), the issue of freedom of thought within the church is never really joined, and the whole subplot is finally enmeshed in the mawkishness of Father Telemond's fatal illness. Thus, "Fisherman" eschews any relevancy to the current crisis of authority surrounding the papacy.

Kiril's other crisis is worldwide — an impending nuclear confrontation precipitated by mass starvation in China. Russian Premier Kamenov (Laurence Olivier) has carried a love-hate relationship with Kiril (he had imprisoned Kiril in Siberia for twenty years), and upon his former prisoner's ascension, Kamenov asks him to mediate the crisis with Red China's Chairman Peng (Burt Kwouk). Kiril's response to the crisis is gratifying in terms of heightening the church's social awareness and its own sense of wealth, but it is also terribly oversimplified.

There is also a quite superfluous subplot involving an American journalist's (David Janssen) affair and shaky marriage. The only instructive point here (and a negative one at that) comes in the implicit chauvinism of the journalist's announcement, filled with despair and disgust: "They've elected a Russian Pope."

None of this works very well because the centering theme — crises confronting a man of conscience — is never brought to a test of dramatic integrity or credibility. A dramatically important relationship with Cardinal Leone (Leo McKern), who is jealous of Kiril's affection and thus opposes him, becomes trite when Leone supports him at a crucial time. One other example of the film's disjointedness: Cardinal Rinaldi (Vittorio De Sica) initially backs Kiril for the papacy, yet after the intermission we see no more of him. Budget problems?

As Mr. Quinn plays him, Kiril is an overly humble man (overt parallels to Pope John XXIII) with very little comprehension of or control over what is happening around him. His final decision is thus made incredulous on the basis of what we have seen before. As Kiril Mr. Quinn is all woodenness — a difficult thing to have to watch in the man who gave Zorba such zestful integrity

There are two fine moments in this film. When Kiril is elected and retires to put on the papal robes, he then returns to confront the splendor and adulation due a new Pope. The power and significance of the papal office are here demonstrated, as is the realization tha pomp and tradition can have their place in stirring the human soul. Later, Pope Kiril takes an unauthorized trip into Rome and comes into the presence of a dying man. He and his family are Jewish and upon learning this, Pope Kiril begin to intone a Hebrew prayer, learned from a rabbi in the prison camp — a true touching moment of compassion reaching beyond religious walls.

With the exception of Mr. Werner and Sir Laurence, the acting is eminently forgettable. Michael Anderson has directed with a stolid hand, offering us little beyond several variations in shots of the Vatican.

To be concerned about the integrity o men confronting authority in our day i to hold high hopes for drama that elevates the conscience of man. Perhap we will have but one "A Man for Al Seasons" in a decade. Surely, the cinematic shoes of this "Fisherman" are filled with sand and clay. — Dave Pomeroy

From Canticles to Blues

NOBILISSIMA VISIONE: Hindemith (RCA Victor) is a suite from the ballet *Saint Francis.* Without actually quoting from medieval tunes, Hindemith musically evokes the spirit of the age, particularly in dance themes but also in the meditative introduction and in the crowning passacaglia, a set of variations on an original melody symbolizing the "praises of all creatures" set forth in Francis' *Canticle of the Sun.* This recording, by Jean Martinon and the Chicago Symphony Orchestra, competes with two splendid earlier ones by Hindemith and Klemperer. It has the advantage of stereo, and overside is an excellent performance of Bartok's *The Miraculous Mandarin.*

CAPRICCIO FOR VIOLIN: Penderecki Nonesuch) is a kind of instrumental miniature of the gripping sonorities previously heard in this composer's *St. Luke Passion* — fierce, tender, intense. Exploratory, sometimes startlingly original, Penderecki's mastery of technique exists not for its own sake but as a vehicle for powerful and inspired feeling. A companion work, *De Natura Sonoris* ("On the Nature of Sound"), is ostensibly even more abstract, yet it, too, throbs with a protean musical excitement that requires no program. Overside are two works by Greek composer Iannis Xenakis, as abstract as mathematics, yet fascinating and listenable. Lukas Foss conducts the Buffalo Philharmonic in first-rate performances.

CARMINA BURANA: Orff (Deutsche Grammophon) is becoming something of an institution. In the past year or so it has received at least two entirely different tagings as a ballet, live and on television. First recorded some years ago by Eugen ochum, the same conductor now returns to give it a new performance in stero, with Fischer-Dieskau and other soloists. The jacket bears Orff's signature and the word *authorized.* It gets my stamp of approval, too — it is a brilliant issue, atching all the many nuances of this ichly varied, scenic cantata.

RUSSIAN LITURGICAL MUSIC (Philips World Series) includes seven typical hymns of the regular worship service and thirteen for Holy Week. Of the two sides, perhaps the latter is easier to take, but virtually all selections are tepid nineteenth-century stuff lacking the purity and vigor of the more ancient modes of Russian Orthodox music. Not nearly enough is heard of the deep bass of Archdeacon Tikhemirov in this recording by the choirs of the Russian Cathedral in Paris.

THE SONG OF SONGS: Palestrina (Crossroads) seems to be a specialty of Czechoslovak performers. Of the two versions currently available, one is by the Prague Madrigal Choir and this one is by the Slovak Philharmonic Chorus. Twenty of the twenty-nine motets are represented here in a variety of moods, lyrical and serious, passionate and serene; and the choir varies in size from twenty-one to fifty to ninety voices to accord with the intimacy or fullness of each motet. If you like sixteenth-century music, you will find this music delicious to the ear.

SECOND POEM TO KARMELA: Peter Walker (Vanguard) is another step in the direction of Indian music by the young guitarist-composer whose first album, *Rainy Day Raga,* was a fascinating blend of the rhythms and timbres of India, Iran, and Spain. *Karmela* finds Walker playing sarod, electric sitar, and guitar on alternate tracks, with a group consisting of flute, violin, tabla (drums) and tamboura (drone). *Karmela* is highly original — more an integrated synthesis than a blend — and it combines such unlikely ingredients as the sounds of American hoedown. Most impressive is the scope Walker now gives to each instrument. If *Rainy Day Raga* was the bud of a new species of music, *Karmela* is flower power in full musical bloom.

TURANGALILA SYMPHONY: Messiaen (RCA Victor) is described by the composer as "a song of love . . . a hymn to joy." It may also be viewed as a double concerto for piano, Ondes Martenot, and large orchestra. Intensely abstract, abounding in angular, statuesque themes, it is a rich, many-layered work that will seem forbidding to most listeners. Yet its more accessible sections, such as "Garden of Love's Sleep," offer a sensuous and mystical beauty that makes me regret to say that I find the symphony as a whole tiresome and overblown. More exotic, yet more accessible, is the work on side four of this two-record set, Teru Takemitau's *November Steps.* Both works are ably performed by Seiji Ozawa and the Toronto Symphony Orchestra.

THE IMMORTAL MISSISSIPPI JOHN HURT (Vanguard) is part of the legacy of one of America's greatest singers of folk blues. John Hurt was a gentle and simple man of deep faith who transcended the racial injustices that were his lot in his native state. Among the thirteen songs preserved here are "Nearer My God to Thee," "Monday Morning Blues," and "Since I've Laid My Burden Down." Hurt's guitar playing and his singing both have the same relaxed quietness and good nature that were characteristic of the man. This disk is one to keep alive your faith in human nature. — WILLIAM ROBERT MILLER

CLASSIFIED ADS

FOR SALE — New hope, peace, and moderation pamphlet vs. despair and extremism. 15c, 2 for 25c, 10 for $1. Enclose remittance with order. Paul Bechtold, 1602 Twenty-seventh St., Des Moines, Iowa 50310.

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in brief

PERSONAL MENTION

Harold Statler this month assumed the executive secretaryship of the York (Pa.) Council of Churches after ten years' service in the same post for the Kansas Council of Churches. . . . Preacher-postman **Walter Coffman,** for sixteen years pastor of the Glendale, Ariz., church and part-time mail carrier in Glendale, will retire at 70. Persons on his route remember him as one of a very few mailmen whose arrival in the neighborhood would be greeted with "The preacher is coming."

A cross-country jog of 3,300 miles is to be started in June by former Olympic champion **Bob Richards.** Billed as the Bob Richards Fitness Crusade, the effort is to stimulate public concern in a national health program. The 42-year-old Richards, an executive of General Mills and a Brethren minister, will jog and bicycle over secondary roads from Los Angeles to New York, inviting joggers and bicyclists en route to join in the crusade.

* * * * *

A Christmas letter from **Joy and Everett Fasnacht,** missionaries in India, conveys the sad information that their son **Dean** was critically wounded in Vietnam in October. His injuries were severe, resulting in the loss of both eyes and of several fingers. After a stay at Walter Reed Hospital in Washington, D.C., he expects to be hospitalized at Hines Memorial Hospital near Chicago.

Howard Miller, pastor of the Dixon, Ill., church, was named pastor-adviser to the Dixon Church Council, an ecumenical group of thirteen congregations in the Dixon area.

* * * * *

Two First Virginia men were ordained and one licensed recently to the ministry. Ordained were **Horace Light Jr.** at the Cave Rock church and **Glen H. Sage** at the Crab Orchard church. **Roy McVey** of Crab Orchard was licensed. . . . In Southern Virginia **Luther N. Hopkins** was licensed to the ministry at the Jones Chapel church.

Arthur Scrogum, formerly of Pasadena, Calif., has moved to 2153 Third St., La Verne, Calif. 91750. . . . Another Brethren pastor, **Leo H. Miller,** has relocated at Miami, Fla., where he is serving the Miami Community church. His new address: 10855 S.W. Twenty-Sixth St., Miami, Fla. 33165.

Sister Mary Corita, whose artwork has appeared in MESSENGER (July 4, 1968), has resigned as a member of the Sisters of the Immaculate Heart of Mary and will resume her family name of Corita Kent. She remains a faculty member of Immaculate Heart College in Los Angeles, Calif., but will no longer head the art department.

* * * * *

Marking a fiftieth wedding anniversary in December were **Mr. and Mrs. Paul A. Stayer** of Roaring Spring, Pa. . . . Other anniversary celebrants were **Mr. and Mrs. Harley F. Hoover,** Albany, Ohio, fifty-one; **Mrs. and Mrs. Leo H. Miller,** Miami, Fla., fifty-seven; and **Mr. and Mrs. Harry A. Delk,** West Milton, Ohio, sixty.

New Carlisle, Ohio, church member and free minister **John B. Gump** died Nov. 2, 1968. He was 95.

POTPOURRI

In the Wenatchee, Wash., area, Brethren are considered historical pilgrims, according to a feature article in *The Wenatchee Daily World,* commemorating the sixty-fifth anniversary of the founding of **Sunnyslope church.** . . . In December **Astoria church** in Illinois dedicated a new addition, including nine classrooms, pastor's study, and baptistry.

Members of the **Akron, Ind., Church of the Brethren** have increased by sixty-four percent their financial commitments to the church. . . . **Juniata College** at Huntingdon, Pa., has received a $20,000 gift from the Charles A. Frueauff Foundation of New York City. The funds will go toward the cost of the new student center.

NOTEWORTHY

The quarter-century-old **Rural Life Association,** based at Manchester College in Indiana, has been disbanded. The association emphasized the values of rural living and sought to improve conditions there through annual forums featuring national leaders. Leon Neher, Manchester College sociologist, has been executive director.

DEATHS

Deal, Irvin, Mesa, Ariz., on Aug. 23, 1968, aged 87

Doyle, Dorothy, Lima, Ohio, on Nov. 4, 1968, aged 57

Flora, Willie E., Boones Mill, Va., on Sept. 9, 1968, aged 80

Fourman, Rozella, Pitsburg, Ohio, on Nov. 28, 1968

Hoffman, Daniel B., Hagerstown, Md., on Feb. 21, 1968, aged 75

Miller, Ralph, Dayton, Ohio, on Nov. 14, 1968, aged 72

Neff, Pearl, Sebring, Fla., on July 13, 1968, aged 79

Noffsinger, Emma, Defiance, Ohio, on Feb. 9, 1968, aged 78

Noffsinger, Henry C., Defiance, Ohio, on Sept. 30, 1968, aged 80

Ritchey, Paul, Sebring, Fla., on July 21, 1968, aged 71

Rumsey, Dennis, Lima, Ohio, on Oct. 10, 1968, aged 23

Shafer, Lewis, Oakwood, Ohio, on Aug. 17, 1968, aged 89

Snoke, Everett, Cerro Gordo, Ill., on Aug. 8, 1968

Snyder, Martin E., Defiance, Ohio, on April 22 1968, aged 72

Sollenberger, Doris M. I., Williamsburg, Pa., on Sept. 16, 1968, aged 59

Spear, Walter, Clarence, Iowa, on July 3, 1968 aged 84

Squance, Mrs. Wilbert, Cleveland Heights, Ohio on Oct. 9, 1968, aged 80

Thompson, Adaline, Portis, Kansas, on Oct. 13 1968, aged 93

Ullery, Walter, Dayton, Ohio, on Nov. 9, 1968 aged 55

Walter, Ida, Lakemont, Pa., on Aug. 23, 1968

West, Alvin P., Ottawa, Kansas, on July 21, 1968 aged 76

White, Lottie, Columbiana, Ohio, on July 16 1968, aged 81

Wright, Glenn, Claysburg, Pa., on March 20 1968, aged 63

Wyan, Bernice, Arcanum, Ohio, on Aug. 25, 1968 aged 56

Zuck, William, Lanark, Ill., on Nov. 9, 1968 aged 90

CALENDAR

Jan. 19-26	**Church and Economic Life Week**
Jan. 26	**Youth Sunday**
Feb. 9	**Race Relations Sunday**
Feb. 16-23	**Brotherhood Week**
Feb. 19	**Ash Wednesday**
Feb. 23	**First Sunday in Lent**
March 7	**World Day of Prayer**
March 18-21	**Church of the Brethren Genera Board**
March 23	**Passion Sunday**
March 30	**Palm Sunday**
April 3	**Maundy Thursday**
April 4	**Good Friday**
April 6	**Easter**
April 20	**National Christian College Day**

The six Brethren colleges are being challenged...

Juniata College
Huntingdon, Pennsylvania

La Verne College
La Verne, California

McPherson College
McPherson, Kansas

Elizabethtown College
Elizabethtown, Pennsylvania

Bridgewater College
Bridgewater, Virginia

Manchester College
North Manchester, Indiana

Give to sustain Christian higher education

The Brethren colleges are being challenged to achieve new and higher levels of academic excellence, to create meaningful programs stressing the relevance of Christian values to learning, to provide the facilities needed to carry on new programs, to compete with the rapidly expanding system of tax-supported public education. The challenges are genuine, urgent, and immediate. So, too, is the need for your support. Send your gift now to one or more of the Brethren colleges. Then encourage others to join in undergirding this important aspect of Christian service.

The Moon Can Wait

The craft looked like a giant spider when it took off on its final checkout flight from Houston, Texas, recently. But moments later, after its test pilot had been safely ejected, the lunar landing vehicle was on the ground, a complicated pile of junk.

The crash of one of three such trainers, designed for helping astronauts learn how to set down on the surface of the moon, was a major reverse for the Apollo lunar landing project. The initial news reports of the accident offered no explanation as to what caused the crash.

But the news stories did make it clear that the now worthless trainer had cost taxpayers around $1,900,000 which just happens to be, also in round numbers, the amount of money Brethren are asked to contribute this year to our Brotherhood Fund.

A sum like $1,900,000 may seem like a trivial part of the total budget for space exploration that comes close to six billion dollars. And even six billion may look small beside the 80 billion expended for military activities. But small though it is, the Brotherhood Fund offers an arm for ministry and service and witness around the world. It may not extend to the moon, but it does reach out in the direction of human need. And better yet, it helps to nurture man's faith in a loving creator whose mercy is not limited by the scope of stars. The tragic problems of humankind ought, we think, to have a prior claim on our dollars. Earthman needs attention now. The moon can wait.

Consider what $1,900,000 can do. It can supplement pastoral supports for more than sixty congregations. It can provide specialized ministries in Appalachia, among Navajo Indian Americans, in urban ghettos and on city streets, as well as among students or with the desperately poor. It assists in the training and guiding of 244 volunteers on more than eighty projects. It helps to provide material aid centers for the processing of clothing and medical aid distributed in 40 countries. It correlates the services of educational and welfare institutions across the nation. It enables missionaries (13 in Ecuador, 19 in India, 99 in Nigeria, 2 in Indonesia) to assist in the work of more than 75 congregations overseas. It extends beyond the limits of formal church activity to provide agricultural, medical, and emergency services to thousands of persons in more than a dozen countries.

This review is sketchy at best. Even a careful examination of the statistical and comprehensive reports submitted regularly to the General Board and to Annual Conference would fail to gauge the intangible values of the Christian ministry that the Brotherhood Fund represents. The total amount, given voluntarily by members and friends, may still appear to be microscopic when placed alongside the vast expenditures of our tax dollars for national goals. But it is money given by people, whom God prompts to share and even to sacrifice. And it is money spent on behalf of people whom God is eager to save.

The Brotherhood Fund is a far cry from the kind of gadget that could assist men in landing on the moon. It is a means by which our stewardship can be exercised for God's glory on behalf of people. For this reason it deserves a prior claim on a portion of our resources. The moon can wait. — K.M.

ISSUES THAT CONFRONT THE CHURCH

Can't you HERE ME CALLING
INCLUDE ME OUT!
COLIN MORRIS

THE CHURCH AND THE NEW GENERATION

Charles E. Mowry. $2.45 paper
This lively, crusading book gives possible answers to why young adults are leaving the church. The author knows and loves both the church and young people. He is very concerned that the church minister effectively to this "new generation." The first chapters tell briefly the conditions which give rise to the character of this new generation and discuss the attitudes, beliefs, and value structures that distinguish it. Following chapters deal with the present state of the church, its ministry to the young adults and their reaction to it. With this foundation, Mr. Mowry builds specific approaches and concepts for the program of the church. Final chapters offer guidelines and specific suggestions.

CAN'T YOU HERE ME CALLING?

Lawrence Carter. $3.95

This is not another book about the inner city. It is the seldom-told story, from the inside, of a parish on the fringe, caught in slowly creeping urban dislocation and decay — a parish in the Hoover-Adams section of Los Angeles. The author uses as his title a message he found scrawled across a squalid building facing the freeway. Mr. Carter's account tells vividly about the real problems of the disadvantaged caught in this blight, and of the travail and anguish, failure and achievement, of the church's struggle to be a servant in their midst.

INCLUDE ME OUT!

Colin Morris. $1.25 paper

A native Zambian drops dead near Colin Morris' front door. In his shrunken little stomach, there are a few leaves, what appears to be a ball of grass — nothing more. On the same day, Dr. Morris receives his copy of the Methodist Recorder — an issue filled with the debate over Anglican-Methodist Union. As the author views the total scene — the little man dead from starvation, petty debates over trivia such as what to do with left-over communion bread — he suddenly realizes that the whole problem of Christian unity is out of proportion. He exclaims, "Include me out!" In seven hard-hitting chapters, he shocks, shames, yet challenges the reader to search for the real issues — those necessary if the church is to survive.

Church of the Brethren General Offices, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

Liturgy: When the World Is Our Sanctuary. *The worship of God is not confined to set patterns or forms — or to buildings. Wherever Christians go, whatever they do, they must act out their faith daily.* by C. Wayne Zunkel. page 2

Slim Whitman. *He might have been a professional ball player, but his singing made him instead a popular country and western star with thirty-six albums to his credit.* by Wilbur Brumbaugh. page 6

God Calls for a New Society. *"Good news to the poor," "release to the captives," "liberty for the oppressed" — can these objectives of Jesus' ministry be realized in a society marked by racism, poverty, and violence?* by Ralph E. Smeltzer. page 9

The Peace Churches: A Footnote or in the Main Text? *A consultation of representatives of Friends, Mennonite, and Brethren groups considers the meaning of radical obedience today.* by Maynard Shelly. page 16

That's the Way It Is. *A series of imaginary reports from Operator 787 to the Chief of the Demon Division reveals wherein Christians are most vulnerable to temptation.* by a writer for church publications who prefers to remain anonymous. page 22

OTHER FEATURES include a poem about "Snowing," by Gayle Wooters (page 5); a look at the Brethren Revival Fellowship's "Quest for Faithfulness" (page 14); a crossword puzzle, by John and Carol Conner (page 21); "Faith Looks Up," by Enos B. Heisey (page 26); "The Lord's Supper: Its Meaning, Its Future," a review article by James S. Flora (page 27); and a review of "The Shoes of the Fisherman," by Dave Pomeroy (page 28).

COMING NEXT

What should the church be doing in 1969? According to Galen Ogden, "The Name of the Game Is Mission," and not maintenance. . . . How does the church minister in a specific situation? Bonnie Blankenship tells how two pastors in a university town have helped to bring "Black and White Together — For Job Opportunities." . . . Can the church relate to youth? William Robert Miller talks about "The Square Church and the Youth Revolution."

PHOTO CREDITS: 2 artwork by Robert Regier; 9 Ed Eckstein; 17 (above) artwork by Harry Durkee; (below) courtesy of the Germantown (Pa.) *Courier;* 18 Don Honick; 21 Wallowitch; 26 Harpel's Studio; 31 (top left) Lil Junas; (center) Frank B. Mormillo; (bottom left) courtesy of the Lebanon (Pa.) *News;* (center) The Gallery, Winchester, Va.

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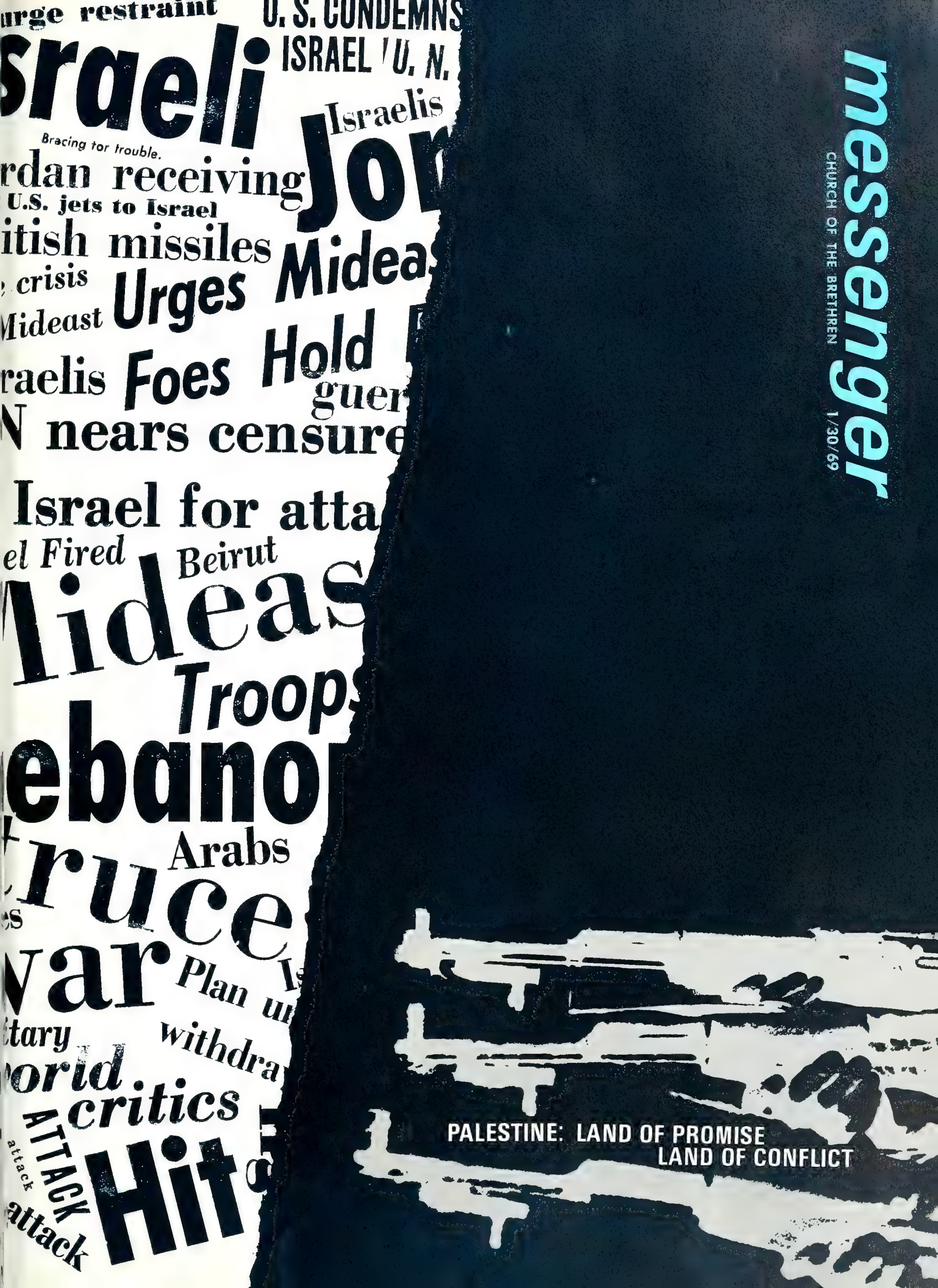
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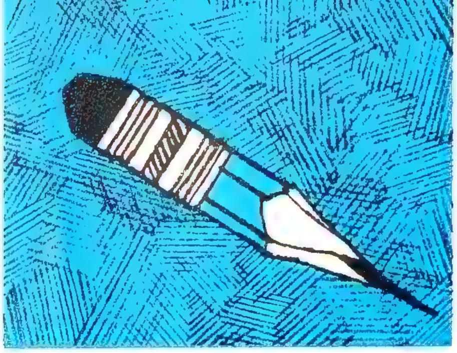
PALESTINE: LAND OF PROMISE
LAND OF CONFLICT



readers write

TAXES FOR WAR PURPOSES

The following is a criticism of Mr. Bollinger's article entitled "Why I Pay Taxes Used for War Purposes" (Sept. 26).

Mr. Bollinger seems opposed to the idea of making the government the Christian's main business.

But if a government is attempting to be representative of the feelings of the people (as a democracy should try to do), then there is the utmost need for the government to become the center of Christian activities. Since the democratic form of government demands that a person's moral beliefs be given the highest respect, it becomes the main business of the Christian to integrate his religious beliefs into the policies of the government. With America's enormous power and influence it is the Christian's responsibility to make the church the conscience of the state.

There will be times when the laws or acts of the government will violate the religious beliefs of the individual. If the individual has exhausted the channels or finds that the various channels for correcting these mistakes are too slow to meet the necessity of the demand, then he no longer needs to consider himself responsible to these laws or to supporting these acts. To violate a law on a religious basis is making the government the Christian's main business, just as much as it is to obey a law on a religious basis.

Mr. Bollinger expresses a fear that no government can exist as long as the people pay taxes only as their conscience guides them. Since I put the conscience first, I am more afraid of a government that does not allow the people to live as their consciences guide them.

Our first concern as Christians should not be to see that our moral inclinations are in harmony with man-made laws. We don't have to answer to man for our acts if we believe we have been guided by God. We need only to answer to God.

To allow one's personal convictions to be molded and shaped by society and government is to allow one's very being to be taken from the hands of God and placed into the fallible hands of man.

Mr. Bollinger states, "All attempts to change the behavior, attitudes, or values of mature responsible persons by force are degrading and destructive to personhood." When I think about Vietnam, Biafra, race prejudice, and a so-called Christian nation with Dow Chemical and A-Bombs, I ask where are all the mature and responsible people? And by paying taxes don't you willfully and knowingly give most of that money to a war that is as degrading and as destructive to personhood as anything can be?

He challenges tax withholding on the basis of whether or not it can be universalized. Since he doesn't believe that it can, he rejects such ideas. Does this mean that he believes that a willful support of the war effort can be universalized into a law for all men?

I certainly want to challenge his last main point. "Our impatience to reconstruct the world after our own particular blueprint must not lead us into betraying noble ends for unworthy means." The Christian must recognize that America's blueprint is being felt right now in Vietnam. Our government would have us believe that the Vietnam war is being fought for noble ends – democracy, freedom, end of communism. And since it found no other alternative but war, it would have us believe that this is a worthy means.

The Christian can never accept war as a worthy means. And the Christian must recognize that the noble ends which he seeks are higher than those which the government seeks. Therefore, withholding taxes can hardly be considered an unworthy means when that money would have been used for the most degrading and evil acts of man.

David Coppock

American Farm School
Thessaloniki, Greece

IF CHRISTIANS ARE NOT CONCERNED

Otto A. Sanger writes (Nov. 7), "When Hitler came to power in the thirties, he built an almost irresistible army for aggression and conquest. . . . It took the might of the Allied armies to stop him." And then he asks: "Does anyone think that the free nations of the world should have stood aloof as he continued his cruel extermination of the Jews?"

Let me point out that if the Christian people of Germany had opposed Hitler when he began preaching antisemitism, hatred and militarism, he could have been stopped without the firing of a gun or the loss of a life.

Mr. Sanger seems to think that evangelism, "a church in support of the great commission, would be the basis for creating a world . . . free from war."

Again let me point out that Germany had been evangelized and most of the German people were Christians at the time Hitler came to power. But they were not concerned enough or courageous enough to oppose the prejudice and non-Christian ideas being advocated by their leadership in government. They did not meddle in politics.

If we are to have a world free from war it will take citizens concerned enough about their nation to demand of their leaders a peaceful and brotherly program. In America the military-industrial complex against which we have been warned is still in power And we Christians are not doing much about it. We may have to learn as the Germans learned.

Floyd M. Irvin

Eustis, Fla.

MAN IS SEEKING

Man is seeking a way. Jesus says, "I am the way."

Man is seeking truth. Jesus says, "I am the truth."

Man is seeking life. Jesus says, "I am the life."

All who come to him seeking find the way, the truth, and the life.

Mattie Kennedy

Pomona, Calif.

BYLINES: Writer **Bonnie Blankenship** is on the staff of the Champaign-Urbana (Illinois) "News-Gazette." . . . Author, musician, and former managing editor of the "United Church Herald," **William Robert Miller** replaces his usual record reviews with an analysis of today's youth. . . . **Max Ediger** works in Africa for the Congo Protestant Relief Agency, a division of the Mennonite Central Committee. . . . Huntingdon, Pennsylvania, is the home of **Barnard C. Taylor**, who heads public information services for Juniata College. . . . Minister to students at Bethany Theological Seminary, Oak Brook, Illinois, **Byron P. Royer** serves on the faculty as assistant professor of pastoral psychology.

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BLACK AND WHITE TOGETHER FOR JOB OPPORTUNITIES

"The role of the church," said the pastor, "is to address itself to human need." But some in his congregation disagreed

by BONNIE BLANKENSHIP

In the near future, black men and women in Champaign-Urbana, Illinois, will begin moving from vocational training into income-producing jobs — from relief rolls and low-paying, nonskilled jobs to the kind of work in which they can take pride.

And the opportunity for this metamorphosis can be traced to the cooperative efforts of Pastor Galen Miller, of the Champaign Church of the Brethren, and James Offutt, black pastor of the Mt. Olive Baptist Church in Champaign.

From a friendship which began at a Brethren pastor's retreat, the two

BLACK AND WHITE / *continued*

men developed an idea which eventually led to a successful, countywide drive for $100,000 to pay for the establishment of an Opportunities Industrialization Center (OIC) in their community.

But, while he gained overwhelming communitywide and even statewide encouragement and support for his work with OIC, Galen Miller found himself experiencing a curious modern-day paradox in his own church. Week by week, as the number of local individuals pledging their help to OIC increased, the number of individuals attending his Sunday services decreased.

By the time a local newspaper which had devoted considerable support to the project proudly announced with a page one banner headline that the OIC fund drive had topped the $100,000 mark, Pastor Miller was faced with the statistical fact that his average weekly Sunday attendance had dropped from 115 persons to about seventy.

And it caused him to reflect on his involvement in social issues, his view of the direction of his ministry, and the changing relationship between himself, his church, and his community.

He had considered the problems of the black people in his community for some time. He knew that jobs paying a living-scale wage were denied to Negro men and women but that such jobs were available. He was aware that the problem was not just one of racial prejudice but that white employers did have a valid point in their claims that many of the city's Negroes were untrained and could not perform adequately if they were employed.

The white preacher was also aware of the rising level of discontent among the black residents of the community, especially when they measured the "American dream" against their own meager contributions and returns.

Pastor Miller first met Pastor Offutt in 1964, when the Baptist preacher served as a resource person at a District of Illinois Brethren pastor's retreat. Mr. Offutt was then pastor of a Baptist church in Canton, Illinois.

"We hit it off right away," Mr. Miller recalls, explaining how the two men discussed many of the problems of race relations during free moments at the retreat. They kept in touch during the ensuing years, and on more than one occasion, the Baptist was an overnight guest at the Brethren parsonage when his trips took him through Mr. Miller's territory.

Almost two years went by. Then, one day, Mr. Miller read a magazine article about an Opportunities Industrialization Center in Philadelphia, Pa., which had accomplished real gain in providing economic security and a viable future for Negroes through job training.

An outgrowth of the civil rights movement, the first OIC was founded to train unemployed and underemployed men and women living in impoverished ghetto areas so that they might become contributing, productive members of society.

The program was unique in that it not only provided enrollees with a job skill, but sought to foster in them the attitudes, motivations, and self-confidence needed to insure continued success in their chosen occupations. An OIC worker explains, "Any number of persons are denied positions or lose them not because they lack the required vocational skills but rather

because their patterns of speech, dress, sense of time, and general behavior make them unsuited to the world of work."

These traits were worked on in OIC's Feeder Program, which also offered minority history, consumer education, and basic math and communications classes. Only after the Feeder Program was completed would an enrollee be trained for a specific job. In the first three years of its operation, the Philadelphia OIC trained more than 3,500 men and women and placed them on new jobs.

Pastor Miller read what the center had done for Philadelphia and pondered what one could possibly do for Champaign-Urbana. He believed that there was a need for an OIC in his community, but he was also aware than an attempt to establish such a center would need the cooperation of leaders in the ghetto.

The philosophy of OIC is "We Help Ourselves," the originator, Dr. Leon Sullivan (MESSENGER, Dec. 5, page 16), had emphasized, and one of the primary requirements for success was that the center be organized, operated, and attended by the people which it would serve. Leadership in the black community of Champaign-Urbana appeared to be lacking, the time didn't seem right, and the idea lay dormant.

But the right time was precipitated a year later when Pastor Miller's

Far left: manager of Kraft Foods, Gordon Radke (left) presents $5,000 to Galen Miller (center) and to James Offutt. Left: Gertrude Garth and James Offutt enroll new class members

long-time acquaintance, James Offutt, accepted a pastoral call from the Mt. Olive Missionary Baptist Church, located right in the middle of the black community in Champaign.

The ghetto pastor and the Brethren minister moved to bring the OIC idea into reality. After obtaining the backing of the Ministerial Association of Champaign-Urbana, they went to Philadelphia to visit the national OIC headquarters. They saw firsthand the accomplishments there and came away convinced that the same idea could be made to work in their home community.

Their enthusiasm was communicated in a comprehensive report to the Ministerial Association, which urged the two workers to form a steering committee to determine if there were enough persons in the community willing to work to establish and support an OIC operation.

They found support, and the support was quickly backed up with cash. The ministers in the community explained the project to their congregations, and within two months, $30,000 had been donated by C-U churches. A local daily newspaper backed the drive to get OIC underway, and through day-by-day news coverage and editorials asking for support, contributions poured in from all types of persons from all over the county.

Not only money came in, but promises of other aid as well. The city of Champaign had abandoned a store in an urban renewal area in the ghetto. The store and office space were leased to OIC for $1 a year. For the same price, the Park District leased to OIC a garage which was converted into an athletic club and skills training area.

Labor unions volunteered men to remodel the store. Using donated materials, they constructed classrooms for the Feeder school. Other donations were received – a tile company laid tile on the floors, and a steady stream of office equipment, bookshelves, air conditioners, blackboards, new desks, and other school paraphernalia arrived at the converted store.

Galen Miller was elected chairman of the first board of directors for the center. James Offutt was named temporary executive director.

So the drive to found OIC was successful. The $100,000 goal was reached. The school was under way and black men and women were enrolling for the critically needed job training.

But at a board meeting at the Church of the Brethren, located in a transitional part of the community near the fringe of the ghetto, the suggestion was made that the church, as a corporate body, should stay out of social issues. There were rumblings that Pastor Miller was not enough of a "fundamentalist" in his Christianity. There was talk that it might be well if the congregation asked for his resignation.

He told his congregation that he felt his work for OIC was a true extension of Mission One emphasizing the overall theme of the Brotherhood. "It is a gratifying experience to be a part of a denominational movement that accepts the challenge of human need," he said.

The resignation was not sought, but the dissidents in the congregation withdrew their support and the church lost nearly forty percent of its members.

"OIC, and my involvement in it, because it is a part of the race issue, has made it necessary for our congregation to come to grips with the real meaning of being Christ's body in the world," Pastor Miller says.

"We have had to grapple with the nature and function and purpose of the church. It has been difficult and painful, and has had its cost both in terms of attendance and financial support. In the long view, however, as it has challenged us to deeper, personal commitment to Jesus Christ, it will have been a strengthening experience. We anticipate it will move our local congregation towards an appreciation of the kind of ministry called for by the life and spirit of the Christ who came not to be ministered unto, but to minister to men and their needs." ☐

THE SQUARE CHURCH &

The Youth Revolution

by WILLIAM ROBERT MILLER

Back in the well-known "good old days," being square meant being honest. Aimee Semple McPherson preached the Four Square Gospel and Theodore Roosevelt's idea of progress was to offer America a Square Deal. That was on the other side of the generation gap — grandpa's side.

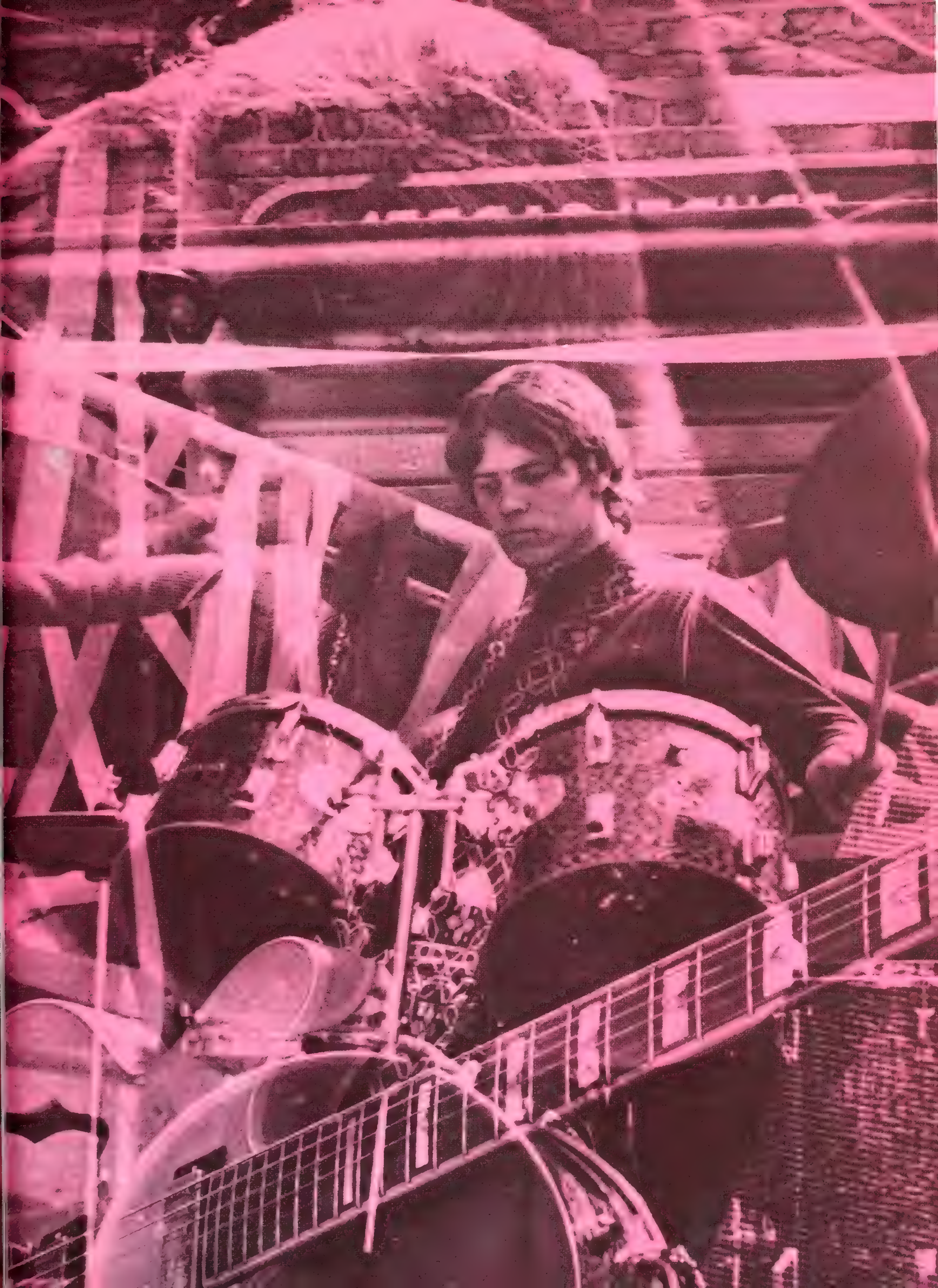
It is a wide gap, with more than a dozen years of no man's land stretching from the end of the 1920s to the end of World War II, this side of which is the "new generation," the citizenry of the secular city whose only real tradition is that of the new. When they talk about being honest, they definitely do not mean they want to be square. A whole new vocabulary has come into play, reflecting a new constellation of realities and a new way of experiencing life. This particular generation gap is a great divide, and it has come upon us suddenly, virtually at the onset of the 1960s.

It is somewhat like settling down for a good night's sleep in the Middle Ages and waking up the next morning to be informed that that period is finished and the Renaissance has begun. If you are looking for continuities, of course, you can find them. But you begin to discover that overnight many of the rules of the game have been changed, along with the players.

It is not simply a matter of rapid, faddish innovation or of the modish revision of yesterday's attitudes. It is a matter of being plugged into a different circuit. A new generation has reached the threshold of maturity, and it is like no preceding generation, least of all its parents'. Mom and Dad grew up in a transitional world, witnessing the rise of aviation, radio, and other innovations that drastically altered Grandpa's world.

But today's young people grew up after the completion of these changes, and their growing up was accompanied by a new cycle of rapidly achieved and applied technological innovation. The fact of change as a process is itself a fact of towering magnitude. An earlier generation could be amazed by the uses of electricity — even by the electric light alone — or by the automobile and the airplane. That was part of their good, honest, stable squareness.

And that is why being square now is outmoded, for stability has become something other than what it once was and at best is now a kind of equilibrium of mobility, a matter of keeping one's balance while participating in change. Hamlet's "to be or not to be" has been transformed into the problem of "making it." Whether you make it on your own terms or that of "the system," the problem is one of growth, adaptation, rebellion, in which the "how" and the "whether" of life are indissolubly related. But "making it" in this sense can hardly be divorced from the present generation's awareness of the



possibilities of man's control of his environment.

Through technology, we live in a world that is increasingly made and controlled by man. Indeed, one of our key problems is who among us shall exercise these functions of making and controlling and for what purposes. The whole long story of civilization, of course, tells of man's efforts in this direction — more effective cures for disease, for example, or better means of transportation. But the present generation is the first one in which it is possible to create controlled environments. Air-conditioning does not merely modify summer heat, for example; it enables us to choose and regulate the temperature of an entire room or building. Electric lighting, deep-frozen foods, electronic recordings, and other such devices make it possible, all at the same time, to eat oysters out of season in a cool, well-lighted room while enjoying, during a hot, humid night, a concert conducted by someone who has been dead for several years. None of this was possible before this century, and not all of it was a feature of life before the present generation was born. Now it is largely taken for granted — as is the birth control pill, which effectively extends environmental control into the realm of sex.

In such a world, who needs God or religion or the church? I do not pose this question with the intention of springing back with glib reassurances. It is an open question. But there are reasons to think that today's youth do not need a dead God, a stale religion, or an irrelevant church; and there are reasons for thinking that a square, old-time religion just isn't going to make it except perhaps as a curiosity.

It is quite possible that during the next decade or two statistics on church membership and attendance will plummet sharply. It happened in Europe. In the great citadels of the Reformation, scarcely more than five percent of the population go to church, and older people comprise a disproportionate share of those who do. There are indications that this can and probably will happen in America as well. The church's largest contributors tend to be its older and more conservative members, generally resistant to change and not about to turn everything over to rebellious youth. Hence, the more radical young people will drop out, the church as a whole will become increasingly the preserve of kindly old bigots, and the real action will move elsewhere. Such is the harsh and simple prognosis — the handwriting on the wall.

Yet there are countertrends. There are voices of renewed vigor within the church — often its severest critics — but voices raised inside the institution and for the most part staying inside — people like Malcolm Boyd, Harvey Cox, Stephen C. Rose, and Mary Jane Irion. They are all over thirty, and it remains to be seen if another wave of such voices is going to well up from those now in their twenties who comprise much of Boyd's and the others' following. Most of them agree that the church is obsolete, and they have not seen any very impressive changes.

Here and there a daring and imaginative theologian speaks out in new ways — in the world of books, these are the ones that have become recent best-sellers. But for each one who does this, there are hundreds who prefer not to rock the boat on its way to the waterfall. Here and there a bold and challenging pastor develops a new program or "tells it like it is" and builds a viable congregation, attracting young people from both the unchurched remnant and from more humdrum congregations. These tend to be the newsmakers, the live ones we keep hearing about. To say that they are all too few is not only to wish for more but to observe that they are a sparkling minority grossly overshadowed by more typical situations that are much less hopeful. To what extent are we deceiving ourselves, whistling in the dark, inflating our few successes, and refusing to face the real facts?

One pivotal fact is that the church is oriented toward the past, while the present generation is not. Going to church is not an "in" thing. Being a Christian is no longer fashionable. Young people feel no obligation to accept their parents' God as their own while they suspect that he is the God of a world that no longer exists. These are hard facts. Yet it is also a fact that young people, even more than their elders, take religion seriously — too seriously to buy it in neat, prepackaged form. Its content must hit them where they live, and its form cannot be square or linear. It must breathe and pulse and make the scene, redeeming what is false in the artificial environment. Bishop Robinson has said that the God who is dead is the God of supranaturalistic metaphysics, the God "out there," the God of rigamarole explanations.

Beyond such a God, said Paul Tillich, borrowing a leaf from oriental mysticism, is Ultimate Reality, the same creative power which Moses encountered on Mount Sinai and which later lived in Jesus. The church's arid and lifeless God has impelled a number of young people to embrace Hindu mysticism. Some few of them, according to Harvey Cox in a recent "Frontiers of Faith" television interview, are now going on to discover Meister Eckhardt after being disillusioned with Maharishi Mahesh. The trend to mysticism is there — why not a trend to Christian mysticism?

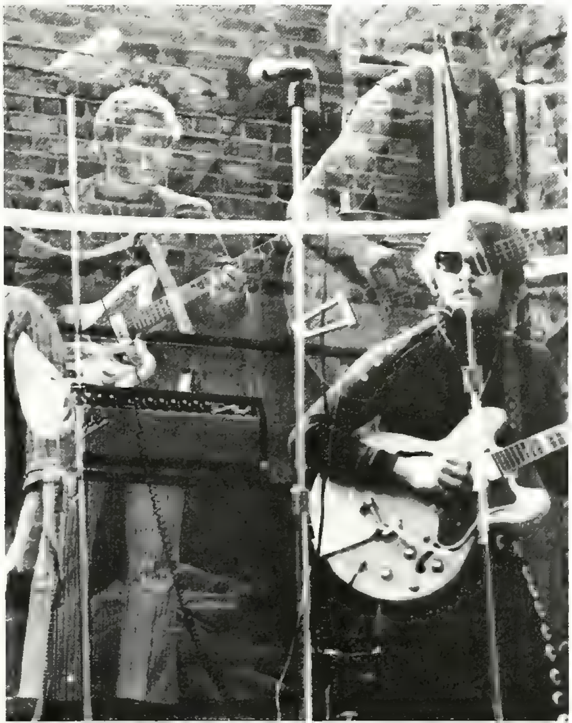
But why would Eckhardt interest young people today? Largely, I think, because he bears eloquent witness to a nonconceptual, imageless God of experience. It is to mystics like Jakob Boehme and Eckhardt that Tillich's concept of Ultimate Reality may be traced — it is really less interesting as a reasoned conclusion than as a figure of insight, and this latter is the real substance of religious awareness.

The Bible remains vital because it is a treasury of such insight. Nothing is so ludicrous as to flatten out a great poem into baldly literal meanings; to do so is to fail to take it seriously. But such was the fate of the Bible in the hands of many theologians between Eckhardt and Tillich. The sin of literality was perhaps one of the less glorious features of the age of literacy which is now being superseded, if we are to believe Marshall McLuhan. McLuhan's point is well borne out by the recent course of pop music. There are closer resemblances between today's leading pop singers and the troubadours of Meister Eckhardt's day than between those of the 1940s and the 1960s.

This is part of the youth revolution, a movement full of fascinating complexities, particularly in the seeming incongruity between folk roots and electronic amplification. But there are a number of points to be noted. Unlike a Schubert *Lied* or a Cole Porter ballad, but like the troubadour ballad, a Bob Dylan song defies complete notation. The words and melodic line are sparse, sketchy, cryptic. To hear it sung is far more than the application of voice and instrument; it is rather to experience a totality of sounds, to be placed in a kind of aural electronic environment, with or without a visual aspect. It is not far from being caught up in a ritual or something like a mystical union. If you really "dig" it, if you "groove in," if it "gets to you," you are not merely receiving a message; you are momentarily participating in a process, an experience, of which the message is an integral part.

The message is not just a statement decorated or illustrated with sounds or visual images or body movements — no really good rock lyrics are that square. It is the whole complex, the whole event, including the words. And not the words abstracted but as heard, full of inflection and nuance. The literal verbal content is not unimportant, but it may be the least part of the whole. It is this wholeness that is so compelling — as McLuhan put it in a sentence too often literalized, "The medium is the message."

Blow your mind! See God! Are these exhortations identical? Can rock produce mystical beatification or psychedelic escape? And if so, what has it to do with the way we live our lives? In their full ramifications these questions lead to larger ones which would require pioneering theological exploration beyond our present scope. We



Young people, even more than their elders, take religion too seriously to buy it in neat, prepackaged form. Its content must breathe and pulse and make the scene . . .

need to recognize that fact and warm to that task in the long run instead of rehashing our old theologies. If we did this, among the facts we would find would be that mystical experience and ethical insight fructify one another when they form a cohesive whole but that they can also lead off into separate, stultified realms.

Their parallels in today's youth culture bear this out. The pothead, the acid head, the mindless listener may get their kicks in the form of purposeless illusion. But not always, for to be really turned on is to be turned on to the meaning of the experience, and often the verbal meaning of a Dylan or a Lennon song is vital. There may be the psychedelic dropouts, but there are also many whose perspective on life is strengthened by the poetic content of these songs, which embody forceful statements about love and freedom and justice. Jesus was much more, but he was that too, par excellence – poet, visionary, mystic, proclaimer of love and freedom and justice. The "much more" is to be found in the life he lived as not only proclaimer but incarnation of the Word. Incidentally, one of the best brief statements I know of the basic theology of John is a song called "The Word," sung by the Beatles.

Such songs are rarely heard in church, which here again is overcommitted to the recent past, everindulgent in the quaint corn of Victorian hymnody. The church will not stand or fall on this alone, but it is symptomatic. I used to think that it would help if old hymnals were replaced with new ones and if new liturgies replaced the old. But I now believe that much more radical change is needed, beginning from scratch with a sense of the meaning of the gospel and how it relates to the world we now experience.

There is a crying need for authenticity in worship – for words which bear meanings that people are capable of honestly expressing and for corresponding ritual gestures. But there is a corresponding and, in a sense, prior need for theological renewal that gets down to basics and cuts through outworn traditions to the bedrock of reality.

In the end, Christianity hinges on a man who cared deeply about people. All the complexities of theology arise from the difficulty of understanding and emulating that caring. It is easier to simulate it or idolize it than to implement Jesus' command, "Love one another as I have loved you." To heed it at all is not simply to "go and do it," but to embark, as Kierkegaard said, on a lifetime of self-examination and of questing for deeper insight into the meaning of *love* and of *another*, and of life itself.

We who call ourselves Christians in any serious sense do so not because we find ourselves in possession of a neat set of answers but because we are gripped by a tremendous question that cannot be reduced to words. It is a question about our sense and feeling of life, the angle of our joy and sorrow, the direction and tempo of our caring. It is a universal question, an unending search. Perhaps the best we can do for youth is to learn the language in which they, too, are asking it.

We need to take the full measure of the many-sided revolution imbedded in the generation gap. We must do more than make room for youth in the church. We must do more than cater to what their needs seem to us to be. We must do more than present outworn concepts in a new guise.

If Christianity is going to have any future, it will not be a synthetic concoction tailored for youth but a dynamic new structure of thought and faith which can perhaps best be conceived as analogous to electronic circuitry rather than to the printed page. We shall need a theology which is more psychological than philosophical – one which deals in such terms as *purpose* and *response* and *degrees of depth* and *intensity* rather than in the square terminology of *fixed patterns* or *flat truths* or *precise beliefs*.

It may be only an optimist's dream, but I like to think that the voices calling for change from within the church are not speaking entirely in vain; that there are enough men and women of vision, who care enough, to transform the church from within and redeem it for the future – for its own sake and for the sake of the Spirit which it is supposed to embody. But whatever it does, that Spirit will not die if man is to have any future. That is the real issue.

The upcoming generation finds within its grasp unprecedented power and possibility to control life, to reduce pain and suffering, to celebrate and enjoy life. Or they can end it all in a blinding holocaust of war or fritter it away in loveless hedonism.

In his last writings and speeches the late Martin Luther King called for "a true revolution of values" that would eliminate the roots of poverty, war, and racism by giving everyone an equitable share of power and freedom. There is room for everyone in the "world house" in which we now find ourselves, said King. The task of today's young people is a formidable but not an impossible one – to make that house livable by carrying through the needed revolution of values, creating true community, developing inclusive relationships and real sharing. □

The Name of the Game Is Mission

by Galen B. Ogden

Life on the frontier can be exciting and adventurous, but it isn't easy. It calls for a lot of courage and hard work. Sometimes it's dangerous. People get hurt. It's safer to stay at home amid familiar surroundings. It's lonely out there. Friends are often few and far between.

In order to live on the frontier, a person must be willing to give up many of the luxuries and trappings of life — the impedimenta, the things that drag him down and slow him up. He must be willing to travel light. I remember a hiking trip a group of us made into the Grand Canyon several years ago. Every item that went into our packs was carefully evaluated. Was it essential or only something nice to have along? The story of the westward movement is replete with examples of pioneers discarding furniture or other items to make their wagons lighter for the crossing of rivers and mountains.

The Christian church is called to be out on the frontiers of God's purpose and man's need. A pilgrim church needs to "hang loose" and travel light. "Let us lay aside every weight," every hindrance, every bondage which keeps us from performing our mission. What are some of the adjustments we may need to make in our baggage as we move toward the frontiers?

1. We must major on mission rather than maintenance.

Football is a rough and rugged game. Survival is difficult. But the name of the game is *mission*, not *maintenance*. The objective is to carry the pigskin across the goal line rather than to play it safe to escape bumps and bruises. The end or the halfback who is thinking more about getting hit than about catching the ball usually doesn't catch the ball and seldom survives as a football player.

Survival is important. That's one of the reasons I don't play football.

Survival is important for the church. I want the church to survive. But is it possible that we have been giving too much attention to survival and not enough to mission?

What do we mean by paying too much attention to maintenance? What are the goals of maintenance? They are membership, structures, buildings, and money. In order for a church to exist, it must have members. And I don't find anywhere in the New Testament that Jesus placed a premium on having only a few.

As soon as we have members we need a place to put them. They need a place to get in out of the rain or the heat or the cold. They need a place where they can gather for worship, for celebration, for instruction, and for redeployment. This calls for buildings.

Buildings require money. And so this brings us back to people again. We need people to provide funds to build buildings. And as soon as we find more people, we need more buildings and therefore more money, and if we aren't careful, we confuse the ends with the means. People are ends, but we sometimes treat them as means to an end — the building of our institutions. Money and buildings are means to an end, but we often act as if they are the ends themselves. Sometimes when we raise a large sum of money or build a beautiful new sanctuary, we act as though we have achieved our mission, as if the work of the church is done. Erecting church buildings is not the primary mission of the church. It is only an intermediate step to provide us with the necessary equipment. Church buildings are tools or instruments to facilitate the mission.

Buildings, money, and organizational structures are all necessary to the survival of the institutional church, but there is no gospel in them. It is of no particular good news to people that you need their money to build buildings or that you need them to complete an organizational structure. Most of our friends and neighbors have already invested in more buildings than they can pay for, and they belong to more organizations than they can keep up with.

The good news is found in the nature and character of God. It is good news to know that God loves us and the whole human family. He sent his son into the world not to condemn us but to save us. He loves us now, just as we are, bad as we are. He does not love us because we are bad but because there is a spiritual life within each one of us that has tremendous possibilities for growth and development. Therefore, we are accepted by him today. We do not need to be quarantined until the disease of sin is cured nor put on probation until we can prove that we are able to be good within our own strength. The good news is that we are accepted today. We are loved now. The past is forgiven.

Furthermore, we believe that it is God's will that every person on the face of the earth share the forgiving and healing qualities of his love. It is his intention that every person experience dignity, freedom, wholeness, justice, and love. This is the good news that the world is waiting to hear. When we use our money and our buildings and our structures to preach and to teach this gospel, we will make disciples and the church will be maintained. But our major attention must be given to mission rather than maintenance.

2. The new frontier calls for a recognition that the essence of Christianity is found in a relationship of openness and responsiveness to God and man rather than in the legalistic observance of forms and ceremonies.

Many Brethren have been concerned about the preservation of some of the forms and traditions of the church — particularly baptism and the Lord's supper with the feetwashing ceremony. These symbols are beautiful. They are powerful, vivid, and dramatic. For example, baptism by trine immersion, as practiced by the Church of the Brethren, is a dramatic symbol of cleansing and the washing away of sin. It symbolizes death, burial, and resurrection. Yet all of us surely must know that it is not the ceremonial act that saves us. It is rather the love of God. Baptism is the sign, the signal, the notice we give to the world that we accept God's forgiving love. It is our way of saying to him that we want to be Christians.

The scriptures make it abundantly clear that our salvation is not so much dependent upon some act that we do or ceremony which we observe as it is upon our attitude, our spirit, our relationship. Micah asked, "What does the Lord require of you but to do justice, to love mercy, and to walk humbly with thy God." The Psalmist wrote, "The sacrifice acceptable to God is a broken spirit and a contrite heart." When Jesus was queried about the essentials, he said, "Love God. Love your neighbor." This is the essence of Christianity. Neither commandment suggests a form, a ceremony, or a ritual to be observed. Both suggest a relationship — a relationship of love and trust and self-giving.

Jesus became even more specific when he said, "If you bring your gift to the altar [to engage in ceremonial worship] and there remember that your brother has something against you, leave your gift [interrupt the ceremony], go and be reconciled to your brother." Make your relationship right "and than come and offer your gift."

If further documentation on the importance of relationships is needed we could, of course, cite the thirteenth chapter of 1 Corinthians: "If I speak in the tongues of men and of angels and have not love, I am a noisy gong or a clanging cymbal."

The real essence of Christianity is found in our relationships to God and to man rather than in any mechanical or routine observance of forms or ceremonies.

3. Another frontier on which we are being challenged to adjust our stance is in regard to the basic mission of the church. Does the church exist for itself or for others? Should it be concerned primarily with those who are on the inside of its walls or those who are on the outside? If Jesus was the "man for others," should the church also be the institution for others?

Historically, would we not agree that most of our churches have been made up of close-knit, family-centered, middle-class, Anglo-Saxon citizens? For more than two centuries we observed closed communion, not even allowing other Christians to eat with us at the Lord's table. During the same period of time we insisted that all who would become members of our denomination must be baptized by trine immersion, even though in their own minds they had already had an authentic experience with the Lord. Then, in addition to these overt expressions of exclusiveness, we found more subtle and perhaps more sophisticated ways to express our discrimination.

Through our attitudes and behavior we have been quite successful in communicating to others that if they want to be in our group, they should look like us, act like us, dress like us; they should not smoke or drink; they should be willing to work hard, hold steady employment, earn a good income, and preferably own their own homes. We have also said a lot of other things, but this is probably enough for us to admit in one breath.

Would it be fair to say that in many respects the church has resembled a tight fraternity, a closed corporation? How do we justify our exclusiveness? How do we rationalize the small numbers of black people, Italians, Mexican-Americans, and Puerto Ricans within our fellowship? How is it that so few who belong to the giant labor unions of our country find their way into our churches?

For whom does the church exist — for itself or for others? Did not Jesus intend that the church should be a place of prayer for all people? What kind of people did he have in mind when he said, "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor"? What poor? Those who live in our ghettos and slums? Those whose income is less than $3,000 per year? What good news? Would it have anything to do with open housing, schools, hospitals, recreation centers, green lawns, and steak dinners? What *is* good news to the poor?

What did Jesus mean when he said, "I have been sent to proclaim release of the captives"? Who are the captives? Where are they? Would we find any of them in Appalachia, in Harlem, in Cleveland, or in Akron? Are they the ones who are trapped in the smog, the dirt, and the congestion of our cities? What about those who are locked in by alcohol or drugs? Are they captives? What about an unmarried girl with two children, no job, and a tenth grade education? Is she a captive?

If Jesus were to tour the United States today, where would he find the poor, the captives, the blind, the oppressed? What would he do about them? Would he have some good news to share? Would he release the captives? Would he help those of us who are blind to the needs of our fellowmen to see some things we have never seen before? Would he be interested in liberty and freedom for the coal miner, the bracero, the sharecropper, the migrant worker?

For whom does the church exist? For itself or for others? Is it a self-serving private club, or does it more properly take the role of the servant who, with basin and towel, goes forth to wash the feet of the world?

The church, like many other institutions in our society, is being severely tested today. It finds itself in a world of conflict and revolution. There are many voices which say the church should stay out of the conflict. It should remain aloof from the social, political, and economic problems of our time. It should concern itself only with spiritual problems and leave the rest to the secular and political worlds.

There are other voices which say that life cannot be so easily separated into compartments with the spiritual on the one side and the secular on the other. They insist that religion and life go together; that Jesus was interested in the whole man — not just his spiritual life but his physical, social, economic, and political life as well. They insist that everything that concerns the well-being of man is a legitimate concern of the church and that, therefore, the church should give itself freely and openly to these concerns. I find myself in this latter camp.

The church does not exist for itself. It dare not be a private club or a closed fraternity. It must turn itself toward the needs of the world — its aches and pains, its hurts and its sores, its tragedy and travail. ☐

A PARABLE OF TWO MISSIONARIES

by Max Ediger

A missionary went forth to preach the gospel to a people who were very poor spiritually and materially. For years he labored, preaching the word of God. His labors were rewarded as many people came to accept this Word as the truth.

Soon it became apparent to the missionary that the group of believers needed a church in which to worship. He thought, "These people are very poor. They cannot afford to build a nice church; therefore I will write to my friends at home and ask them for help."

So he wrote his friends and told them of his need. They responded by sending a large sum of money.

Then he told the believers, "I have been given money to build a church. We will build a large, beautiful church. I will pay wages to all who will help."

The people were very happy. They all worked hard. They built the church of beautiful red bricks and with a metal roof. The floor was made of cement, and windows and benches were ordered from many miles away so that they would be very nice.

The people loved the new church and they loved their wages. When the church was finished, people came from near and far to listen to the missionary and see the church which he had built.

The church grew and grew until it was very large. One day the people gathered together and said, "We now need a school for our children, and the church needs to be enlarged. But we are very poor. Let us ask the missionary if he will help us."

So they asked the missionary. He in turn asked his friends who sent their money. The missionary built a beautiful new school and enlarged the church. He also paid the people wages for helping.

The people were very happy and said, "The missionary has built a beautiful mission here. We are happy we can worship in his church and send our children to his school."

And the church grew.

Soon, however, it was necessary for the missionary to leave. He told his people, "The church and school are now yours. Take good care of them."

In a few years the roof in the church began to sag and windows and benches needed repairing. The people said, "We are very poor. We have no money for repairs. Where is the missionary so he can repair his church and school?"

But the missionary was gone and the church and the school went unrepaired until they were no longer beautiful. The people stopped attending church and the children went to another school. One day the roof of the church fell in and the missionary's school was attended only by the hungry termites.

Years later, only a few people could remember the beautiful church and the school which the missionary built.

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A missionary went forth to preach the gospel to a people who were very poor spiritually and materially. For years he labored, preaching the Word of God. His labors were rewarded because many people came to accept this Word as the truth.

Soon it became apparent to the missionary that the group of believers needed a church in which to worship.

He thought, "These people are very poor. They cannot afford to build a big beautiful church. But this church must be theirs and so they must build it with their own hands and with their own materials. Even if it is not so nice, it will be theirs."

So he told the believers, "It is good to have a church in which to worship. Let us get together and build one. Each man must donate his share of material and labor."

So they began building their church. They made it of sun-dried mud bricks with a grass roof. The benches were only logs lying on the dirt floor, and the windows had no glass because the people could not afford to buy any. The church was not large and beautiful, but the people loved it because it was their church which they had built.

The church grew and grew until the small mud building could no longer hold all the people.

The people gathered together and said, "Our church is no longer big enough, and we need a school for our children. We are very poor, but if we all work together we can build a school and enlarge our church."

So they built a mud brick school and a larger mud brick church and each man did his share of work.

The people were very happy and said, "We now have a bigger church in which to worship and a school for our children. Let us give thanks to God for our blessings."

The church continued to grow.

Soon, however, it became necessary for the missionary to leave. He told the people, "Continue with your work, and the Lord will continue to bless you."

And the people did continue working together, taking care of the church and the school which they had built. Years later when only a few people could remember the missionary, the church was still growing. ☐

news

Parish education: Planning from a new point of view

To bring christian education into the 20th century, a unique Educational Plan is to be put into use by Church of the Brethren congregations this year.

Unlike most curriculum revamping of the past, intended usually for a certain age group or a particular type of setting, the Educational Plan is total in scope, enabling a congregation or group whatever its size or age bracket to draw upon the plan in a variety of settings.

Yet this comprehensiveness is only one of several innovative features of the plan. By its very design the plan seeks to deal head on with problems that long have plagued educators at the parish level. Specifically, the plan represents a departure in such central areas as:

Planning. The setting of educational goals and the discernment of teaching-learning opportunities rest with congregational planners, not with denominational editors. Thus, education is to be geared to what a congregation understands as its purpose and mission.

Resources. Study materials are suggested not from one source but from a wide variety of sources. Moreover, the resource list will be evaluated and updated on an ongoing basis, enabling new materials readily to be added and outdated materials to be withdrawn.

Settings. While the Educational Plan may be used handily for the church school, it is equally helpful as a resource for such other ventures as camping, fellowships, membership classes, released time classes, vacation church schools, and nontraditional settings.

While the plan is to be inaugurated Sept. 1, so far as learning experiences go congregations already are laying the groundwork. To be on schedule congregational leaders are to have assessed by this time what the particular needs, problems, and resources of the congregation are and to have defined the educational objective in light of the congregation's purpose and mission.

In priming congregations for these tasks, already two rounds of workshops have been scheduled by the Brotherhood and districts. Continued help will be available to congregations through 108 counselors, from two to eight per district, who have been selected and trained to aid local planners in implementing the new approach.

Core items: What might be described as the core of the Educational Plan are the Educational Guide, already introduced through the workshop sessions, and the Library of Resources, which essentially is an extensive file tabulated on Keysort cards. Through careful coding by means of punched holes along the margin of the card, it is possible for a person to lift from the initial file of 600 cards all those resources that pertain to a particular situation. For example, for a study of the Bible — say, the prophets — by a young adult group, two insertions of a long needle into the card file will select the appropriate cards on this topic and for this age group. The cards can be narrowed down further to reveal which of the items apply to a particular type of setting, such as church school or camp, or what denominational source produced the material.

Beyond helping locate the pertinent resources, the Keysort system offers evaluations and summaries prepared by Brethren reviewers. Each card generally is devoted to a single book, audio-visual, record, or article.

Subject areas under which the material is indexed, besides the Bible, are Christian thought, church history, Church of the Brethren, the congregation's life and work, creativity and the arts, personal life, and "the world and our mission."

Sources: Materials listed in the Library of Resources will afford a wide range of perspectives. The initial listing will include most of a Mennonite vacation church school series, a Lutheran Church in America weekend conference series for youth, and selected items from the United Church of Christ, the United Presbyterians, Lutheran Church — Missouri Synod, the Episcopal Church, and the United Church of Canada.

Several new Church of the Brethren materials are projected for development, among them a denominational history for junior highs, a book on Brethren theology for adults, and peace study units from primary through adult levels.

To congregations desiring a conventional pattern for the church school, the Encounter Series for infants through adults will be among the resources in the Library. Based on a three-year cycle, the series is produced cooperatively by the Church of the Brethren, the Church of God (Anderson), the American Baptists, and the Christian Churches (Disciples of Christ). Evaluations of each volume in the series will appear in the Keysort cards.

For the present, the Church of the Brethren will continue to produce its own adult lessons based on the International Uniform Series. The lessons will be among the choices available in the Library of Resources.

Each year up to 150 Keysort cards will be issued, adding that many new resources from which local planners may select. The initial set of 600 cards is priced at $37.50 to Church of the Brethren congregations up to June 1; to others the price is $60. The cost of additional cards in the future will be ten cents each.

In selecting from the cards to plan a specific educational offering for a given group, congregational leaders will take into account the interests and experiences of the group's members and of its leaders. In some instances several resources may be used, in others a single text. While only about half of the items in the Library of Resources will provide teaching helps per se, a number of supportive resources will be available on a given topic, for use by the leader or the group.

Expectations: From the workshop series now nearing completion, a frequent comment has been, "Aren't you expecting a lot of the local church?" "Sure, but not too much" is the way one of the editors, David R. McConnell, has handled the question. "The major assumption is that mission is carried out locally," Mr. McConnell explains. "If the educational ministry of a congregation is to undergird mission, then the planning must be local. This is to recognize that mission varies from place to place.

"It is to recognize also that a lot of congregations for years have been planning as they see their own needs. The new approach is an effort to be honest about this and to help congregations to train for mission where they are without giving them the answers. After all, Elgin is not infallible."

While that last remark has rarely been a matter of dispute, the thrust of the Educational Plan is consistent with the emerging emphasis of Christian education in the Brotherhood – to place increased responsibility for decision making at the congregational base.

Pivot: In doing so, the pivot upon which the effectiveness of the new plan hinges is local leadership. To date the work of the related Brotherhood staff has been geared toward selecting and evaluating materials for the Library of Resources, preparing the Educational Guide, interpreting the Educational Plan to congregational representatives, and selecting and training counselors. Soon, very soon, the emphasis needs turn toward leadership recruitment and development. This step is among several set forth in the Educational Guide, but it is a step which will require more than six pages of discussion in a guide to produce a breakthrough.

To provide assistance for recruiting and training congregational leadership is a high priority in the now forming Parish Ministries Commission of the General Board.

Viewed by leaders of some other denominations as a bold departure in local educational planning, the Brethren approach will be observed closely.

In launching the new Educational Guide and Library of Resources and in conducting workshops and training counselors the editors and Christian education field staff at Elgin have given major attention over a three-year period. According to general editor Ercell V. Lynn, the project has entailed one of the most major team efforts undertaken by members of the Brotherhood staff.

One of Protestantism's chief spokesmen in Christian education, Princeton Theological Seminary's D. Campbell Wycoff, was a consultant to the Christian Education Commission and staff as they formulated the theory and guide for the plan.

Opening: S. Loren Bowman, general secretary of the General Board and former Christian education executive under whose direction the work took shape, notes that the Educatoinal Plan is not a finished product that should survive the next decade without change. Rather, it will be revised "as new insights emerge."

In a foreword to the Educational Guide Dr. Bowman pointed up that while the Educational Plan should help move the church to a more effective and responsible educational ministry, it should also encourage congregations to be more creative and flexible, opening up planning to "numerous variations in terms of approaches and outcomes."

With a ten percent decline in average church school attendance over the past decade, most congregations are convinced some different tacks to parish education are timely. The plan now unfolding seeks above all to instill in this area of ministry a vital purpose: education for mission.

Brethren at random

Peace candle: An annual lighting of a peace candle in the city park at Fruitland, Idaho, on Christmas eve has gained nationwide attention.

The idea of a yule peace candle to burn throughout the holidays was begun several years ago by Paul C. Eller, then pastor of the Fruitland Church of the Brethren. The sponsorship since has been undertaken by the Lions Club with the help of other community groups.

To interpret the meaning behind the creation of the ten-foot-high candle, and of the lighting ceremony, two Brethren of the community, Pastor Earl H. Traughber, currently president of the Lions Club, and Mary Staples, city clerk, presented a radio broadcast originated by a Roswell, N. Mex., station. *The Ladies' Home Journal* and other press media also noted the observance.

Prior to the lighting this past Christmas eve the Brethren youth enacted a living Christmas scene in the park.

Board member licensed: A member of the Church of the Brethren General Board was licensed and named pastor of an Indiana congregation.

She is Mrs. John Carter of Bryant, Ind., one of 52 women currently licensed or ordained to the ministry in the Church of the Brethren and among three serving in the pastorate.

Mrs. Carter, Phyllis, is engaged part-time as pastor of the Bethel Center church near Hartford City, Ind.

Besides being a homemaker for her

John and Phyllis Carter at licensing

Glendale . . . Bible school alternative

farmer husband and three children, Mrs. Carter is a professional book reviewer, a public speaker, a leader in community affairs, and an enthusiast of Mission Twelve and other dialogue experiences.

Neighborhood ministry: A mixture of Mexican-Americans and Anglo-Saxons comprise the neighborhood around the Glendale, Ariz., Church of the Brethren. One of the concerns of the congregation has been how to serve the community's specific needs.

Taking note of the lack of playgrounds in the area, the cramped living quarters of many families, and the young children roaming the streets while their parents worked in the fields, the church last summer set up a recreation program. The project was termed "Cool Capers."

"It was immediately clear to us that a Bible school for two weeks would not do the job, particularly since half the children come from Catholic families who would not permit their children to attend," said Glendale pastor Jack Breidenstine. "Also, there were two other churches in the area which offered Bible schools."

When the summer program ended for 42 children ages 3 to 12, the church followed up by offering its fellowship hall three nights a week as a neighborhood study hall.

Month of Hope: A "Month of Hope for the Children of Biafra/Nigeria" was observed statewide in Kansas from Thanksgiving to Christmas. The emphasis entailed efforts both to inform the public and to raise funds for victims on both sides of the battle lines.

Conceived by Geraldine Smith, a religion editor in Wichita and a Negro, as an attempt to arouse black Americans particularly to aid "our ancestral people," the project was given official status through a proclamation by Gov. Robert Docking.

Across the state a "truth squad" appeared at high schools, colleges (including McPherson), community forums, and on radio and television. Included on the squad were an Irish Catholic missionary who had made 12 relief flights into the conflict area and a former Church of the Brethren missionary, Irven F. Stern, now a pastor at Hutchinson.

Mrs. Roy Menninger, wife of the well-known physician at Menninger Clinic in Topeka and a member of the truth squad, told audiences that estimates indicated "a population equal to that of Kansas will die by Christmas unless aid is greatly increased."

Among several fund efforts was the use of a Christmas card picturing a Nigerian child and reading: "A gift of ________ days' life has been given in your name to a starving child of Biafra/Nigeria by ________." The sponsors figured 10 cents was required to keep a child alive a day.

The total proceeds, which included individual gifts up to $100 at Hutchinson, according to Pastor Stern, were channeled through church relief agencies or UNICEF.

One of the hopes of the Kansas planners is that other groups elsewhere will engage in mass appeals in behalf of Nigeria's civil war sufferers.

In absentia: A prayer fellowship in an Indiana congregation has tapped modern technology to reach persons unable to be present in its meetings.

Convening twice weekly at the home of a member, the prayer group of the Church of the Brethren at North Manchester, Ind., renders a spiritual ministry to those in need. To communicate with persons absent, a telephone speaker system is used in which the entire assembled group can be heard by the party called. In this way the listener is part of the music, the prayers, and general conversation of the group.

Beyond the meetings and telephone contacts, the prayer group visits shut-ins, calls at nursing homes and, at a time of death, ministers to the bereaved. The service is extended not only to members of the church family but to the community as well.

Dual affiliation: The University Baptist Church of State College, Pa., a congregation related to the American Baptist Convention, has been recognized also as a Church of the Brethren congregation by the district of Middle Pennsylvania. Annual Conference moderator Morley J. Mays joined in the service of unity celebrated in November.

Others participating in the service included, left to right in the photo below, Wayne J. Eberly, a Brethren minister and local member, Robert B. Wallace, pastor, Dr. Mays, Joseph M. Mason, Middle Pennsylvania district executive, and Lee Jeffords, American Baptist executive.

The service culminated several months of study in which it was decided to have a single congregation dually affiliated with the Baptists and the Brethren. No attempt will be made to maintain separate denominational groupings in the church.

The local church will draw from the worship resources, practices and heritages of both churches and be entitled to full participation in both bodies.

State College . . . celebration of unity

LAND OF PROMISE

What is the Christian's task at a time when two neighbors, Arab and Israeli, vie on a collision course? Here Canadian Mennonite Frank H. Epp offers an overview of the crisis

The land of Palestine in particular and the Middle East in general have for thousands of years been central to the developing drama of human history. As the birthplace of three major religions and the crossroads of three continents, the eastern end of the Mediterranean has been a focal point of human interest and human conflict for a long time.

In this unsettled area various nations and people have laid claim to its resources. These claims and subsequent conflicts have been particularly acute in the last two decades as the state of Israel and the Arab peoples have vied with each other for the control of Palestine.

To gain a greater understanding of the implications of this struggle, this writer was dispatched by the Mennonites to study the Middle East situation. He visited Egypt, Lebanon, East Bank and West Bank Jordan, and Israel, interviewing more than 100 people. Collectively the following impressions and conclusions were drawn, all of which are shared not as a final assessment or answer, but as part of an ongoing interpretive effort.

The two worlds of the Middle East (the state of Israel and the Arab peoples) remain, as they have been since the 1940s and perhaps even before, on a collision course.

The wars of 1948, of 1956, and of 1967 are one, and that one war has not yet come to an end. A peace settlement is not in sight, in spite of the dedicated efforts of UN Envoy Gunnar Jarring.

Unless a miracle happens, it is just a question of time before major violence flares up again. The big powers are increasingly being drawn into the conflict, and the next round could engulf the world.

The Middle East problem must, therefore, because of its size and gravity, command our serious attention. And, in relation to it, all the questions concerning international conflict must once again be asked and studied, including the involvement of the big powers, the mediation of international organizations, and alternatives to violence in the resolution of conflict.

The continuing clash between the two worlds is due to their highly contradictory cultures and their definitely incompatible political claims.

Middle Easterners have cited the differences in attitudes, goals, and methods represented by the Israeli and Arab cultures. There are many manifestations of these differences. To give only one, perhaps not the most profound, example of how this variance is felt, I quote one Arab leader: "The sudden invasion of miniskirts following the June war was the biggest shock to the Arab sense of decency."

While this friction between the island of Western culture, which is Israel, and the surrounding sea of nonwestern culture, which is the Arab world, is not to be overlooked, it must also not be overstressed. Both Arabs and Jews claim that they can happily live alongside one another as peoples, and both cite historical and contemporary examples to prove their point. The same cultural diversity exists within the State of Israel.

LAND OF CONFLICT

Two views of Jerusalem . . . a city sacred to Jews, Moslems, and Christians

More basic to the conflict is that both sides claim rights and sovereignties with respect to the same parcel of land and to the same holy city and shrines. These incompatible claims, which, in the opinion of some people represent two just causes, make the Middle East problem so difficult as to defy any conceivable solution.

The Israeli side of the story stresses the historic need for a national home for the Jews in the diaspora.

The Israeli story goes something like this: "We had a physical and psychological need for a national homeland. We were persecuted many times in many places. The Third Reich killed six million of our people. We had no place where we really felt welcome and secure.

"In our search, we turned to Palestine and that for several reasons. This land had once been our homeland, and a goodly number of our people had continued to live there. Our religion also drew us back to Palestine, because this was our promised land and its famous capitol was our eternal city.

"Though there were many more Arabs in the area than Jews, there was much land not being used: desert areas with good potential as well as reclaimable swamps. Much of the occupied land had been abused. In any event, our people bought what they wanted.

"Great powers, like Great Britain and later the United Nations, recognized our need and our right. The state of Israel came into being in 1948. The Arab peoples, however, never recognized us. They wouldn't talk to us and make peace. They endangered our security. We are not aggressive. We have only defended ourselves and tried to find peace and security."

It is essential for us to see the Israeli story in the light of the many centuries of persecution and social ostracism experienced by the Jews.

But the Palestinian Arabs, supported by the Arab states, minimize the Israeli claims and deny part of their story, saying that they, the Arabs, have been driven from their homeland by a foreign aggressor.

The Arab story goes something like this: "We and our forefathers, including Abraham, have lived in this land continuously for 1300 years or more. Peacefully we lived with our Jewish neighbors in all our territories. Among us semites there was no antisemitism.

"Then Western peoples, meaning primarily the British and the Americans, promised to give land which they did not own to the Jews, who had no real right to it, by taking it from us, the owners, without even asking us.

"While some lands have been purchased from absentee Arab landowners, most of what was lost by over one million Palestinian Arabs was taken from us when we were forced to leave our homeland. A thief has entered our homes and our gardens by force and now asks us to come and talk to him about his security. What we are interested in is peace with justice.

"We do not mind Jewish people living in Palestine, but we object to the materialist-nationalist Zionist philosophy and to a sovereign state of Israel. We object to this state as much as Americans would object if the Jews of New York, with outside help and encouragement, would proceed to buy and seize Manhattan Island and declare a sovereign state.

"We could accept a binational or multinational state in the land of Palestine, one which would protect the rights of all; but an exclusivist, racist, expansionist state, which sometimes sees its empire extending from the Nile to the Euphrates, never!

"We feel the State of Israel is really a continued expression of Western antisemitism. The Western peoples, feeling their guilt for not wanting the Jews, are asking us, who were never antisemitic, to suffer the consequences of their antisemitism."

The Arab side of the story, it appears clear to this observer, is the least known and the most underrepresented in the West.

The underrepresentation in the West of the Arab peoples, their needs, and their aspirations is due to a number of factors.

In the first place, very little new information has in recent years counteracted the old, out-dated images. The lack of new information is due in part to the lack of Arab initiative in public relations and in part to the failure of our press to take the Arab world seriously. Our so-called free press has not always been an informed press.

The Israeli side of the story has, on the other hand, been very good copy in most of our newspapers and magazines, including the church papers, of which not a few have repeatedly spoken of "the great state of Israel." The Arabs like to think that Jews control most of the American mass media, including the publishing houses.

This Arab assumption is, no doubt, an exaggeration, but it remains true that some excellent pro-Arab books are hard to find in our stores and that the state of Israel has taken much greater care than the Arabs to plead its cause before the world, including the Christian world. A cultural empathy made their communication relatively easier.

Not only does the West not know the Arab and his cause, but the Christian West has hardly become aware of the Christians in the Arab world.

I consider myself a relatively enlightened man, but to discover a large Christian community with strong leaders in the Arab world was an eye-opener for me. I think most Western Christians are nearly as much in the dark as I was.

The Arabs, like the Israelis, are determined to establish their own security. Many want to "liberate" their homeland

In the United Arab Republic and the Hashemite Kingdom of Jordan, Christians number only about 14 or 16 percent of the population, but in Lebanon the figure may be close to 50 percent. The strong, educated leadership within the Christian community probably means a qualitative influence on public life that exceeds its quantitative proportion.

These Christian leaders have begun to discover one another in ecumenical fellowship, through the Near East Council of Churches, new relationships with the Orthodox churches, and participation in the World Council of Churches.

Very few, if any, of the Arab Christian leaders accept the theology by which Western Christianity has supported the state of Israel.

Generally speaking, the Arab Christian leaders are calling for a fresh look at the meaning of Israel in the Bible and at the character of the state of Israel as it manifests itself contemporarily.

In the first instance, they point out that Christians are the new Israel. In the second place, they insist that the religious motifs in the present state of Israel are only a veneer for what are basically materialist, power-oriented, empire-motivated goals and values of a nationalistic state.

If the sons of Abraham are to be identified in the flesh, they say, then the Arabs must be included, and if the state of Israel is to be justified, then let it be justified as a nonracist, nonaggressive, nonexpansionist state, one that loves righteousness and justice and whose people walk humbly with their God.

The point to be made here is not whether Arab Christian theology is biblical but rather that it exists and that other Christians owe it to themselves and to their Arab brethren to recognize it.

If listening to the Arab theologians is part of our call, then surely the other part is to give Jewish or pro-Israel theologians a hearing as well.

In my limited contacts I have not gained a clear impression of the extent to which the state of Israel is consciously borne up by Jewish religion and theology.

That Jewish religion must play at least a subconscious role in the Zionist philosophy is to be expected and we do know that it has been employed rather liberally in Zionist propaganda.

We also know that the Jewish religious factor strengthens in their support those Christians in Israel whose theology tends to justify the state of Israel.

It is thus noted that American Christians in the Middle East tend to be divided in their outlook by their respective locations in the Arab and Israeli worlds. Surely, our minimum obligation is to facilitate communication and understanding between our own workers in the Middle East.

Not only do Arab Christians want Western Christians to take a new look at the meaning of Israel, but they also want us to consider a new relationship to the Muslim people.

The Arab Christians remind us that in the same way that Christians claim to be a continuation and fulfillment of Judaism, so Islam claims to be a continuation of both Judaism and Christianity. Since Islam has accepted the prophetic

For the Arab, the issue is justice, and half of that justice is the clear recognition that a great injustice has been done

character of Jesus Christ, are there not good reasons for establishing a relationship with the Muslims?

Why, ask the Arab Christians, do the WCC and other Christian bodies speak of *conversing* with the Jews while at the same time speaking of *converting* the Muslims?

Arab Christians also remind us that at the time of the Crusades they fought along with the Muslims against the foreign invaders, and that they feel themselves very much at one with Muslims also in the present problem confronting the Arab world.

In other words, the Arab Christians are asking us to take them more seriously by taking the world of Islam more seriously.

In spite of their identity with the Arab nationalist cause and their empathy for the Muslim majority, Christians see in their future some problems arising from the fact that they are and will be a minority in what is largely a Muslim-Arab world.

The Christian problem has at least a twofold source. On the one hand, it is due to the leadership role which Christians tend to occupy in society. They fill more than their share of the better positions.

What has been true of Christians in Africa and Asia is also true in the Middle East. They have shown greater initiative, obtained better educations, sought wider opportunities, and arrived at better positions. This inevitably produces jealousy and resentment on the part of those less privileged.

Indeed, in a country like Lebanon they maintain the dominant power position, in spite of the fact that quantitatively they are probably in the minority. A population census has been delayed and Palestinians are not integrated as citizens for fear that the Christians could lose their favored positions. Such questionable maintenance of power can mean real trouble for the Christians in the future.

Better vocational qualifications also lead to greater emigration opportunities. Thus, some of the Christian congregations in the Jerusalem-Bethlehem area find that their people are leaving in large numbers.

A third fact working against Christians in Arab countries is the image which Muslims have of the Christian church. In their minds it is associated with power and imperialism. To them the Christian religion is a religion of the rich, the powerful, and the oppressive. The support of the Western Christian church for Israel tends to confirm this image.

Arab Christians therefore feel a particular need to prove themselves as Arabian and as nationalistic as the Muslims are. They feel that Western Christians could make it easier for them to establish an indigenous character and witness by permitting them this nationalism and by speaking loudly for the Arab cause. This could be part of our obligation, but surely another part is to help Christian Arabs understand that Christ sometimes requires the denial of power and status.

The lack of support and understanding in the West is "forcing" the Arabs more and more to turn to the East, and procommunist sympathies have appeared first of all and most of all in Christian centers.

The deepest and loudest cries in the refugee camps are a demand for justice

Actually, the entire Arab world finds itself torn in two directions: both West and East. The pull toward the West is due to the past orientation. The American University at Beirut has had a particularly positive influence. To quote one graduate: "We have been brought up in Western institutions and have appreciated them."

Another pro-Western factor — at least it is not a pro-Eastern factor — is the nature of Islam itself. "It is impossible for Arab countries to become communist. Islam and communism are incompatible. In times of crisis we put our communists in jail," the Arabs say.

Yet, the disappointment with the West and the empathy experienced from the East is causing Arab peoples to turn eastward. In the forefront of such turning are Christian people. Indeed, the communist interest and activity appear to be strongest in such Christian towns as Nazareth, Bethlehem, Beit Jala, and Ramalla.

In the words of one Christian leader, "We have tried our alliance with the West. . . . If we as moderates ask for patience and a new approach, we are considered traitors." Moderation is, therefore, difficult for them, and Christian leaders feel no great urge to halt or to reverse the eastward trend. In some cases they welcome it.

The June 1967 war appears finally to have convinced the Arabs that the West is more against them than for them and that they are as much confronted by the United States as by Israel.

One Arab commenting on the 1967 Blitzkrieg said, "We thought it was the Atlantic pact above our heads."

Whether or not Israel really was directly helped by the United States or other NATO powers in the June war, the Arabs are convinced that Israel could not have done what it did without continuing material and moral support.

They know that last year alone some $550 million came to Israel from the United States and that much of this, since it was given through the United Jewish Appeal, represented allowable tax credits for the donors.

That is also why they believe the United States is the primary agency to bring about a settlement. The Arabs are convinced that one word from the White House could cause Israel to withdraw to the 1967 borders and otherwise to obey UN resolutions.

My own feeling has been that the Arabs tend to count on the USA too much for a solution of their problems. On the other hand, we should not underestimate the extent to which big powers like the USA are in position to require respect for, and obedience to, the resolutions of the United Nations Security Council.

Israel, on the other hand, is convinced that the Arab threat to destroy the state and to drive the Jews into the sea whence they have come is not an empty threat.

Again and again, Israelis and non-Israelis resident in Israel have, almost with trembling, reviewed the voices from Amman and Cairo which in May and June of 1967 threatened the ultimate.

They do not accept the interpretation of Arab communication, which says that Arab speech is often a substitute for Arab action and that if an Arab says he will do such and such, this is a clear sign that he probably won't.

Israel understands the Nasserian threats not in terms of Arab psychology but in terms of historical Jewish experience. For them threats of annihilation must always be taken seriously, for they can read them only in the light of Buchenwald and Auschwitz.

The Middle East problem, therefore, is in large measure a communications crisis in which the Israeli does not understand the Arab tongue and the Arab does not understand the Israeli ear.

There is one common denominator in both the Arab and Israeli communications: Both express lack of confidence in the United Nations, although both see their opponent as having the greater disrespect for this international body.

The Arabs claim that Israel has respected only one UN resolution, namely the one creating the Israeli state. All others have been disobeyed and disregarded.

The Israelis, on the other hand, claim that the Arabs are the ones who withdrew the UN peace forces and that they are also the ones who fail to understand the UN demand on Israel as falling in the context of an overall peace settlement, which the Arabs are making impossible.

In any event, Israel sees no security for itself coming from the UN and claims that it must secure its own sovereignty and rights.

Likewise, the Arab peoples have given up on the UN as an agency which can bring justice to the Palestinian exiles and are, therefore, also proceeding to take things into their own hands.

But they would like to see a stronger UN, and it is difficult to foresee any solution that does not require the mediation, protection, and enforcement of a much stronger international body. The UN must, therefore, remain high on our agenda.

Since Israel expects, and perhaps wants, no help from the UN, she is determined to establish her own security.

All Israeli military activity, which Arabs see as aggressive, is by Israel explained in terms of defense and security.

The six-day war was in the interests of security as is the continued occupation of the occupied territory, the Israelis say.

Although withdrawal to the 1967 borders is still assumed to be a possibility in some international circles and also recommended by some Israeli spokesmen, I consider it to be highly improbable.

Everything that I saw and heard about Israeli aspirations and tactics past and present confirmed in me the feeling that Israel does not intend to withdraw.

The Arabs may, indeed, have precipitated the June war, but it is now also quite clear that the Israelis have been wanting all of Jerusalem and all of Palestine for some time.

And at the moment, it appears, Israel can handle the situation and perhaps even win another round or two. Considering the longer term, however, the continued military occupation of Arab territories will in the end produce its own judgments.

A young Jew at Jerusalem's Wailing Wall

The Palestinian Arabs have not only given up on the United Nations and the United States, but also on the Arab states, and are now undertaking to "liberate" their homeland themselves. It is not surprising to find their greatest support in the refugee camps.

In these camps, both the recently established tent camps and the 20-year camps, the frustration is greatest and the adulation of the commandos is strongest. Here also Sirhan B. Sirhan, the alleged assassin of Senator Kennedy, is a hero.

This Jordanian immigrant to the USA has, by his act, given voice to Arab despair, and, somewhat mistakenly, the Arab refugees believe that Kennedy's assassination will cause the United States and the world to take note of their plight.

It is not uncommon for little boys in the camps to wear commando-colored shorts and express their life's ambition in commando terms. To them the commandos are heroes; their cause gives meaning to life.

In this they are supported by some

The Jewish yearning for a national homeland needs to be seen in light of many centuries of persecution and ostracization

emphases in Islamic theology, which say that if you resist aggression and die as a martyr for your country and your people, you will go to Paradise. "We must die to liberate our country," they say, as they overlook the more pacifistic passages in the Koran.

The deepest and loudest cries in the refugee camps are a demand for justice. Every attempt to make their camps permanent or even more comfortable is seen as an effort to avoid the basic issue, namely that their lands and their homes have been taken from them and that they want either to return or to be compensated.

Most of all, it appears, they want the West and the world to recognize that they have suffered great injustice. Some leaders have gone as far as to say, "If only the Christian West would voice a clear recognition of this injustice and then take action accordingly, the psychological plight of the refugee could to a helpful degree be alleviated."

From the Israeli side comes another analysis of the refugee situation. They say that more refugees than not left voluntarily or because their leaders urged them. They also say that the refugee lists are not true and that there are less than one-half million true refugees or only about one third of the nearly one and a half million claimed by the Arabs and by UNRWA.

Moreover, says Israel, about one-half million Jewish refugees came uncompensated to Israel from Arab territories, constituting a fair population exchange. In the same way that Israel rehabilitated the Jews, the Arab states could long have integrated the Arab refugees.

As one quite familiar with refugee history in the twentieth century and as a child of refugee parents myself, I, too, feel that the Arab state and the Palestinian exiles might have taken greater initiative in making a new life in spite of the injustice done to them.

On the other hand, the Israelis should be the first to remember from their own experience that environmental factors can in some instances be so adverse that individual initiative is of little avail in changing one's actual physical situation. The refugees on the East Bank do, indeed, have the environment against them. That so many East Bank Jordanians and Palestinian refugees have survived as well as they have is surely a credit to them.

Finally, we may not forget that much more is involved in rehabilitation than just a satisfactory resettlement, materially speaking. A respect for human dignity is for the Arab more important than anything else.

At this point, nothing else seems to matter. Justice is what he wants, and half of that justice is the clear recognition that a great injustice has been done.

Equally loud are the cries of the Jews of the state of Israel for security, and these also must be listened to and understood.

The Christian church, like the Jewish community, has undergone many persecutions in diverse lands and should, therefore, be the first to understand the Jews. It is also true, of course, that Christians have in some places been responsible for the persecution of the Jews and in other places failed to witness against it. There are also outstanding examples of Christians speaking up and risking their lives for Jews.

Once in the twentieth century the Jews have been confronted by what was called a "final solution." It is impossible for them, as it would be impossible for most individuals and groups, to be confronted by such a possibility the second time in a century, or even, as is the case in many instances, the second time in a single generation.

As the Arabs carry some responsibility for the injustice that was done to them, so the Jews carry some responsibility for the insecurity experienced by them. Their responsibilities, however, do not absolve us of our own, which, to begin with, requires sincere and intensive listening and emphathetic understanding of both.

Beyond listening and understanding, Christians and churches have the responsibility of seeking a solution to the Middle East problem by witnessing to all the parties involved.

Churches like our own have several things going for them. I am referring here to the effective programs and the highly qualified people, which in the past and in the present have established an enviable beachhead in Middle East communities.

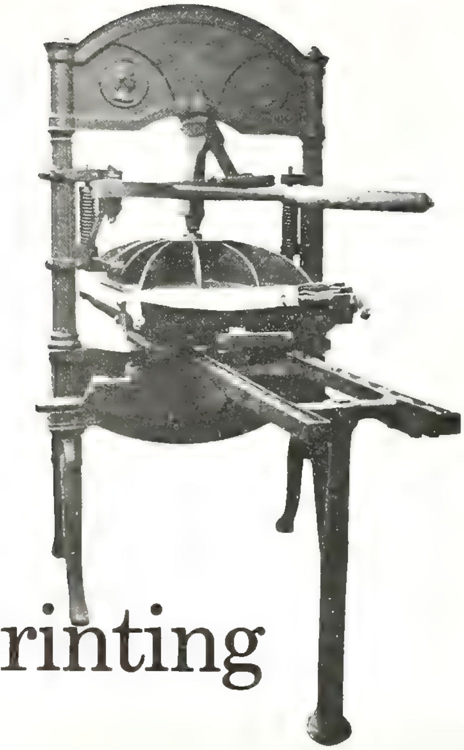
The next contribution to which we are being called, I believe, is a distinctively spiritual one, meaning a speaking of truth in love to and with all those parties who are in any way involved in the Middle East situation.

I say "next contribution" deliberately, because the material aid and self-help activities should be continued as needed and here and there even expanded. Moreover, they are, in a sense, our permit or license to speak.

On the other hand, in the Middle East, particularly in East Bank Jordan, the converse could also be true. This is to say that our voice for justice, our speaking the truth in love, becomes the permit for us to be engaged in material aid and self-help. It is only too true that the refugees are inclined to accept interim material help only from people who they know are engaged in seeking justice in a long-term solution. It is also true that the Jews will listen only to those who understand their need for security.

A truth-in-love message can, however, emerge only from a complete knowledge of the situation. In other words, a great deal of study must precede and accompany any spiritual ministry of education and witness that we may want to perform. We need more information and knowledge on almost every dimension of the Middle East problem.

As we listen and as we witness, we must, therefore, be engaged in a study process which will perfect our understanding of God's will for the Middle East and its peoples in our time. For Christians this requires, not least of all, a reexamination of their theology relative to the promised land and the peoples that lay claim to it.



The Good News Through Printing

by BARNARD C. TAYLOR

In Christopher Sauer, German immigrants in the American colonies produced one of the leading printers of the new world. It was no more than could be expected of people who understood the great power of the printing press in the service of Protestantism.

More than one hundred years earlier they had observed the English Puritans tweaking the nose of Bishop Laud while at the same time setting in motion one of the greatest migrations in history. The Puritan weapons were tracts and sermons spread throughout the British Isles.

Inspired by the example of the printer Christopher Sauer, there developed in the ranks of the Church of the Brethren a line of famous publishers who offered the pages of their magazines for expressing the opinion that Christianity was primarily a way of life.

The Brethren printers began the nineteenth century with the iron hand press typified by the Washington model, but toward the end of the century the industrial revolution swept over them and their denomination. The power-driven cylinder press with its greater production pointed toward the social gospel and the end of simple, pietistic faith.

Magazines were a unique American development. Europe spawned book publishers, but America's countless magazines provided the untutored population with a broad education. Too, the magazine was ideally suited to the Brethren, who firmly believed that each individual must find his own interpretation of God's will. The great diversity of understanding of God's will was the very lifeblood of publications edited by such men as Kurtz, Quinter, Holsinger, and the Brumbaughs.

They would have agreed with Sauer's comment to Dr. Henry Luther, Frankfurt type manufacturer: "My small printing shop, now started, is dedicated to God, and I hope that, during my life and my son's life, nothing shall be printed except that which is to the glory of God and for the physical or eternal good of my neighbors."

It seems clear that the nineteenth-century Brethren publishers strengthened the denomination with their efforts. A spiritual kinship with Sauer is obvious. For example, like Sauer and his friend, Christopher Dock, they advocated education, although such notions were not acceptable to many of their readers.

The story may be followed to circa 1820 when a German language weekly newspaper was started in Canton, Ohio, by Edvard Schafer. He was joined the following year by Jacob Sala and his sons.

Three religious books were printed in German and then Sala, now on his own, proposed reprinting for the Dunkers the famous hymnbook first produced by Sauer, Mack, and Becker in 1744. Although the effort was abandoned when the Dunkers balked at the price of one dollar, Sala had recruited an editor in Henry Kurtz, who associated himself with the printer in order to support his family and to learn the printing trade.

On April 6, 1828, Kurtz separated from the Lutheran Church and was baptized a Brethren. In 1832, having left Sala, he printed an edition of the hymnal in Osnaburg, Ohio. Many other books and periodicals flowed from his press. He moved his family to Trumbull County (the Poland post office) in 1842 and in the loft of his springhouse began publication of the "Gospel Visitor" in 1851.

A letter appeared in the December issue, 1851 of this forerunner of the modern "Messenger," signed "Theophilus." It reads in part: "As I am a very extensive reader and in possession of a library of at least 3,000 volumes, chiefly of old and rare authors, to which only few of your readers may have access, I thought a few gleanings from them could not be unacceptable to your readers."

The writer of course, was the famous book collector, Abraham Cassel. Kurtz visited Cassel's home while his friend was away on a visit to the publisher's home. In the letter which Kurtz wrote after his fruitless attempt to meet Cassel, he commented: "I do not envy your treasure but feel a desire to give you my candid opinion how to make good use of it and of your talents for the benefit of your family and mankind.

"I would establish a circulating library and bookstore. . . . I propose our thriving village of Columbiana. In Poland, Ohio, there is already such a library and store by which a worn-out Methodist preacher makes a comfortable living." The valuable Cassel collection eventually was divided between Juniata College, Mt. Morris College in Illinois, and the Pennsylvania Historical Society of Philadelphia.

In the fall of 1856 a young man from Pennsylvania arrived to learn the printing trade. He was Henry Holsinger, who later returned to his native commonwealth to found the "Christian Family Companion."

About the same time Holsinger arrived, James Quinter, later president of Juniata College (1878-1888), assumed the position of editorial assistant. Quinter had moved to Ohio at the age of forty after years of self-education, teaching, and ministry. His strong interest in higher education was to lead him to the Brumbaughs in Huntingdon, Pennsylvania, but meanwhile his presence helped the "Gospel Visitor" grow in circulation.

The elder Kurtz retired in 1857, and Quinter became co-owner with Henry Kurtz Jr. Education soon became an important editorial concern. In the 1856 issue they mentioned the lack of suitable teachers. A plan was proposed by which worthy young Brethren might be educated to fill such positions.

Their opposition argued, "Is not the spirit of the gospel against high schools?" and "A high school would soon bring to the surface a host of reverends, D.D.s, and LL.D.s and then the common platform would cease to exist."

Against this argument the editors countered with, "We think it is not only right that the church should encourage institutions in which our youth may acquire useful knowledge, but we think it is her duty — a duty she owes to her God, to herself, and to the rising generations."

Meanwhile the "Visitor" had moved to Covington, Ohio, and then to Dayton. In 1873 Quinter purchased Henry Kurtz Jr.'s interest and the next year also bought the "Christian Family Companion" from Holsinger. Under the title "Christian Family Companion and Gospel Visitor," it was published in Meyersdale.

On Route 26 in Pennsylvania is a small community called James Creek. In the nineteenth century it was known as Marklesburg and was the home of Henry and John Brumbaugh, who opened a publishing business in 1870 with the friendly encouragement of the elders of the local Church of the Brethren.

As a result, on January 1, 1870, the first number of "The Pilgrim" was published. "We believe that the Church of the Brethren is the church of God," the editors stated, "and shall therefore advocate its principles."

Starting business with a Washington hand press (now in use for student projects in the Carnegie Building at Juniata College) the Brumbaughs soon found the labor of printing too demanding and purchased one of the first power-driven cylinder presses. In so doing, they left the middle ages and stepped into the industrial revolution.

The success of their venture forced the Brumbaughs to move to Huntingdon for access to mail and transportation. About this same time Quinter changed the name of his magazine to "The Primitive Christian" and suggested that a merger take place with "The Pilgrim." On October 31, 1876, this merger was accomplished.

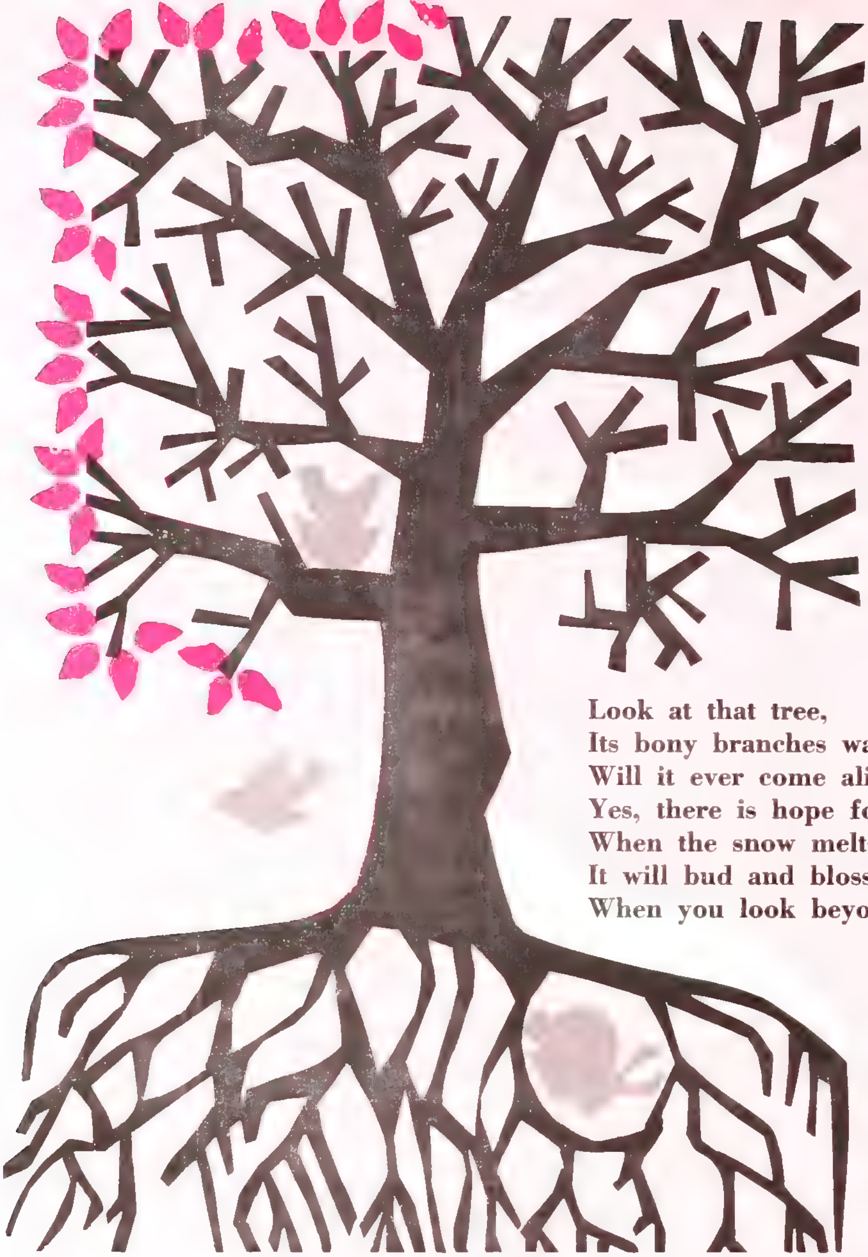
During the year 1876, the Brumbaughs' interest in education had resulted in the establishment of a school for Brethren children. Quinter must have felt drawn to the project because of his own attempt to establish a school in Ohio some ten years earlier.

An article in the April 4, 1876, issue of "The Pilgrim" reminds readers, "From the advertisement in this week's issue it will be seen that Brother Zuck intends opening a school in our place, and because we have always had a deep interest in the proper education of the children of Brethren, we have consented to give part of our large building to be devoted to that purpose."

They declared, "The design of the school is not to teach religion but to educate; therefore, in principle it will not be sectarian, and all who are desirous of obtaining good educational facilities are cordially invited to attend." With this acknowledgment of the needs of the nineteenth century and a hint in the direction of the philosophy of the twentieth, Juniata College was begun.

The Brethren magazines had acted on the commitment made by Christopher Sauer to work for "the eternal good of my neighbors." The printers aired the views of the denomination and found consensus in their publications. It was the consensus of the nineteenth century around which the readers were able to form their religious views and build both church and educational communities.

Communication through the printer-publishers had performed a necessary service for the inland network of Brethren affiliated families. ■ ■



Look at that tree,
Its bony branches waving in the wind.
Will it ever come alive again?
Yes, there is hope for a tree.
When the snow melts and the spring rains fall
It will bud and blossom all over.
When you look beyond winter, what do you see?

February 1969

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday

day by day

THE SENIOR high school in Johnstown, Pennsylvania, uses an outside bulletin board to publicize events. This summer, while passing by, I noticed this board at different times shouting from its lofty fourth-floor height these messages: "A child learns what he lives; if he lives with encouragement, he learns confidence; if he lives with praise, he learns to appreciate; if he lives with criticism, he learns to condemn; if he lives with hostility, he learns to fight; if he lives with tolerance, he learns to be patient; if he lives with fairness, he learns justice; if he lives with acceptance and friendship, he learns to find love in the world."

Then, as I focused my attention on writing for this column, I realized that the messages on the bulletin board apply toward achieving what we say is good and what should be found in a worship experience. I began to reflect on the progression or order of worship we use; it starts with praise and moves through confession to dedication. I then was forced to ask, Are the values found here in the worship service necessary for a good life? And I found myself agreeing that they are, concurring first that it is important for a person to be able to appreciate and to feel thanksgiving and to express gratitude. This is the oil that lubricates and smoothes relationships.

Likewise, it is important for a person to be able honestly to examine his own deeds and actions, to confess to himself and to God what is wrong with these, and to recognize what is right in order to make necessary and appropriate changes. In other words, the ability to confess is necessary in order to alter our lives and direction for the good that we need and that God wants for us — to profit or learn from past mistakes. I decided as well that it is important for us to be able to give serious thought and determination to helping someone else other than ourselves. Otherwise, life would be friendless, lose much of its meaning, and offer empty rewards.

But reciting the form does not make it happen, so I had to ask still another question. How can we as parents help make this happen for our children? How can we make it possible for them to experience the values expressed in the order of worship? For answers I came back to what I had seen on the school bulletin board: "A child learns what he lives; if he lives with praise, he learns to appreciate; if he lives with criticism, he learns to condemn." A child must live with appreciation, praise, and encouragement if he is to learn to appreciate God, his world, and what God has done for him, as well as to value his fellowman and his contribution to his life. So really when we praise, appreciate, and encourage our children, we lay a basic foundation for their worship experience with God; we help them feel appreciated and, thus, to appreciate.

If parents understand that they all make mistakes, do not hesitate to admit their own mistakes, and are not overly critical or harsh when their child fails, then the child will dare more honestly and openly to look at himself.

Sensing his own worth through acts of encouragement and appreciation and realizing that he is accepted even with failures and shortcomings, he then can be freed from a complete self-preoccupation to enter the third phase of worship — reaching out toward others in helpful ways.

Therefore, since a child learns what he lives with, we lay basic foundations and aid him to incorporate the values we appreciate in worship when:

(1) Each parent spends time, more than money, sometime each day to enjoy and appreciate his child and the things he has done.

(2) We accept him with his failures and calmly, kindly, and firmly help him rectify his failures; when he sees us admitting, apologizing for, and making good our failures toward him or others.

(3) We are sensitive to what he had to give up to help someone else; when we let him know we recognize this and express appreciation for what he has done to be helpful to another.

(4) Talk about our own interest in being helpful to others and what we will need to invest or surrender to be helpful; when we let him see and hear our struggle and interest in others.

This kind of worship and preparation for worship experiences cannot be plotted and planned, but it is lived daily. — DON AND ELBERTA HURSH

DAILY READING GUIDE February 2-15

Sunday. John 4:23-24. The real worshipers.
Monday. Acts 17:22-28. Where God is.
Tuesday. Ps. 95:1-7. Praise and thanksgiving come from a joyful heart.
Wednesday. Titus 3:1-7. Teaching respect toward all.
Thursday. Eph. 4:29-32. Christian attitudes toward others.
Friday. Matt. 7:1-5. Should we judge others?
Saturday. Ps. 25:1-10. The steadfast love of the Lord.
Sunday. 1 Thess. 5:12-22. Showing patience and encouragement.
Monday. Phil. 2:1-11. Give to others what Christ gives you.
Tuesday. Rom. 12:9-21. Overcome evil with good; live peaceably.
Wednesday. Gal. 5:22 — 6:5. Help others to bear burdens.
Thursday. Ps. 32:1-5. The blessing of forgiveness.
Friday. Mark 7:1-8. Jesus discerns those who worship in vain.
Saturday. Col. 4:12-17. Living with a thankful heart.

Thinking About Guilt

GUILT: THEORY AND THERAPY, by Edgar V. Stein. Westminster, 1968. 238 pages, $6

THE PARADOX OF GUILT, by Malcolm France. United Church Press, 1967. 128 pages, $1.95, paper

It is impossible to think more than superficially about either religion (theology) or psychology without encountering the subject of guilt. The way one thinks about guilt is deeply related to the way he thinks about God, about Christ and the atonement, about the church and especially about man. The way one thinks about guilt is deeply related, also, to the way one thinks about the resolution of guilt in therapy and the nature of therapeutic healing. In fact, one's thinking about guilt determines whether he can accept any dialogue between theological reflection and psychotherapeutic exploration. Two authors, Edward V. Stein and Malcolm France, have made a profound contribution to the subject of guilt in books that complement each other in a surprising way, considering the differences in the nature of their writing. Stein writes psychologically with deep theological awareness; France writes theologically with deep psychological awareness.

A very meaningful area of the writing of both authors appears in the definitions of the concept of guilt. Stein defines guilt as "the special form of anxiety experienced by humans-in-society, *the warning tension* of life principles violated, of conditions of human social existence transgressed, of socio-spiritual reality ignored or affronted, of God alienated, of self being destroyed" (p. 15, italics mine). This tension is a reflection "of early experiences with significant emotional figures in the environment, usually the parents" (p. 26).

Stein then commends to religious counselors the Freudian distinction between normal guilt (remorse) and neurotic guilt. He explains, "The threat of anticipated guilt anxiety normally cues off the control system, inhibiting impulse expression. The failure of this conscience warning, in the case of impulses which break through into action, results in normal guilt (remorse). However, as Freud saw, the wish itself may activate the guilt system, resulting in neurotic self-condemnation and self-punishment at unconscious levels of function" (p. 26). This latter Stein calls, following Freud, neurotic guilt.

Upon this base and within the framework of Freud's concept of the superego, Stein presents a very scholarly but at the same time very readable exploration of the subject of guilt. The reader would be helped by some understanding of Freudian jargon, but this is by no means a must in reading the book. Stein offers excellent summaries of different views of guilt – sociological (Freud, Riesman, Fromm, Whyte, Erikson); psychological (Freud; Freudians Pfister and Lee; neo-Freudians J. C. Flugel, Heinz Hartmann, Melanie Klein, Edith Jacobson, and Anna Freud; and the somewhat unclassifiable O. H. Mowrer). One of the most interesting views Stein presents is that of David Ausubel, whom he calls "one of the more sophisticated theoreticians of recent years" (p. 46) and who reflects the work of Piaget, Gesell, Havighurst, and others. The reader will find meaningful Ausubel's concepts of satellization (becoming a satellite of the parent in moral behavior) and desatellization (moving toward behavior based on the individual's own chosen standards) in the formation of the individual's conscience. Stein offers not only the fine summaries mentioned above but also advances responsible critiques of these views. He leaves no doubt about where he himself stands on the subject of guilt.

The chapters on superego formation and superego maturation are well written but not new to the person who has studied Freudian theory. The two chapters on guilt and pathology translate clinical data into writing understandable to the average reader. The first of these, "Guilt in the Sociopathic Personality," outlines the dynamics of guilt in relation to the person who apparently has little or no feelings of guilt. The second, "Neurotic Guilt," concerns itself with the person who is at the other end of the spectrum – the person who is overwhelmed and possibly disabled by the burden of guilt he is carrying. The chapter called "The Psychotherapy of Guilt" discusses a number of widely varying approaches to therapy and the implications of each for the resolution of guilt.

The final chapter, "Guilt and the Religion of Love," calls attention to the relation of religion and guilt. "The Judeo-Christian religious tradition has been germinal in a positive and negative way in both the formulation and the treatment of guilt" (p. 193). Stein grants that this tradition has been that of a familial religion, but, after referring to Freud's premise "that religion is essentially a projection onto the cosmos of familial structure, that God is projected father (psychologically)," Stein denies that this explains away God. One of the most creative and meaningful statements of the whole book follows next in his argument: "It is perfectly possible that the way in which the intelligent power who is the Ground of Being made himself known, revealed himself, was by making man biologically dependent upon human parents and prone to such projection" (p. 193).

"The significance of Jesus was to elaborate a new sense of relationship with the father-God by his evidencing and asserting the accepting love (agape) of the deity toward man independently of man's rituals or superego strategies at overcoming the projected alienation" (p. 198). "This religious event paved the road for the normal rather than the neurotic overcoming of guilt conflict" (p. 198).

Stein senses a trend in Judeo-Christian thought, which he supports, toward a response to anxiety and guilt oriented around authenticity. "No longer is guilt a preoccupation with damnation from a projected tyrant. It is not even the threat of the loss of innocence or ensuing punishment for infractions of holy codes. It is rather concern to live up to the great potential given to one by the source of life. Responsibility is shifted from neurotic perfectionism to realistic creative participation in the expansion of love and growth of life" (p. 212). The potential of one's life comes from without; the deliverance from guilt, too, comes only from without. Man cannot save himself or others by his efforts; he acts, rather, in response to what has been given him.

Stein has the good judgment, in the light of his thorough exploration of the subject of guilt, to avoid preaching and exhortation in the final chapter and the epilogue. The reader is left to draw his own conclusions in relation both to his own approach to the subject and to the relation of the church to man's guilt. The case is made, however, for the role of the church's being the alleviation of guilt by proclaiming the grace of God rather than the increase of guilt by an emphasis on legalism and casuistry.

In contrast to Stein's more systematic psychological presentation, Malcolm France deliberately embarks on spelling out a new theology of guilt. The view of guilt as "a state which a man brings upon himself when he has done something wrong" or "which links guilt only with moral offences" (p. 11) seems inadequate to the author. Nor is the problem solved by positing a "true" guilt and a "false" guilt. This is an unreal division. France writes with a confidence that "a new theology of guilt might free the church to become the place of healing which it ought to be" (p. 12).

To develop his theological view of guilt, France lists, first, two paradoxes: first, the conviction that it is good for us to feel guilty alongside the conviction that it is not. (The author's position is that guilt ought always to be healed.) Second, he posits the apparent fact that "self-attack" is necessary but that, at the same time, the person defends himself against attack with real bitterness. "The problem of guilt is nothing other than one facet of the problem of self-hatred" (p. 20). Christians, not recognizing this, sometimes seek to increase guilt and a vicious circle is set up.

The author develops his theology of guilt further by examining the "Life in Innocence," related to both the story of the Garden of Eden and the memory of a real state in which an infant lives briefly. France's development of the process by which we become persons – the suffering of separation from the mother, the mother's communications, the good and the bad identity which she offers the infant – are must reading for anyone interested in the development of religious faith. In early infancy, the individual is, of course, completely passive and completely dependent. At this time, he is the most vulnerable. "Because of his passivity, whatever identity he is given will be unconditional" (p. 40). France means here that the identity given at this time is not related to what the infant is, does, thinks, or feels; it is not related to anything the infant can deserve or earn.

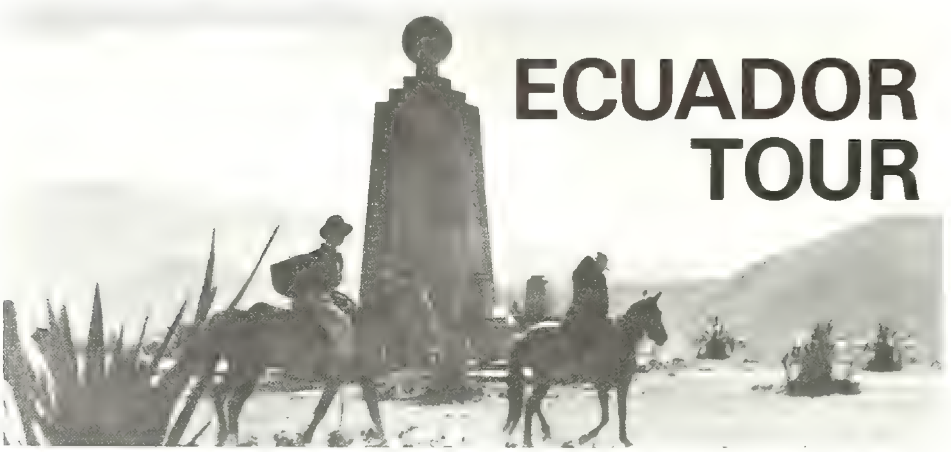
France is indebted to Dr. Harry Guntrip for two suggestive concepts, "unconditional badness" and "conditional badness." A feeling of unconditional badness can arise (1) from the absence of the mother, (2) from lying in the presence of a mother who shows no warmth and affection, (3) from a mother who for some reason fails to provide for his needs, (4) from severe illness in infancy and perhaps other like situations. If the infant's experience is too severe, he may have all feelings crushed out of him or he may be possessed by an all-encompassing dread. The writing at this point recalls the very excellent clinical studies reported by Melanie Klein and Henry Elkins, who describe depression and "splitting" (schizoid symptoms) in the early months of infancy.

Conditional badness, what is ordinarily meant by guilt, appears in the paradox of suffering. It begins to seem to the sufferer that he has called the suffering down upon himself. If he has done something such as throwing a tantrum, the mother responds negatively in her humanness and there results a conditional identity of badness. "Instead of being bad because he had done something wrong, it would be because he was in himself something wrong – a nuisance. He would be feeling guilt just as much as in the first place. Guilt is any kind of conditionally bad identity, moral or not" (p. 58). This causes the individual to strive to win love all the more, but the effort fails. Only an unconditional love can meet this need – and this is unavailable. "No kind of action can save us from dread at the heart of our personal being" (p. 61). Most of the rest of the book is concerned with the many ways man tries unsuccessfully to solve the paradox of suffering and guilt. The chapter titles are suggestive of these: "Cheap Morality," "Evil, Be Thou My Good," "Innocence Defended," "Man Against His Brother," and "Man Against Himself." In the last of these chapters, France asserts that behind the feeling of conditional badness lies unconditional badness. People are driven to make real in their adult lives the identity of infancy. "He needs to be worthless in order to be anybody at all" (p. 93).

In contrast to the frantic activity of the guilty man trying to save himself, France describes the passivity that is so tragically neglected in the church. The Beatitudes are strongly passive in tone. "[Man] must be passive and receive these beatitudes as the gift of God" (p. 98). And, significantly for the church as covenant community, "Of all the passivities which we experience, the identity which we have in others is the most crucial" (p. 101).

The chapters on "The Entry of Christ Into Guilt" and "The Entry of Christ Into Dread" lie, of course, at the very heart of France's theology of guilt. Guilt must be transfigured. Suffering man needs to be saved, "but the only kind of Saviour he can accept must Himself be guilty" (p. 108). The traditional understanding of the passion and death of Christ fails to take into account fully the depth of evil. The understanding of the passion and death of Christ proposed by France and the resolution of the paradox of suffering and guilt he describes will deepen and enrich any reader's view of the mission of the church – the resolution of guilt and the proclamation of the gospel of forgiveness.

I strongly recommend Stein's scholarly, systematic, psychological study of guilt and France's development of a new theology of guilt as companion pieces – excellent reading for the trained and untrained persons alike. – BYRON P. ROYER



MISSION TOUR TO ECUADOR . . . . July 1-15

Country of the equator, the soaring Andes and jungle lowlands . . . fly to ancient Quito, capital city with Spanish architecture, curio shops, and art treasures. Visit mission programs and churches. Taste native foods in the homes of missionaries. Tour to Guayaquil, visit a colorful Colorado Indian home, shop at the famous Otavalo fair, see the wood carvers in San Antonio. For two weeks become acquainted with Ecuador – a trip you'll never forget! All expenses including round trip airfare from Miami, $450. Let us send you more information.

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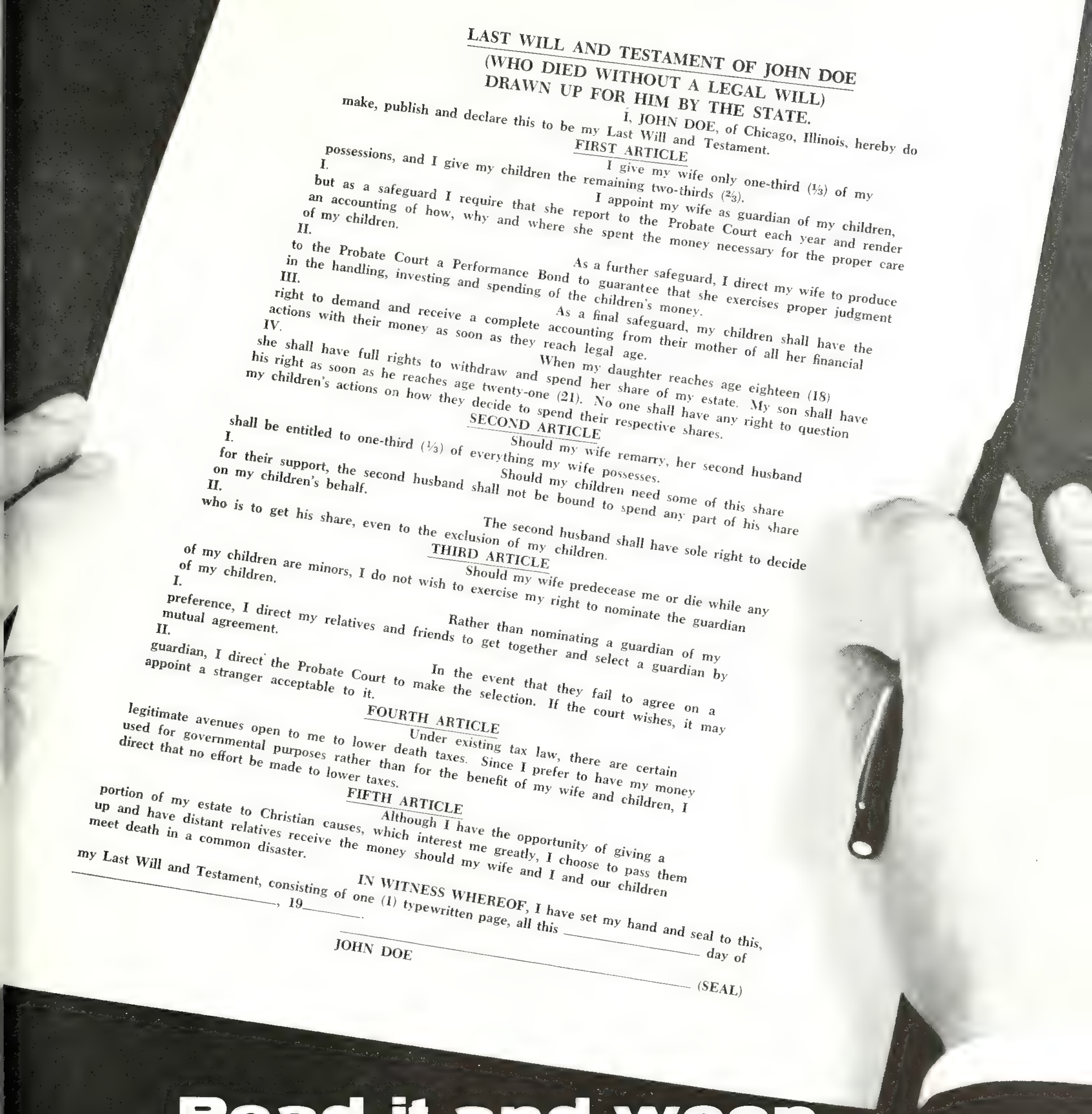

LAST WILL AND TESTAMENT OF JOHN DOE
(WHO DIED WITHOUT A LEGAL WILL)
DRAWN UP FOR HIM BY THE STATE.

I, JOHN DOE, of Chicago, Illinois, hereby do make, publish and declare this to be my Last Will and Testament.

FIRST ARTICLE

I give my wife only one-third (⅓) of my possessions, and I give my children the remaining two-thirds (⅔).

I. I appoint my wife as guardian of my children, but as a safeguard I require that she report to the Probate Court each year and render an accounting of how, why and where she spent the money necessary for the proper care of my children.

II. As a further safeguard, I direct my wife to produce to the Probate Court a Performance Bond to guarantee that she exercises proper judgment in the handling, investing and spending of the children's money.

III. As a final safeguard, my children shall have the right to demand and receive a complete accounting from their mother of all her financial actions with their money as soon as they reach legal age.

IV. When my daughter reaches age eighteen (18) she shall have full rights to withdraw and spend her share of my estate. My son shall have his right as soon as he reaches age twenty-one (21). No one shall have any right to question my children's actions on how they decide to spend their respective shares.

SECOND ARTICLE

Should my wife remarry, her second husband shall be entitled to one-third (⅓) of everything my wife possesses.

I. Should my children need some of this share for their support, the second husband shall not be bound to spend any part of his share on my children's behalf.

II. The second husband shall have sole right to decide who is to get his share, even to the exclusion of my children.

THIRD ARTICLE

Should my wife predecease me or die while any of my children are minors, I do not wish to exercise my right to nominate the guardian of my children.

I. Rather than nominating a guardian of my preference, I direct my relatives and friends to get together and select a guardian by mutual agreement.

II. In the event that they fail to agree on a guardian, I direct the Probate Court to make the selection. If the court wishes, it may appoint a stranger acceptable to it.

FOURTH ARTICLE

Under existing tax law, there are certain legitimate avenues open to me to lower death taxes. Since I prefer to have my money used for governmental purposes rather than for the benefit of my wife and children, I direct that no effort be made to lower taxes.

FIFTH ARTICLE

Although I have the opportunity of giving a portion of my estate to Christian causes, which interest me greatly, I choose to pass them up and have distant relatives receive the money should my wife and I and our children meet death in a common disaster.

IN WITNESS WHEREOF, I have set my hand and seal to this, my Last Will and Testament, consisting of one (1) typewritten page, all this ________ day of ________, 19____.

________ (SEAL)

JOHN DOE

Read it and weep.

This is not a real will. But it accurately tells what can happen when you do not have a correct legal Last Will and Testament drawn up for you by an attorney.

In advance of your appointment with the attorney there are important things you will want to know. These are to be found in two brief and authoritative booklets you may have without cost. Send for "Making Your Will" and "37 Things People Know About Wills That Aren't Really So."

You incur no obligation in requesting them. Write to:

Harl L. Russell, Director of Special Gifts
Ralph M. Delk, Assistant in Special Gifts
GENERAL OFFICES
CHURCH OF THE BRETHREN
1451 Dundee Ave., Elgin, Ill. 60120

Adapted with consent of American National Bank and Trust Co., Chicago, Ill. 60690

in brief

PERSONAL MENTION

Twenty works by nineteen-year-old artist **Kevin Miller** were exhibited during January at Manchester College in Indiana, where the artist is a student. Oils, watercolors, ink and pencil drawings, and mixed-media works comprised the display.

Religious freedom is a burning issue in many parts of the world, and a Juniata College professor is preparing for his work as one of three chairmen of the twentieth congress of the International Association for Religious Freedom, to be held in Boston, Mass., in July 1969.

Dr. Jacob Amstutz, who joined Juniata's faculty last September as associate professor of classics and comparative literature, will lead discussions on religion in the secularized world.

As many as twenty La Verne College students will spend six weeks of their summer on a distant "campus" – the Far East. **Dr. John Jang,** assistant professor of history, Asian studies, will conduct the field seminar.

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"The MAD Morality: An Exposé" was the title of a television program broadcast this month in La Verne, Calif., featuring **Vernard Eller** in a discussion of his *Christian Century* article of the same title and the response it evoked.

A. G. Breidenstine of Lancaster, Pa., moderator-elect of the Church of the Brethren, has been elected chairman of the board of trustees at Elizabethtown College in Pennsylvania. Dr. and Mrs. Breidenstine are presently in Africa, where they are conducting a two-month evaluation of the Waka schools in Nigeria.

Our congratulations go to couples celebrating golden wedding anniversaries: **Mr. and Mrs. Leroy Clemens,** Hatfield, Pa., and **Mr. and Mrs. Harry D. Miller,** Claysburg, Pa. . . . **Mr. and Mrs. S. B. Beegly** of Boones Mill, Va., marked their sixty-first anniversary recently; and celebrating their sixty-fourth were **Mr. and Mrs. Blaine Witham** of Minot, N.D.

NOTEWORTHY

A **Tools for Peace conference** Jan. 16 at the Pleasant Valley church, Weyers Cave, Va., challenged participants with discussions on draft counseling and effective peace witness. Dale Aukerman, volunteer worker for the Brethren Action Movement and former BVS director, was resource leader.

Oklahoma City's Church of the Brethren plans a two-day celebration July 5-6, 1969, to mark the fiftieth anniversary of its founding. The congregation extends invitations to former pastors and members to attend.

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The seventy-fourth annual **Spiritual Life Institute** will convene Feb. 4 at the Bridgewater, Va., church. Speaking to the theme, "The Future Shape of the Church," will be Dr. Robert A. Blees, director of pastoral counseling at First Community Church, Columbus, Ohio; Dr. Clarence C. Goen of the Wesley Theological Seminary faculty, Washington, D.C.; and members of the Bridgewater College department of philosophy and religion. Cost per person will involve meals and lodging. There is no registration fee. Reservations may be made through the Office of Church Relations, Bridgewater College, Bridgewater, Va. 22812.

The **twenty-fifth anniversary report of the Pension Plan** is available on request. Orders may be addressed to the Pension Office, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill. 60120.

A recent radio broadcast of *Religion in the News* in Lancaster, Pa., featured Charles Bieber's being interviewed concerning the background of the civil war in Nigeria, the work of Bieber as a medical nurse in the conflict area, and the responsibility of the situation. Charles Bieber is a former missionary to Nigeria and currently pastor of the Big Swatara Church in Pennsylvania.

Copies of the twenty-nine minute broadcast are now available on a free loan basis. Permission has been granted for rebroadcast. Persons wishing a copy

CALENDAR

Feb. 9	**Race Relations Sunday**
Feb. 16-23	**Brotherhood Week**
Feb. 19	**Ash Wednesday**
Feb. 23	**First Sunday in Lent**
March 7	**World Day of Prayer**
March 18-21	**Church of the Brethren General Board**
March 23	**Passion Sunday**
March 30	**Palm Sunday**
April 3	**Maundy Thursday**
April 4	**Good Friday**
April 6	**Easter**
April 20	**National Christian College Day**
May 1-7	**Mental Health Week**

DEATHS

Altman, Caroline, Huntington, Ind., on Dec. 17, 1968, aged 82
Ankeney, Mrs. Harry L., Cleveland Heights, Ohio, on Nov. 25, 1968, aged 73
Baird, Blanche, Ashland, Ohio, on Sept. 15, 1968, aged 81
Basehore, Lizzie, Lebanon, Pa., on Oct. 17, 1968, aged 86
Bond, Rosella, Johnsville, Md., on Dec. 3, 1968, aged 89
Brubaker, Everett, Virden, Ill., on Sept. 2, 1968, aged 90
Bucher, Elizabeth, Lebanon, Pa., aged 82
Burkholder, Jenny, Root River, Minn., on Oct. 11, 1968, aged 86
Claar, C. Marie, Claysburg, Pa., on Nov. 21, 1968, aged 55
Dale, Louis C., Ottawa, Kansas, on Dec. 15, 1968, aged 60
Doolittle, Florence, St. Charles, Minn., on Dec. 20, 1968, aged 81
Finley, Margaret, Huntington, Ind., on Nov. 18, 1968
Hardway, Hattie, Zanesville, Ohio, on Oct. 13, 1968, aged 92
Heitsman, Naomi D., Tucson, Ariz., on Dec. 25, 1968, aged 61
Hesting, Wilma, Huntington, Ind., on Dec. 14, 1968, aged 61
Knight, Ruth, Bridgewater, Va., on Dec. 13, 1968, aged 67
Lee, Harry L., Wilmington, Del., on Nov. 19, 1968, aged 72
McIllnay, Melva A., Hopewell, Pa., on Nov. 23, 1968, aged 80
Myers, Glen A. Sr., Brookville, Ohio, on Dec. 17, 1968, aged 74
Royer, Cheryl, Girard, Ill., on Nov. 16, 1968, aged 15
Sparks, Ethel E., Zanesville, Ohio, on Oct. 4, 1968, aged 87
Szelis, Ben, Huntington, Ind., on Dec. 19, 1968, aged 60
Utz, Helen, Union Bridge, Md., on Oct. 25, 1968
Webb, Allie, Boones Mill, Va., on Dec. 28, 1968, aged 86
Wehrley, Jacob, Brookville, Ohio, on Nov. 29, 1968, aged 76
Ziegler, Nelson K., Hatfield, Pa., on Dec. 2, 1968, aged 67

of the tape may **ask for the Bieber tape** from the Department of Interpretation, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill. 60120. The only obligation is return postage.

* * * * *

First church at Bristol, Tenn., and the **Blacklog, Valley Point church** in Middle Pennsylvania in 1967-68 became the first congregations to have increased in Brotherhood fund giving by ten percent or more for seven consecutive years. This record is recognized in a special report issued by the Department of Interpretation.

For three churches – **Prince of Peace** in South Bend, Ind.; **Frederick** in Maryland; and **Friendship** in North Carolina – it was the sixth consecutive year of ten percent or more increase. To secure a copy of the full report listing all the congregations which made such an increase in 1967-68, request "10% Achievement" from the Department of Interpretation, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill. 60120.

"The sun never sets on MESSENGER readers," according to director of circulation Ralph M. Delk. The family periodical goes to **forty countries and states** outside the continental United States, including such distant points as the USSR, Netherlands Antilles, and Morocco.

* * * * *

The **Visser 't Hooft Centre,** built by sixty German young persons as an act of repentance and reconciliation, was opened in Rotterdam, The Netherlands, in mid-November. The six-story building will house meeting and social rooms and a branch of Utrecht University.

Seminary enrollment in the United States is at an all-time high, according to the American Association of Theological Schools. The 1968 increase is 3.75 percent over 1967.

World and National Councils of Churches personnel will join in six **regional ecumenical seminars** under auspices of local councils of churches. Areas in which the seminars will occur are Des Moines-Minneapolis-St. Paul; St. Louis-Jefferson City-Columbia, Mo.; Indianapolis, Ind.; Chicago; Dallas-Fort Worth-San Antonio; and Seattle, Wash.

PASTORS AND PARISHES

John M. Foster, who for two years has been at Lynchburg, Va., in alternative service, has accepted the pastorate at the Bellwood church in Middle Pennsylvania. . . . In Little River, Kansas, **Charles DuMond Sr.** announces his retirement from pastoral duties at Congregational Christian Church, an affiliate of the United Church of Christ.

Robert Newberry, who continues his studies at Baptist Central Seminary, preached his last sermon at the Saint Joseph church in Missouri last November. . . . **Harvey Ressler** will leave his pastorate at the Messiah church in Kansas City, Mo., in February to begin social work in that city. . . . Pastor of the Winter Park church in Florida **Bernard N. King** has moved to 800 Longhaven Dr., Maitland, Fla. 32751. He continues as pastor at Winter Park.

ANNUAL CONFERENCE

Suggestions for nominations for the various offices to be filled by election by Annual Conference are welcome from any individual or congregation in the Brotherhood. It is important that any person whose name is submitted be contacted regarding his willingness to have his name considered. This is the responsibility of the person or board submitting the name.

Obviously there will likely be many more names submitted than will even appear on the ballot, so permission must be granted within this framework. This will probably be the only time possible candidates will be contacted.

Send your nominations by Feb. 28, 1969, to Calvert N. Ellis, Chairman, Annual Conference Office, 1451 Dundee Ave., Elgin, Ill. 60120.

Offices open, 1969: *Moderator-elect.* One person. Ineligible: M. Guy West, Raymond Peters, Dan West, any General Board staff member.

General Board members. Five members, elected representing districts. Not more than one from any district (ten such geographical representatives continue in office). Two to be elected for a two-year term; three elected for a three-year term.

Ineligible: Paul Fike, Dale Detwiler. Any person from the following districts: Eastern Pennsylvania, Middle Indiana, Kansas, Pacific Southwest, First Virginia, Illinois-Wisconsin, Shenandoah. Any person from the following congregations: Baltimore, First; Huntingdon, Stone, Pa.; Somerset, Pa.; Elkhart, Ind.; New Paris, Ind. Also any staff personnel, Bethany Seminary administrative personnel, district administrative personnel.

Committee on Interchurch Relations. One person, three-year term.

Electors of Bethany Theological Seminary. One person, representing colleges. One person selected by alumni, confirmed by Annual Conference. Five-year term.

Annual Conference Central Committee. One person, three-year term. Ineligible: Floyd Bantz.

BRETHREN IN PRINT

Now, a Lutheran Church in America paper for junior highs, in October featured through interviews and photos the work in Vietnam of three former Brethren Service volunteers, **Mary Sue Helstern, Chris Kimmel,** and **William Herod.** . . . **Dale W. Brown** of the Bethany Seminary faculty was author of an article appearing in the Nov. 13 *Christian Century.* The article was entitled "The New Theological Radical." . . . A few weeks later (Dec. 18, 1968) **Vernard Eller** appeared in the same pages with an article called "Christmas and Luke's Theology of Hope." . . . A news report on Czechoslovakia, highlighting the reactions of churchmen related to the Christian Peace Conference, was published by *The Mennonite.* The article originally was prepared by **Howard E. Royer** for the Nov. 21 MESSENGER.

Let No One Be Ignored

There is an old story about a teacher who asked her class to name something that did not exist twenty years ago. One small boy was ready with an answer — an unexpected but still quite accurate answer. He put it in one word: "Me!" Far more important than the inventions and products that the teacher had in mind was the fact of one boy's identity. He was uniquely himself, no carbon copy of anyone else, no object punched out in a series by a machine, but an individual who had the wisdom to identify himself as a "Me!"

The larger the group, the more difficult it is to remember that each person is an important "me." Consider how many of us there are already — about 3,500,000,000 on this planet — and how rapidly our numbers increase. Last year's world population grew at the rate of 180,000 a day, which adds up to about 65,000,000 a year. If the present rate of growth continues, our population will have doubled by the year 2006. Will there be room on our planet for seven billion "me's"?

Even if there is room on the earth and even if there are resources enough to sustain everyone, what assurance do we have that a majority of the persons who will be born in the next few decades will really have opportunities to grow and develop as individuals, to realize their God-given capabilities? Note that already about three quarters of the earth's population live in regions of our world we call "developing." Already there are numerous areas where hunger is a normal experience, not to mention those critical centers of actual starvation such as Biafra at the present time.

Perhaps we can hope that technological development will provide some of the answers for our expanding human needs. If we can send astronauts to the moon and return them safely to the earth's surface, surely we ought to be able to provide living space for all earth's citizens and food to sustain them. But it is so much easier for our leaders to set aside billions for space probing than for them to know how millions can best be used to help people live as human beings. And even if technology can be enlisted for such humanizing purposes, there is still the missing ingredient of personal concern, of personal relationships — of love, to put it bluntly — that must be found if individuals are to become more than statistics, if they are to be encouraged to be a "me!"

We Christians approach this problem with an article of faith that speaks directly to the world's need. We believe that every person is created in the image of God, that God is personally interested in each individual, that God loves all his children, and that his activity in the world is directed toward encouraging and enabling everyone, though he be only one among billions, to become fully human, to live as he was intended to live. The life and work, the death and resurrection of Jesus Christ reveal the extent to which God is involved in our human plight. If no sparrow falls without his noticing it, then no single child is born to be forever ignored or abandoned simply because there are already so many mouths to be fed.

The trouble is not with our articles of faith but with our unwillingness to act as if we believed them. Christians are a minority among the world's peoples, but we could still become a powerful force if we began to take seriously this basic concern for persons and to place it far above our concern for our own safety, our economic security, our pride in our race or nation, or our overwhelming desire to accumulate things. Surely we could begin by recognizing the hundreds of "me's," the individual, highly potential personalities in the faceless crowds with which we are already in contact. Surely evangelism, whatever else it entails, must begin with our sharing in God's overpowering concern for people — all people — and participating in his redemptive activity on behalf of even the most insignificant "me!" — K.M.

IMPORTANT NEW GUIDEBOOKS
RELIGIOUS THINKING FROM CHILDHOOD TO ADOLESCENCE
Ronald Goldman
Let Children Be Children
About Sex and Growing Up
CHILDREN —
THEIR RELIGIOUS CONCEPTS
RAISING THEM
GROWING UP

About Sex and Growing Up
Evelyn Millis Duvall. $3.95 cloth; $1.95 paper

Here is a wonderful new book for 10- and 11-year-olds by the author of the best-selling LOVE AND THE FACTS OF LIFE. The pre-teen boy or girl being interested especially in how things work, the emphasis is on function rather than detailed structure, so that the "how-come?" aspects of growing up are emphasized throughout. Its focus is on feelings as much as facts since emotional states are often neglected, and its accent is on the person and his changing relationships to others. Advantages of this straightforward approach is that the text is short, clear, and direct — covering in simple and broad outlines the basic facts and feelings about growing up that boys and girls of this age want in a no-nonsense presentation.

Let Children Be Children
Freda S. Kehm and Joe L. Mini. $4.95

This book is concerned with children from birth through pre-teen years. The emphasis is on the family and its key role in the emotional as well as in the physical and intellectual development of the child. Its focus is on real people and their frequently expressed concerns about their children and their family relationships. Solutions to problems are given in easily understood language, although the answers are based upon scholarly research from every available source. The reader is presented with a variety of points of view which have been examined and integrated, as different schools of thought reflect upon the specific issues.

Religious Thinking From Childhood to Adolescence
Ronald Goldman. $2.45 paper

Based upon research findings, this book describes the capacities of pupils from 6 to 17, with varying abilities and backgrounds, to understand religious truths. How religious concepts — God, Jesus, prayer — develop from the early years is seen within the psychological context of the child's maturing thought and adds a new dimension to our insights into child development. Dr. Goldman also explores in a provocative way the far-reaching implications of his findings for religious education.

Church of the Brethren General Offices, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

Black and White Together—for Job Opportunities. *Two pastors—one Baptist, the other Brethren; one black, the other white—solicit community support in their university town for a job-training program.* by Bonnie Blankenship. page 1

The Square Church and the Youth Revolution. *The generation gap is a great divide that cannot be bridged simply by "making room for youth in the church."* by William Robert Miller. page 4

The Name of the Game Is Mission. *Too often the church has majored in maintenance when it should be equipping its members for mission. It exists not for itself but for others.* by Galen Ogden. page 9

Land of Promise, Land of Conflict. *Palestine, according to the headlines, may once again become a battleground. Here is one reporter's summary of the issues involved in the current struggles between Israel and the Arab peoples.* by Frank H. Epp. page 16

The Good News Through Printing. *A succession of publishers and printers, inspired by the example of Christopher Sauer, have used the printed page to contend that Christianity is a way of life.* by Barnard C. Taylor. page 22

OTHER FEATURES include "A Parable of Two Missionaries," by Max Ediger (page 12); news of the Church of the Brethren's unique Educational Plan (page 13); a calendar for February, by Janie Russell (page 24); "Day by Day," by Don and Elberta Hursh (page 25); and a review article, "Thinking About Guilt," by Byron P. Royer (page 26).

COMING NEXT

Through the efforts of Central church in Roanoke, Virginia, young women working and studying in that city find in their Brethren Fellowship House "A Home Away From Home." . . . Many Americans, without ever looking for the facts, quickly accept a number of "Myths About the Poor." Loyal Jones calls for a close examination of such myths. . . . The way some Christians observe Lent can easily lead them to miss its significance and to overlook its radical call to new dimensions of discipleship. Richard John Neuhaus calls it "The Dangerous Season."

PHOTO CREDITS: 5, 7 Phil Anderson; 9 "City," woodcut by Lyonel Feininger, courtesy of the National Gallery of Art, Washington, D.C.; 14 Lloyd Hoff; 15 (top) courtesy of the Glendale (Arizona) *Republic;* 16-17, 18, 19, 20 Religious News Service; 26 artwork by Robert McGovern

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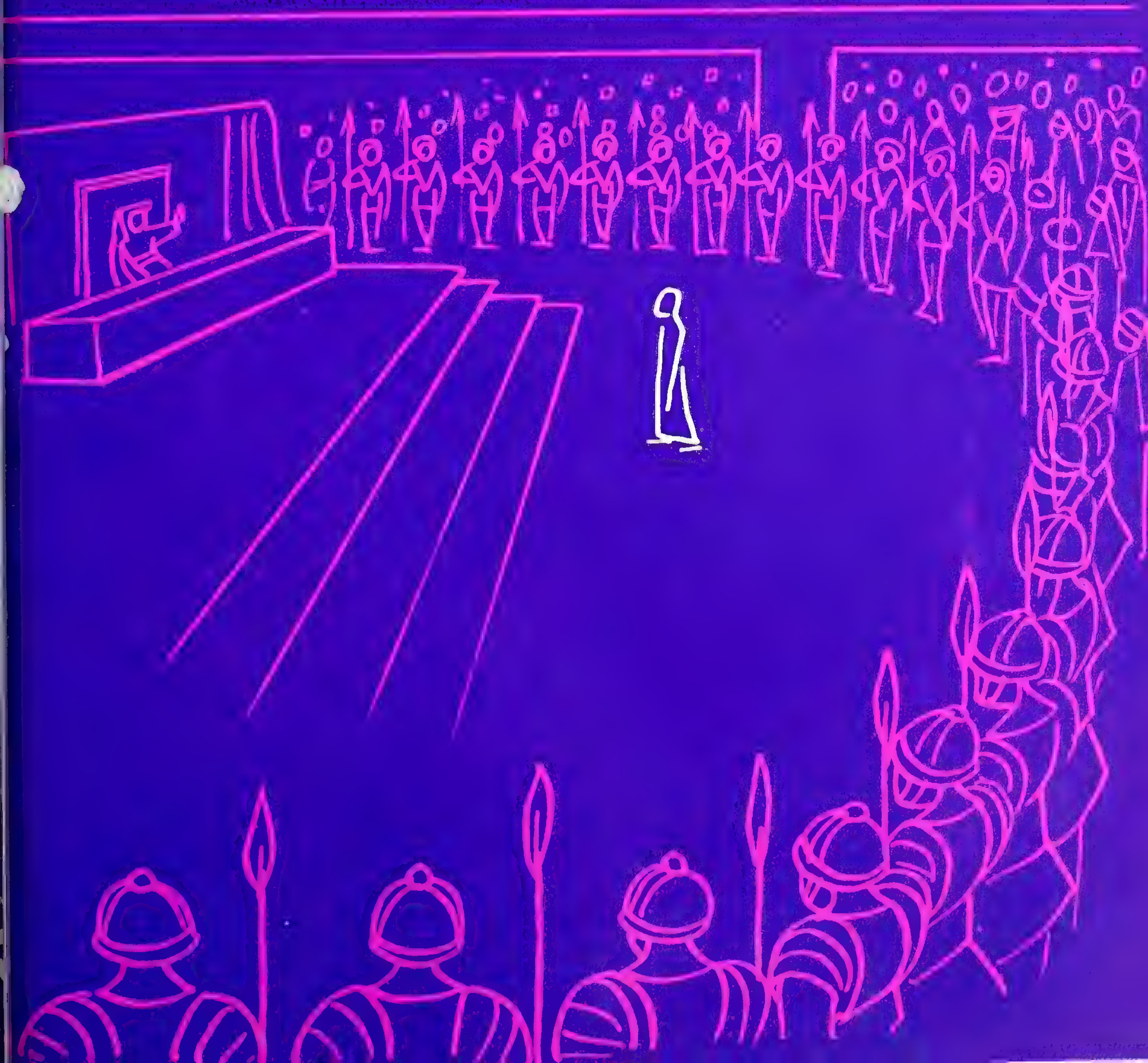
VOL. 118 NO.3

messenger

CHURCH OF THE BRETHREN 2/13/69

Lent: The Dangerous Season



reach for new heights

THE JOURNEY THAT MEN MAKE

James Armstrong. Excerpts from contemporary authors and illustrations from personal experiences consider today's moral questions and guide toward self-evaluation and personal development. $3.50

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Harold A. Bosley. In an unusual approach to the study of Christianity, Dr. Bosley deals with Christ as a doer of deeds. Each chapter begins with an actual deed and travels back to Christ's probable motive, intention, and spirit. $3.50

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Flora Slosson Wuellner. An effective reenforcement of the fact that Christ is a living presence who can work through us if we accept the unique power that he offers us through prayer. $3

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Colin Morris. A native drops dead from starvation while the church is debating over what to do with left-over communion bread —in seven hard-hitting chapters, these 'confessions of an ecclesiastical coward' shock, shame, and challenge the reader to face the real issues. Paper, $1.25

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J. Gordon Howard. Fifty-six stimulating meditations on ordinary experiences take religion from the heights of theology and put it where it is desperately needed—in the context of daily living. $2.95

. . At your local bookstore . .

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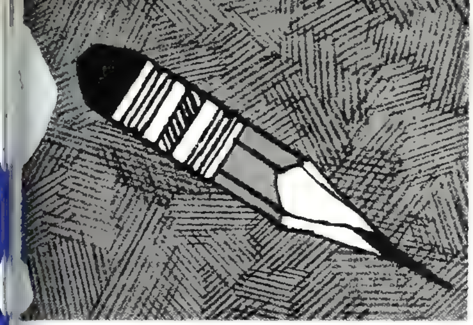

readers write

AGAINST GUN CONTROL

As a member of the Church of the Brethren, I wish to take a most vigorous exception to the stand taken by the General Brotherhood Board regarding firearms ownership.

First, I question the right of the board to release such a statement as a church position without first determining that it is the consensus of our congregations. Ours is supposed to be a democratic institution.

Second, I wish to point out that the arguments presented do not stand the test of critical examination. Rather, they are the same collection of selected and slanted facts, and in some cases untruths, which are repeatedly parroted by the antigun crowd and our liberal press. For example, the statement regarding the percentages of murders committed with guns is frequently referred to by antigun leaders. But how significant is it? Certainly if there were fewer guns in homes, there would be fewer murders with guns. After all, most murders are crimes of passion. However, what difference does it make to the victim (or to society for that matter) whether he is shot, beaten, stabbed, or clubbed to death? We must take action to prevent murders rather than change the means by which hey are committed.

A few cities are often cited as examples show that stiff gun control reduces the erall murder rate. However, there are ore other cities which show the opposite elationship. In actual statistical studies of murder in particular and crime in general, he rates are highest in areas with the most stringent gun laws. While this does not prove that gun laws cause crime to increase, does show that gun laws do not decrease ime. Some of our western states, where there are guns in virtually every home, have he lowest crime rates. This does prove to be completely false the statement made by he board, "The degree of violence in this country is directly related to the abundance f bullet weapons."

I would like to point out that the perentage of citizens in this country who own guns is probably lower than it has ever been our history, yet our crime rate is skyocketing. Also, I would like to point out that law and order were brought to our West when virtually everyone had and carried guns. This was done simply by stiff law enforcement.

And absolutely nothing but this will solve our problem now. Saddling legitimate gun owners with control laws will not reduce crime, since criminals will not obey the gun laws anyway. Imposing all the proposed paperwork of gun control on our law enforcement officers will not help them stop the crime wave which is erroding our society. We must have law enforcement. Criminals must be brought to trial quickly, and dealt with sternly. They must not be permitted to go out to commit more criminal acts for years by posting bond, then pulling all kinds of court maneuvers to delay further our already backlogged courts. Along this line it is interesting to note that a considerable portion of policemen who are willfully killed are killed by parolees, suspects out on bail, or previous offenders.

Finally, I object to the picture on page 13 of the Aug. 15 MESSENGER depicting an apparently dead man with the caption, "There is only one thing a gun is built to do. . . . " The obvious inference is that the only thing guns are made to do is to kill people. This is a gross untruth and an injustice to the millions of sportsmen in our nation.

JOSEPH F. ZUFALL

Tipp City, Ohio

GRAPES

If one reads in religious publications about the struggle to organize California labor, he is apt to imagine the labor organizer as a saint whose sole purpose is to improve the sorry lot of the unfortunate laborer held under the heel of an unscrupulous employer.

If one reads an employer magazine, the labor organizer is pictured as a conniving creature with an unsavory past who is bent on organizing for his own selfish purposes. . . .

Employers are often more interested in their employees than the employees are in them. Many of them feel that it is both right and profitable to pay the highest possible wage and provide good working conditions. Not infrequently employees do as little as possible without being fired and talk as though the company were their enemy.

I have often been amazed at the power the business agent has over the members. A man may have received his entire livelihood from a company over a long period of years; but when he is told to strike, he strikes.

Farm labor is scarce in many sections and under those conditions the farmer pays a high wage and often receives little in return. Much labor in the West is on a piece basis and it is always surprising how much more a laborer does on a piece basis than on an hourly rate.

(A fair) wage is one factor in the farmers' resistance to unionization but it is not the greatest fear. Everyone knows that strikes are called when they hurt the worst. No one is as vulnerable as a farmer with a crop ready to harvest. The farmer either pays what the union demands or sees his crop rot. Churchmen might do well to take this into account.

CHAUNCEY SHAMBERGER

Weiser, Idaho

MIXED EMOTIONS ABOUT BVS

I am writing this letter of gratitude and humiliation in a combined effort to display my mixed emotions about our Brethren Volunteer Service program. On a large part I think it is doing a great deal of good, especially by those who are sincere, conscientious, conscientious objectors, (draft card burners definitely not included!!), and also by many others who make up the co-ed program.

It is gratifying to see many elderly people in church homes become engulfed with love, activity, pleasure, and understanding which are made possible through BVS and also to see inner-city churches

More on page 27

BYLINES: Connie Weddle and her husband, LeRoy, attended Bethany Theological Seminary at Oak Brook, Illinois, before their move to Roanoke, Virginia, as houseparents for the Brethren Fellowship House there. . . . **Loyal Jones** presented his views of the poor at a meeting of the Anthropologists and Sociologists of Kentucky. . . . Lutheran clergyman and editor **Richard John Neuhaus** has authored magazine and newspaper articles and served as a delegate to the 1968 Democratic Convention in Chicago. . . . **Frederick Buechner,** author of The Seabury Press's Lenten book for 1969, is well known as novelist and Presbyterian minister.

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The ministry of Central Church, Roanoke, Virginia, reaches out to thirty-seven girls who need

A HOME IN THE CIT

by Connie Weddle

This is the first time I've ever been wanted.”

These tearful words came from Sarah (not her real name) when her houseparents informed her that the girls at Brethren Fellowship House wanted her to continue living there. Sarah's careless living habits and odd behavior had prompted her fellow residents to ask for her dismissal, but when they learned that she had no other place to go at the time and that no one cared where she was, they wanted to show their care for her by asking for a mutual attempt at living together again.

This is one illustration of the type of ministry that is happening at Brethren Fellowship House in Roanoke, Virginia. Fellowship House began because Central Church of the Brethren wished to offer services to the community in which it was located. Ideas bounced around in retreats, and finally a concrete list of possible ministries was drawn up by the local Brethren Service Commission and presented at the April 1966 council meeting.

One of the suggestions which won the approval of the group was the operation of a house with a Christian atmosphere for girls who needed a place to live while working or attending school in Roanoke. The house would be run on a cooperative basis, borrowing the idea of fellowship houses in other cities, although this would be the first house of this type for the Roanoke area.

Though the project lacked wholehearted enthusiasm, plans moved ahead. A two-story brick house next to the church seemed a likely location, since it was near a bus stop and within a few blocks of the downtown business area. Because the house could not be purchased, there was immediate opposition to the choice. Eventually the church decided to rent it, even though this meant spending a considerable sum to restore property that belonged to someone else. Realizing the potential of the house for Brethren girls, Virginia's First District contributed $500 toward expenses, although Central church assumed the major responsibility for the costs.

Nancy and Linda share household duties

Sandra and Joyce enjoy playing with littl

“It was amazing to watch the enthusiasm caught by a few people pass on to others,” said Pastor David Rogers.

When one woman casually dropped by the house to see the progress, she, too, grew excited about it and began telephoning persons whom she thought could help. Gradually the church members painted, repaired, and furnished the residence which could accommodate fourteen girls and houseparents.

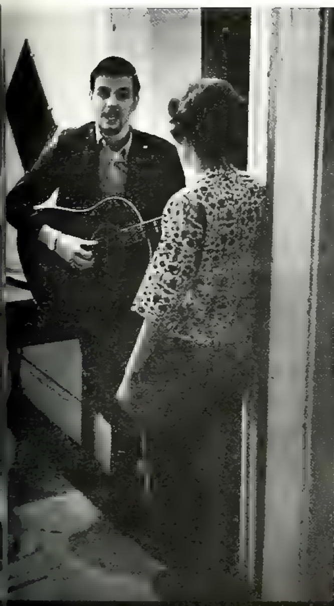
Houseparents had been selected before work on the house began. W. B. and Mary Nolen, members of Central church, seemed especially well qualified for the position, since W. B. had experienced living in the fellowship house at Elgin, Illinois. The Nolens assumed immediate supervision of the establishment, but a church committee controlled its operation.

Brethren Fellowship House became a reality in September 1966, when it opened its doors with only one residen Since that time, thirty-seven young women have received its services.

Perhaps you can more fully experienc the special ministry of the house by learning to know two of its present occupants.

Barbara Blankenship became a resident after her graduation from Roanoke Memorial Hospital nursing school. Although her family lived in Roanoke, sh wanted to be on her own, yet she liked being with others. Hoping to live economically, she felt the $36-a-month rent, including cooking and laundry facilities, quite reasonable.

When Barbara started working the night shift on the surgery floor of Ro-



serenades Barbara in hallway

Linda demonstrates her hairdressing skill on Leannah

anoke Memorial Hospital, she found her living habits changing. Many days she had time for only two meals, and trying to keep up with friends on a day schedule caused her to lose sleep. Luckily, roommate Sandra Simmers worked all day as a secretary, leaving a quiet room for Barbara.

Despite the fact that she is the only night worker at the house, she finds time to spend with the other residents. Often the girls meet in the kitchen while cooking breakfast — Barbara ready for a day's rest, while the others are off to school or work.

Disadvantages arise anytime a group of girls live together on a cooperative basis. Barbara finds sharing kitchen facilities the most taxing part of group life, since everyone does not wash her dishes or take her turn in the garbage detail. Housekeeping problems as well as other domestic issues often find their way to the house meetings, held monthly unless emergencies prompt further meetings.

These gatherings give the girls an opportunity to participate in decision making, along with the houseparents, concerning anything from hours to be in at night to who scrubs the kitchen floor for the next month.

At one meeting a girl asked, "Just how do you defrost a refrigerator?" Not having had to assume this responsibility at her home, she needed to learn in order to fulfill her monthly cleaning duties.

One of the greatest advantages, Barbara feels, of living at Brethren Fellowship House hinges upon the houseparents. It comforts parents and the residents alike to know that a couple live there who care about the well-being of the girls. Whether the refrigerator quits cooling or a girl wants to apply for residency or another needs an immediate "mother" or "father" to help with a problem — the houseparents deal with it.

The Nolens continued to be in charge of the house until July 1968. Interim houseparents filled the several-week gap until intern assistant pastor LeRoy Weddle and his wife Connie assumed the position.

Although Central church maintains close ties with the house through the houseparents and the house committee, a problem exists in communication between the congregation and the girls who live there. Church members saw that the project got on its feet, but the difficulty comes in keeping "tied" to their ministry. In short, they often do not know the girls, and the girls do not know them.

However, residents like Barbara Blankenship do their part in keeping communication channels open. She began attending Central while in nursing school, although she does not hold church membership there. Presently she heads the cabinet of the post-high youth fellowship and functions as adult choir secretary.

Many of the girls call Fellowship House their home during the week while they attend school in Roanoke. For example, Jewel Spencer studies at Virginia Southern College, a business school, and joins her husband Bob, who travels as a surveyor for the State of Virginia, on the weekends.

Jewel came to the house when she learned that she would have to pay higher rent at her shared apartment when her roommates left. Since she knew school friends who lived at Fellowship House, she made her application and found that she could move in immediately.

"I was an only child, and I like being around people," says Jewel.

Since she maintains the longest residency of the girls presently living there, Jewel has had the opportunity to know several people. In addition to the girls

A HOME IN THE CITY / *continued*

studying at Virginia Southern, she has lived with students from Hollywood Beauty School, Cornett Business College, and the Lewis-Gale school for laboratory technicians. Although the majority of these girls, like Jewel, come from small Virginia towns and rural areas, two lab students from Idaho who were in training at Lewis-Gale made their home at Fellowship House.

Jewel finds that living with girls from differing backgrounds enlightens her knowledge of human nature. Since the house works closely with the city welfare department, Virginia Vocational Rehabilitation, and local probation officers, as well as ministers and school administrators, some unusual situations are referred to the houseparents.

A welfare case worker once came to the Nolens asking for a room for a girl we shall call Sue, a seventeen-year-old girl without a home. Sue, dissatisfied with her living situation, had quit her job, left school, and no longer wished to live with her foster parents, with whom she had differences. If she could not find a home, there was no other alternative — she would have to go to a state reformatory, even though she had done nothing to warrant it except to be underage. Having to make a decision such as this caused much anxiety for the Nolens. They were torn between wanting to help the girl and keeping in mind the welfare of the residents. Finally, they agreed to give Sue a chance, and they found her to be one of their more responsible residents.

Houseparents LeRoy and Connie Weddle

At a house meeting where the girls were discussing the abuse of facilities, Sue indignantly told the residents that she didn't admire people who tried to take advantage of others. She went on to say, "I'm proud to have lived here, and you all ought to be, too!"

In contrast to Sue who had no home, another girl, whom we shall call Margaret, needed to get away from her home. The daughter of a surgeon, Margaret, too, planned to be a doctor. When she quit school because she could no longer bear the strain of the pre-med course, her parents refused to accept her decision. Approaching a nervous breakdown as the result of her intolerable home situation, Margaret decided to live somewhere else upon the advice of her psychiatrist. Coming to Fellowship House and finding employment helped her to rebuild her life.

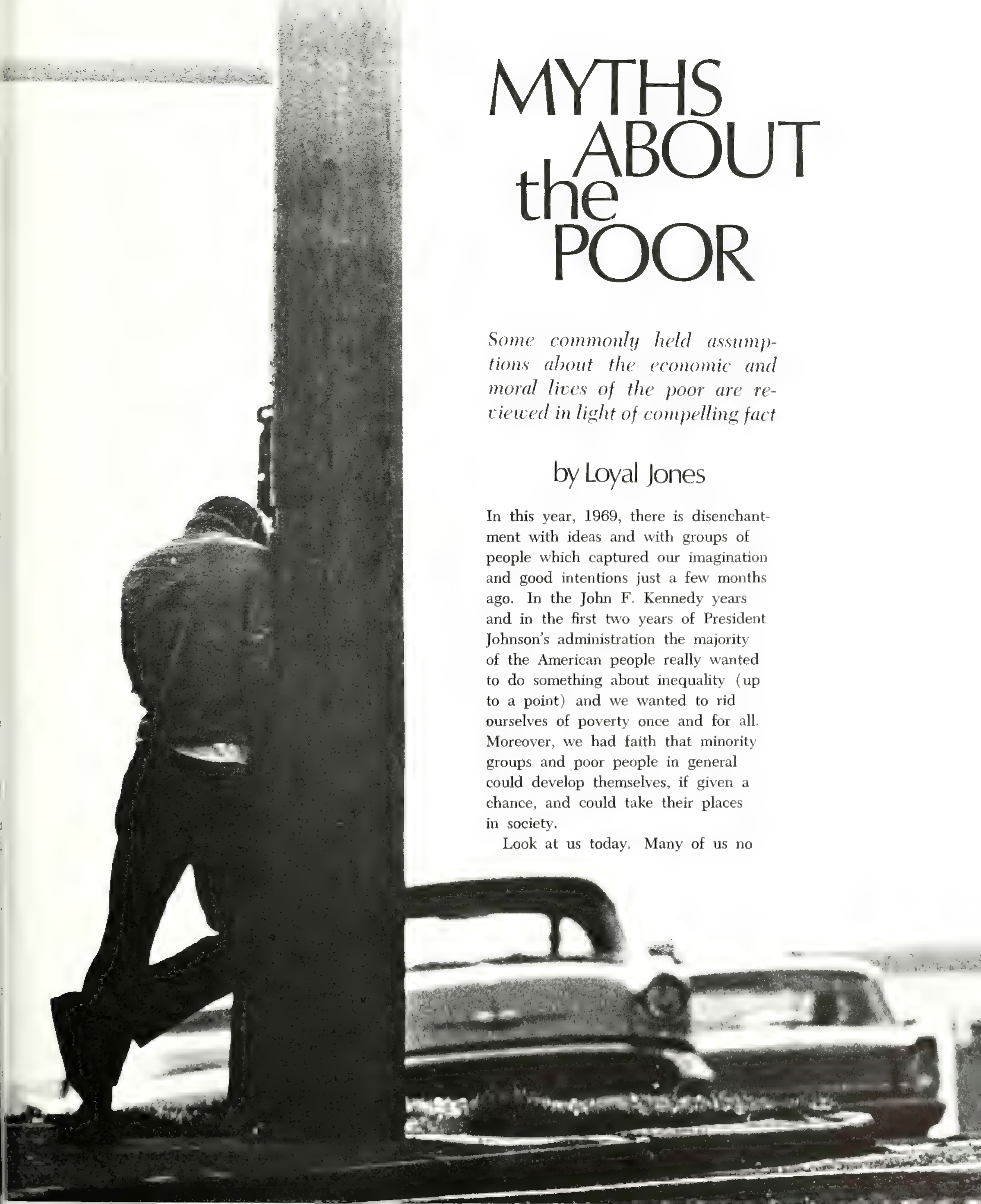
Not all experiences at the house have as encouraging an outcome as those concerning Sue and Margaret. Jewel remembers a time when the entire household was in an uproar over a series of stealing incidents. Not wanting to believe that any of them had stolen money, the girls had to face the reality that someone — perhaps a close friend — was responsible. After discussing all possibilities in house meetings and pleading for the person to confess her guilt secretly to the houseparents or openly to everyone, the stealing continued. As a last resort, the girls and houseparents agreed that in the interest of the most people involved, the more suspected ones would have to leave, unless someone came forward. Eventually two girls were asked to leave. If the guilty party had confessed, the girls were ready to let her stay, hoping that they could renew their relationship. Instead, the thief remained a mystery, and almost certainly an innocent person had to find another home.

This incident faced the girls with the harsh side of living together. As Jewel said, "We learned to watch out for ourselves — we learned that not everybody can be trusted."

Jewel's experience in cooperative living has been generally pleasant. She enjoys the quiet times when she can read a book in the privacy of her room or puzzle over homework with her roommate, Joyce Sims. But also it is fun to join the more boisterous events such as the night two fun-loving residents rigged up a stuffed man and sat him at the head of the staircase to frighten those who came in at night.

Not all of Jewel's spare time is spent on herself. Every Tuesday afternoon she tutors at the study hall which Central church organized for the community students who want special help with school subjects. Usually Jewel spends this time with one little third-grader who needs a quiet place to do her homework since the number of small children at home makes studying an impossibility. Seeing improvement in the girl's arithmetic since the tutoring began is the only reward Jewel needs.

Helping people, sharing problems, having fun, following rules — all of these combine to make Brethren Fellowship House. But Jewel states the basic ingredient of this ministry very simply. "You have to make a special effort to ge along with everybody." ☐



MYTHS ABOUT the POOR

Some commonly held assumptions about the economic and moral lives of the poor are reviewed in light of compelling fact

by Loyal Jones

In this year, 1969, there is disenchantment with ideas and with groups of people which captured our imagination and good intentions just a few months ago. In the John F. Kennedy years and in the first two years of President Johnson's administration the majority of the American people really wanted to do something about inequality (up to a point) and we wanted to rid ourselves of poverty once and for all. Moreover, we had faith that minority groups and poor people in general could develop themselves, if given a chance, and could take their places in society.

Look at us today. Many of us no

longer believe in the development of the poor. We have lost faith. We have spent billions on the poor, but instead of their appreciating it, as we secretly thought they would, the blacks have rioted, the Mexican-Americans have organized, and the poor whites are grumbling. Even the Indians, who have been quiet for three-quarters of a century, are getting restless.

In this situation, even some liberals begin to look for explanations and justification for their failure to change the poor, and they adopt convictions long held by conservatives, namely that the poor have no one to blame but themselves, that they are the way they are because they are inferior, either by genetics or by choice. Most of the beliefs along these lines are myths; that is, they are perpetuated by the "in group" for its own convenience, and while they may hold partial truths, they are mainly unsupported by facts.

What are these myths about the poor which are widely held by those who "have it made" in our society? I offer a few which I have observed.

1. "Most of the poor live in ghettos." Nearly half of the poor, fourteen million, live in rural areas. In metropolitan areas one in eight persons is poor. In rural areas one in four is poor. Eleven million of these fourteen million are white.[1]

2. "The rural poor live on farms." Just less than four million live on farms. Nearly ten million poor are rural nonfarm.[2] The rural poor live in Appalachia, the Ozarks, the Deep South, the Eastern Coastal Plains, New England, Upper Great Lakes, Indian reservations, and in many other rural areas.

3. "The poor have only themselves to blame." Statistics and common sense tell us that if you happen to be born black or red or with a Spanish name, or in a hollow in Appalachia, or in an urban slum your chances of successful competition in this world of 1969 are much less than if you were born an Anglo-Saxon in Winnetka or even St. Matthews. I don't have a footnote on this statement. Does anyone want to challenge it?

4. "The brighter members of a subculture migrate to seek their fortune, leaving the duller ones at home. The better educated tend to migrate."[3] People in large numbers have left England and Scotland, Ireland, Denmark, and Norway, and Novia Scotia and New Brunswick in Canada, with no decline in I.Q. levels among those who stayed home. No evidence is available proving the theory of selective migration, that is, migration based on I.Q.[4]

5. "Inbreeding causes a decline in I.Q. level, and there is much inbreeding among the poor in Appalachia." Fact: Inbreeding has a deleterious effect only if there is the same inherent weaknesses in the make-up of both parties who marry. Inbreeding is often done by animal breeders to improve the strain. Inbreeding per se does not alter the quality of the offspring. If, however, there is intermarriage between members of a family with a genetic weakness which is present in both of those who marry, the results can be bad. I.Q. studies of Hutterites and families in the Blue Ridge Mountains who have intermarried for several generations showed the groups in the normal I.Q. range.[5]

There is some intermarrying in Appalachia, but as James Brown has pointed out in his studies, it is almost always among second, third, and more distant cousins. I might point out that the royal families of Europe intermarried in this fashion and except for hemophilia they seem fairly normal.

6. "The poor have lower inherent intelligence." Persons from subcultures make lower scores on standard I.Q. tests than mainstream persons. However, studies show that when the economic status of a group improves, so do their I.Q. scores. A study of Indians showed somewhat lower than normal I.Q. scores, except among Osage Indians on whose reservation oil had been discovered several years before, causing a considerable alteration in their style of life. Their I.Q. scores were higher than normal. Black persons scored lower than whites in World War One army tests, but northern Negroes scored higher than southern whites in World War Two army tests.[6] Equal opportunity produces equal ability in groups of people. Cultural deprivation does have a harmful and perhaps permanent effect on individuals, but this does not imply that the poor are genetically inferior. Studies have shown that Appalachian children test normal or above at an early age but can actually lose up to twenty I.Q. points by the time they are in their teens.[7]

7. "Many ADC mothers have illegitimate children so as to increase welfare payments." It is hard to refute this myth. However, Edgar May reported that of the scores of mothers he interviewed for his book, *The Wasted Americans,* not one gave the slightest indication that she increased the size of her family so as to increase the size of her check. In Mississippi 323 families were dropped from the ADC program because of illegitimate births. When these same families were reexamined

three years later, 176 additional illegitimate births had occurred.[8] Incidentally, there is a rumor going around that the Internal Revenue Service is upset because they fear that affluent people are having babies so they can have more income tax exemptions.

8. "The poor have lower morals than other people." When we speak of morals we usually mean sexual morals. Illegitimate births are on the increase – 224,300 in 1960. In this same year a study ordered by the Senate Appropriations Committee indicated that thirteen percent of illegitimate children were on ADC. Other figures show that the percentage is higher than this, as much as thirty-seven and a half percent in Baltimore and forty-one and one tenth percent in New York County. Yet the Planned Parenthood Federation estimates that there are 1,000,000 abortions per year.[9] Since, I assume, one would have to pay a sizable amount for an illegal abortion, most of these involved females from other than poor homes. The figures indicate that sexual activity is not limited to the poor. Furthermore, since these statistics are based only on pregnancies, that is, "mistakes," one could assume that those who are less sophisticated or ignorant of contraceptive practices would have more "mistakes" to their credit.

9. "The poor are content with their condition; they don't worry about it." The percentage of those treated for mental illness in the bottom one-fifth of the economic strata is two and one-half times higher than those treated in the upper fourth-fifths. Of those in the upper four-fifths seeking psychiatric help, thirty-five percent had psychotic (versus neurotic) disturbances. In the bottom one-fifth, ninety percent of those treated were psychotic.[10] These figures do not give a picture of a carefree group.

10. "If the poor would only get out and get jobs, they wouldn't be poor." About 3,500,000 poor men over sixty-five years of age are heads of households. And 2,500,000 poor women are heads of households; 2,250,000 poor single persons are over sixty-five; 16,000,000 poor people happen to be children; total, 24,250,000.[11] Most persons in these categories cannot work.

11. "The poor don't want to work." Fact: Newspapers reported on March 5, 1968, that a study in New York City of mothers on welfare showed that seven out of ten prefer to work rather than stay home at public expense. At the recent hearings held by Senator Kennedy and Representative Perkins, the people said over and over, "We want jobs, not handouts."

The Council of the Southern Mountains ran a Manpower Project during 1965, seeking to find means of getting training and jobs for the chronically unemployed in Appalachia. At the end of this project, in a report called Men Want Work, the director drew as his first conclusion: "Men want jobs. They would like meaningful work with dignity, but they want to work. A job is the key to man's place in his family and in his community. He needs a job to maintain his self-esteem."[12]

We who feel that we are enlightened like to say, when discussing the poor (allegedly with Lincoln), "There, but for the grace of God, go I." I suggest we ought, more truthfully, to say, "There go I, the grace of God notwithstanding," because, except that we had a better chance, we are not so different from the poor. ☐

[1] *The People Left Behind*, Report of President's Commission on Rural Poverty. Washington: Bureau of Documents, 1967, p. 3.

[2] *Ibid.*, p. 3.

[3] Thomas R. Ford, Ed., *The Southern Appalachian Region: A Survey*. Lexington, The University of Kentucky Press, 1962, p. 68.

[4] Charles Drake, *Migration Myths*. The Council of Southern Mountains, Inc., p. 2.

[5] *Ibid.*, p. 5.

[6] *Ibid.*, p. 4.

[7] *Ibid.*, p. 5.

[8] Edgar May, *The Wasted Americans*. New York: The New American Library, 1964, pp. 61-62.

[9] *Ibid.*, pp. 50, 57, 60.

[10] Dwight MacDonald, *Our Invisible Poor*. New York: Sidney Hillman Foundation, p. 12.

[11] Leon Keyserling, *Progress or Poverty*. Washington: Conference on Economic Progress, 1964, pp. 35-49.

[12] David Lollis, *Men Want Work*. The Council of Southern Mountains, Inc., 1966, p. 43.

Conjectures of a Guilty God Evader

by Judy M. Shuler

I am a limited creature,
For I see not eternity, but my finite now.
I see not the grand design, but my own circumstances;
And in my limitation, I am a God evader.

I fill my world with diversions — material, emotional, spiritual.
To avoid the beautiful and awful face of absolute goodness, I
  concentrate on my diversions.
I make a place for myself in this finite world.

For in the light of infinite love
My own attempts to love provide too sharp a contrast.
Exposed to the light and judgment of God,
The rationalizations I have used to justify
    my minor failings,
    my comfortable weaknesses,
    my lifelong habits —
All these are torn away, and I stand exposed.

Like a moth, I am attracted and repelled by the absoluteness of God;
Like Adam and Cain and Jonah, I flee from that which is my life.

And my fleeing takes many forms —
  I fill my life with busywork, and avoid the meditation
  that might rouse disturbing thoughts.

  My mind joins in the evasion by devising clever arguments.

  My humor comes to my aid, to turn into a joke a question
  seriously raised.

  I think in terms of "they" — the they's of society, the church,
  those other people.
And all the while I need most that from which I am hiding.

But God in his wisdom understands my dilemma,
And with patience and love he shows me the way.
For God in Christ is the way and the truth and the life,
And his proclamation is this:
  While God's judgment is present, his grace is also there.
  While God's righteousness endures forever, his mercy endures too.
  While judging the sins, the habits, the failings I expose to him,
    He offers forgiveness and the strength to overcome.

For my judge wants my wholeness, not my punishment;
A life of abundance for me here and through eternity, not my damnation.

And in this do I find the strength to face the terrible goodness of God,
Assured that in his gracious mercy,
  I am understood,
  I am forgiven,
  I am accepted.

THE TERRIBLE THING ABOUT THE SEARCH FOR GOD IS THAT
SOMETIMES WE FIND HIM

LEN The Dangerous Season

by Richard Neuhaus

"Oh, I just love Lent!" chirped the gentle little lady who is president of the Ruth Guild. That's strange, I thought. I find myself a little frightened by the coming of Lent. I can better understand the suggestion of Episcopal Bishop Horace Donegan of New York who urged that Lent be shortened to one week, since dreary thoughts about suffering and death should not preoccupy so much of the year.

I don't agree with the good bishop. And I suspect his suggestion will not be implemented widely.

The strange fact is that Lent is popular.

Even the free church traditions observe Lent. Their New England or European forebears disdained special celebrations such as Christmas, Easter, and Lent because these were remnants of papalism or paganism. But the Baptist Church down the street now proclaims with a five-foot sign, "Welcome to Special Wednesday Lenten Devotions." ("Devotions," yet. Not services or meetings, but devotions.) Has Rome conquered, compelling a Protestant sellout, or is there perhaps a more fundamental reason for the hold that Lent has on the churches?

Not long ago many among us Protestants claimed that special observances are unnecessary because the Christian life should be one constant reflection on the life of Christ. There was, we said, no need to set aside specific days to commemorate his birth or suffering or resurrection or ascension. In recent years, however, there has been a growing awareness that the many-faceted Christian reality is enhanced by special observances.

Perhaps this is related to contemporary theology's emphasis upon the historical character of the Christian faith. Christian life is not a spirituality-in-general but a response to particular events. The observance of festival and penitential days, the celebration of events-in-time, keep us attuned to what God has been up to and is up to in history.

Of course, the observance of the Christian calendar can become the most arid kind of ritualism. And surely it is true that the meaning of our Lord's suffering can no more be limited to Lent than the meaning of his resurrection can be limited to Easter. Nevertheless, in observing specific days and seasons we reflect the wisdom that has always accompanied genuine religion.

In connection with religious observance, a story is told by Rabbi Israel Friedman about a small Jewish town, far off the main roads of an eastern European land. It had all the required municipal institutions — a bathhouse, a cemetery, a hospital, and court of law — as well as the necessary craftsmen. One trade, however, was lacking: There was no watchmaker. Over the years many of the clocks became so annoyingly inaccurate that their owners just decided to let them run down. Others, however, maintained that, as long as the clocks ran, they should not be abandoned. So, day after day, they wound their clocks even though they knew they were not accurate. One day the news spread through the town that a watchmaker had arrived, and everyone rushed to him with their clocks. But the only ones he could repair were those that had been kept running — the abandoned clocks had grown too rusty (from Abraham Heschel, Man's Quest for God. New York, Scribner's, 1954).

Yet the reasons for the widespread observance of Lent are not complete without noting that people just seem to like Lent. The Lenten season has some magnificent drama. We all know the sermon series on "Characters of the Passion." Here are the players: evasive Pilate, boastful Peter, malicious Caiaphas, beloved John. Then there are the unfolding steps leading to Calvary. It is a poor preacher indeed who is not able to create a few moments of suspense about it all, even though we know well enough how it turns out.

Lent also has in common with most popular drama a clearly moral story line. There are the good guys and bad guys, the enemies and allies, the saved and the damned. To be sure, the good guy disciples fall away momentarily, but that only adds a human touch and we know they will soon be reinstated. Even that facile element is rescued from being simplistic because one of them, Judas, is permanently lost.

Oh, it's good theater, all right. And not really disturbing, because all our rhetoric and prayers make clear beyond doubt that we identify ourselves with the good guys. The worst we are guilty of is the momentary lapse from faithfulness. Even the disciples were not above that; and, after all, no one is perfect. In any case, the Lenten drama as played in most of our churches never for a second allows the suspicion that we may be more accurately identified with the screaming mob and the scheming officials.

Another disturbingly appealing aspect of Lent is the encouragement of self-indulgent fantasy about pain. A psychiatrist might well do a study entitled, "Lenten Observances: A Case Study in Masochistic Fantasy." Not only do we seem to enjoy elaborate reflection on what must have been Jesus' excruciating pain, but the focus on blood is notable. To outsiders, Christians must seem to be hemophiliacs, wallowing in the most explicit descriptions of that saving flood, yearning even to hide in the bloody wound "cleft for me." Even a cursory examination of Lenten hymns will shed light on this item of pietistic pathology.

Lent as we observe it is a dangerous season. Dangerous because it encourages a kind of smug self-righteousness. Dangerous because it cushions us from the shattering implications of Christ's commitment unto death. Dangerous because it invites self-indulgently pious fantasy about his suffering, while evading his call for us to lose our lives that we might be saved.

These are the dangers in the aberrations of Lent. It is not surprising, however, that we are attached to our devotional aberrations, for the more honest observance of Lent could be devastating. Lent can be observed honestly only by persons who are vulnerable and who know they are vulnerable. Lent is relentless judgment upon the props and securities with which we seek to protect ourselves. Lent is the shattering condemnation of our style of life, a style designed to shield us from the future, and therefore a style of hostility to the future. Lent is not so much the familiar comfort of the old-time religion as it is a radical call to new dimensions of discipleship.

"Repent, for the kingdom of God is at hand!" This imperative is at the center of Jesus' message, it is the raison d'etre of his own commitment. One fear of the future is to be abandoned, every protective shield is to be demolished. Now in radical freedom we walk toward the future in trust, throwing ourselves without reserve on the promise of God's coming rule. Jesus set aside every counsel to caution and impulse of prudence. His confidence rested alone on God's faithfulness. In disobedience to authority and convention, he walked to Calvary. Not without doubts or inner anguish; he saw fully the ambiguity of his course. Yet, step upon inexorable step, he moved to the cross.

His confidence was vindicated. On the third day he was raised from the dead. It is only this vindication that makes it possible for us to reasonably observe, indeed to celebrate, Lent today.

We are saying that we, too, are prepared to abandon the false securities of the American way. We too would walk in commitment to the vision of the coming kingdom. We, as did Jesus, envision this kingdom as a new order, as the beloved community in which the hungry will be fed, the imprisoned liberated, the disinherited given their place of glory in God's dispensation. Like a surgeon's knife, Lent severs us from the fears and reactionary anxieties that plague our society and its institutions. Not the law and order of the present but the possibilities of the future command our loyalty.

Of his slain brother Senator Edward Kennedy said, "Some men see things as they are and ask, 'Why?' He dreamed things that never were and said, 'Why not?' "

Why not? Because it is impractical, our society says. Because it might not work. Because it is expensive. Because we have never done it that way. Because you can get killed trying. Jesus knew he could get killed trying. He was not deterred. He was killed. He was not deterred. He was vindicated.

Lent is the dangerous season. Dangerous and deathly in its aberrations to those who seek its meaning in nostalgic remembrance of the past. Dangerous and eternally fulfilling to those who walk with Jesus in restless anticipation of the future. □

Meanwhile back home

"In the beginning God created the heaven and the earth. . . . "

From 235,000 miles out in lunar space an astronaut team of one Catholic and two Protestants recounted the biblical story of creation. Back on earth, for most of the 50 million listeners, the Genesis account was never before rendered in a more momentous setting. Neither had a Christmas Eve "service" ever been so widely heard. Reacted Mrs. Frank Borman, wife of the commander of the Apollo 8, to the creation reading:

"It's just what this small world was waiting for."

Appraisals: Man's first voyage into lunar skies doubtlessly was enough of a spectacle to turn on even indifferent onlookers. And the future prospects in space appear even more incredible and enticing: closer approaches to the moon's surface; actual touchdown on the moon; space stations orbiting the earth; and flights to Mars, Jupiter, Saturn, Uranus, and the distant stars.

As to the epochal six-day spaceflight at Christmastime, some observers were quick to interpret it as a decisive upstaging of Russia by the U.S.A. This nation, its image tarnished by the Vietnam war and by the rejection of its military will at many points abroad, may have seen in space a new arena for demonstrating its national prowess. At the very least, the unfathomable space travel tale told by Jules Verne a century ago was turned from fiction into fact.

Whatever triumphalism stemmed from Apollo 8, not only for the astronauts and their craft but for the men and the system behind them, there were also, appropriately, occasions for reflection. There was the creation reading during the circling of the moon. There were the prayers of the astronauts, of their families, of captivated earthlings everywhere. And there were assessments by such commentators as *The New York Times'* Walter Sullivan, who in describing the video coverage from Apollo 8 noted:

"The citizens of this planet were offered the humbling sight of their world as it is — a sphere moving through the void with no hint of the life that clings tenuously to its surface."

Environment: It was this fact that life is tenuous — distressingly so for masses on earth — that led one scientist to advance some hard questioning about the $24 billion Apollo project. In the view of Prof. George B. Kistiakowsky, former science consultant to Presidents Eisenhower and Kennedy, so much must be done on earth that the man-in-space program could have beneficially been cut back and funds used to improve the environment in which people live.

Interviewed on "The World of Religion" on CBS radio, the Harvard University professor declared that if technology's power were fully realized in

The earth as seen 240,000 miles away shown above the lunar horizon. Photo taken by crew of Apollo 8

social dimensions, there would not be the "appalling degeneration and collapse" of public transportation nor so many "ghastly" television programs.

While voicing great admiration for the Apollo 8 astronauts, Dr. Kistiakowsky said that "in a sense" an unmanned Apollo 8 flight would have produced as much information as orbiting three men around the moon. He did not, however, deny the emotional impact of the manned flight.

But the main concern he voiced was that when so much attention is focused on projects such as the Apollo 8 mission, the nation fails to take adequately into account the social impact of modern scientific breakthroughs. Insisting that new technologies must not be merely exciting, nor beneficial to a few, he warned:

"We as a society have to be terribly careful that the technological innovations which are put into effect are really in the social interest for us as a society."

Or put another way, the professor is inquiring whether the vaster and costlier space probes in the offing can be considered only on their own merits or whether the efforts must be weighed against man's deteriorating environment on earth.

In this the scientist has raised a profoundly moral question.

The shifting scene

AS RESTRUCTURING of the General Offices staff passed the half-way mark, the momentum of personnel changes this month began to slacken. Likely the appointments yet to come will be scattered throughout the next several months, all targeted to a completion date of Sept. 1.

While the bulk of staff appointments to date has been from within the present staff, a considerable number of new appointments are anticipated. Terminations already in the works, some at staff members' initiative and some at the General Board's, plus an unseasonal number of retirements assure at least a 25 percent turnover once the new structure is finalized.

In recent actions the General Board has announced the following essentially new appointments:

W. Harold Row, Washington representative, to begin in September, and executive for interchurch relations, to begin this month. In the Washington assignment, Dr. Row will succeed John H. Eberly, who will retire Aug. 31. The position in interchurch relations is basically new.

Donald E. Rowe, director of recruitment and professional growth, World Ministries Commission, beginning part time at once while continuing some responsibility as Annual Conference manager until June 30.

Ralph E. Smeltzer, social justice consultant, World Ministries Commission, working in the areas of race relations, religious liberty, and neglected peoples, to commence later this year.

Wilbur E. Mullen, ministry to men facing the draft, a position to be separated from Brethren Volunteer Service, of which Mr. Mullen is now director. The new post is under the World Ministries Commission.

Hubert R. Newcomer, director of field services on a half-time basis, General Services Commission, to begin at once. Mr. Newcomer will also serve as Annual Conference manager under the Annual Conference Central Committee beginning officially July 1.

Wilfred E. Nolen, on team of planning counselors, Parish Ministries Commission, with particular responsibility for celebrative expressions in worship, music, etc., to commence later this year.

Named to continue in essentially their present assignments were the following:

Kenneth I. Morse, editor of MESSENGER, aligned with the Parish Ministries Commission.

Wilbur E. Brumbaugh, managing editor of MESSENGER and consultant on layout for material resources, Parish Ministries Commission.

Shantilal P. Bhagat and *Kenneth E. McDowell,* community development consultants, World Ministries Commission.

Gerald M. Flory, director of production, General Services Commission.

Mrs. Charles (Helen) Flory, assistant for the Brethren Pension Plan, General Services Commission.

Miss Doris Walbridge, assistant in marketing, General Services Commission.

Roy L. Hiteshew, assistant treasurer.

Leland Wilson, director of department of interpretation and stewardship, General Services Commission.

Howard E. Royer, news director, General Services Commission.

Announced earlier by the board were the names of the general secretary, the three associate general secretaries who head commissions, the treasurer, and five administrative assistants.

Persons leaving the employ of the General Board include the following:

J. Henry Long, executive secretary of the Foreign Mission Commission. Dr. Long left the staff in November and will be joining the faculty of Elizabethtown College in Pennsylvania.

Revie Slaubaugh, director of sales and merchandising. Terminating his work last Jan. 1, Mr. Slaubaugh is entering investment counseling in Elgin.

Miss Grace Hollinger, administrative assistant to the general secretary. The resignation is to be effective March 1. Miss Hollinger announced her plans several months ago to return to her home area in Pennsylvania.

Donald E. Fancher, ministerial vocation consultant, effective August 31.

Four persons will be leaving the staff on the normal retirement basis: *Ora W. Garber,* editor of book publications; *Glen E. Norris,* assistant in draft counseling; *Harl L. Russell,* director of pensions and special gifts; *Anna M. Warstler,* director of adult program and women's fellowship.

The realignment is based on the structure of organization passed by the 1968 Annual Conference.

Giants among men

Two giants among men — Protestant Karl Barth and Trappist monk and author Thomas Merton — had more in common than the day of their deaths. While vastly different in background and approach to religion, both stood impassioned before the majesty of God.

Barth, considered by many the greatest Protestant theologian of the century, was in the tradition of John Calvin. Merton, renowned for his writings on the contemplative life, was in the tradition of St. John of the Cross. Both, in their ways, stressed the necessity for new and renewing consciousness in dealing with earthly destiny. They walked confident of God's mercy.

Barthian themes: For Barth, 82 when he died on Dec. 10, a time of decision came in post-World War I Europe. Later to become a world celebrated theologian, he was during the war a pastor in a Swiss Reformed parish, trained in the best tradition of Protestant Christianity.

But something, to him, was wrong with the relation of theology to the world. Protestant thought was dominated by an optimistic, often humanistic, viewpoint recorded in history as "liberalism." Men on both sides of the Atlantic, before the war, looked at the future with an "every-day in every way we're getting better and better" vision.

Then the supposedly Christian nations of the West went to war in 1914 — the bloodiest conflict experienced up to that time — and positive thinking about human goodness was called into question. In theology, it was Karl Barth who set a new course. In 1919 and 1922 editions of "The Epistle to the Romans," a commentary on the Pauline letter, he insisted that Christians did not do well to base their religion on human scientific ability or spiritual merits. He shunned theological and humanistic optimism and emphasized the self-willed revelation of the "wholly-other" God as man's hope.

Barth reasserted themes from the Reformation, which he felt had been schematized into sterility or ignored.

But he did more than parrot Luther and Calvin. Never wanting to leave contemporary man out of the picture, he utilized the existentialist philosophy most closely associated with the Danish theologian, Sören Kierkegaard. Man, he held, must take a "leap of faith."

Merton on contemplation: Thomas Merton was 53 when his death occurred in Thailand on Dec. 10, an accident victim. He was born in France in the middle of World War I of Anglican and Quaker parents. He grew up and studied in France, Bermuda, England, and New York.

Converted to Catholicism in 1939, Merton two years later joined the Trappist Abbey of Gethsemani, Bardstown, Ky. His religious name was Father M. Louis.

Choosing the contemplative life for himself, he nonetheless wrote 30 books of poems and prose all centering on the search for God. Among them was the autobiographical *Seven Storey Mountain*. In one recent book, *Conjectures of a Guilty Bystander*, he wrote that "in times like ours, it is more than ever necessary for the individual to train himself . . . to know the difference between the 'way of God and the way of Satan.' We cannot trust our society to tell us the difference."

Whereas Barth faced his most trying social-political dilemmas in reference to Nazism before World War II and the spread of communism after that conflict, Merton was confronted with racism and increasing militarism in the U.S. The monk championed genuine equality for black Americans. He aligned himself with pacifist groups, backed conscientious objection, but did not approve of some activist protest measures. He termed war "an avoidable tragedy" and asserted that "the problem of solving international conflict with massive violence has become the number-one problem of our time."

Merton put trust in nonviolence to correct social ills. "Nonviolence is meant to convey and to defend truth which has been obscured and defiled by political double-talk," he said. "The half-truth . . . may turn out to be one of the most dangerous illusions of our time."

Ecumenical stances: The Swiss professor and the American Trappist both recognized ecumenical attitudes as essential to keep humanity off the primrose path to destruction. Neither, however, was noted as a meeting-going ecumenist.

A monastic vocation and a commitment to writing did not permit Merton opportunity for participation in many formal ecumenical convocations. He was involved in the loosely-organized Committee of Southern Churchmen, an ecumenical and interracial group, and he frequently entered into dialogue with Protestant seminarians who visited Gethsemani.

Barth was less than enthusiastic about the formation of the Protestant-Orthodox World Council of Churches in 1948. He issued a mild warning in 1963 to Protestants urging cautious interpretation of the meaning of the Second Vatican Council for ecumenical breakthroughs.

Merton . . . obedience to Source of Life

He subsequently changed his position on the WCC and worked on one of its commissions, though he did not attend its assemblies. After studying the documents of the Vatican Council and having participated in a consultation in Rome on its theology, he became excited about "calm, brotherly hope" for strengthened Protestant-Catholic-Orthodox relations. His last years were marked by increased attention to Catholic theology and renewal. At the same time, Catholic theologians were energetically studying Barth.

While disclaiming any status as a surveyor of "professional ecumenism," Merton's latest books were filled with references to Protestant theologians, Barth among them. Merton's interests also encompassed Eastern religion, especially Zen Buddhism.

Barth in his 200 volumes did not write separately on non-Christian religions, but he carried on what has been termed a "love affair with Judaism and with the Jewish people." He refused to unhook Christianity from its Jewish heritage and he abhorred the Nazi treatment of Jews.

Barth . . . hope in the "wholly other" God

Man as prisoner: Barth visited the U.S. in 1962 and was profoundly unhappy with the treatment he saw of black people. In his Swiss homeland, he fought for the rights of workers in early years and throughout his life was pledged to prison reforms. He toured prisons in the U.S. and criticized the churches for not more loudly condemning situations he described as "Dante's Inferno."

The theologian was well acquainted with the prison in Basel, his home, where he made simple expressions of his understanding of Christianity in sermons to inmates. It was a fitting place for a pastoral-conscious Barth to preach, since he considered all men as prisoners of sorrow, hatred, habits, illness, distrust, or resentment. In some quarters Barth was understood to hold one of the darkest known views of man. All, he said, have been made prisoners of disobedience to God. God makes prisoners, he told Basel inmates, not to debase or shame but because God knows the fundamental human disobedience. When the depth has been reached where a man must know that he cannot help himself, God's mercy has already reached out, has already found the man, and lifts him to the highest heights.

A similar note was struck when Merton wrote: "Faith is by no means an act of choice. . . . It is birth to a higher life by obedience to the Source of Life: to believe is thus to consent to hear and to obey a creative command that raises us from the dead."

Mozart's influence: Barth was passionately devoted to the music of Mozart. He sometimes had difficulty reconciling this interest to the Catholic composer's rejection of Protestantism as "all in the head." Yet he listened with ascetic regularity to Mozart recordings each morning and evening as he worked on his 17-volume *Church Dogmatics*. He said, "It is a child, even a 'divine child,' who speaks in Mozart's music."

Thomas Merton wrote a short essay, "Barth's Dream," in which he told of the great theologian dreaming of making a theological examination of Mozart. The musician answered not a word.

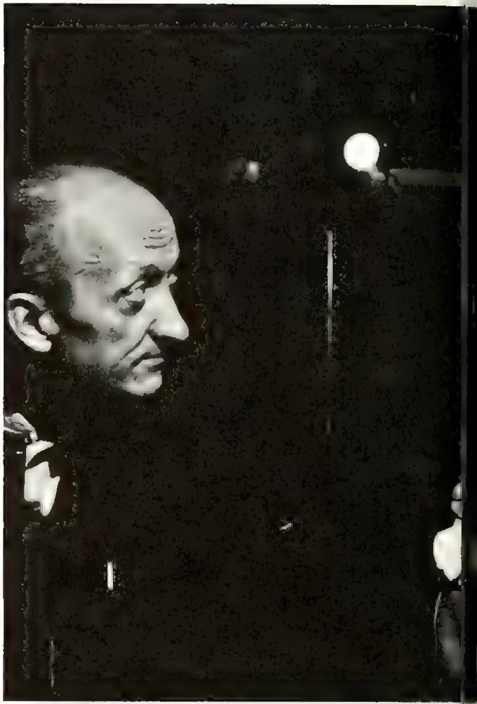
"Fear not, Karl Barth," Merton said. "Trust in the divine mercy. Though you have grown up to become a theologian, Christ remains a child in you. Your books (and mine) matter less than we might think! There is in us a Mozart who will be our salvation."

Barth found in Mozart's music an absence of doubt which surely characterized his own reliance on God. However, he likely would not have put the matter of human destiny in precisely the manner of Merton since he always stressed God's initiative in unlocking the door of mercy. "We must understand that the theme of the church cannot be man's morals or feeling but God's encounter with man," Barth wrote. "It must be God for man; God with man, and always in this sequence, with God first."

Misrepresented: New York's Union Theological Seminary president John C. Bennett wrote last month in *Christianity and Crisis* that it is a misfortune that Barth's image in the United States has been through stereotypes that "almost wholly misrepresent him" – such stereotypes as a quietist who counseled political inaction, as a teacher who depicted God as the "wholly other" far removed from man, as a theologian who turned polemic when dealing with his peers. The World Council of Churches' W. A. Visser 't Hooft said of Barth: "For many he was a fatherly friend who, as he grew older, became increasingly generous in his judgments and always reminded us that at the heart of the Christian gospel was the invitation to rejoice."

In a poetic mood, Barth said: "The old light shines steadily anew. It shines for sinners, it shines for children."

And Merton affirmed of God: "I will trust you always though I may seem to be lost in the shadow of death. I will not fear, for you are ever with me, and you will never leave me to face my perils alone." – FROM RNS SOURCES



THE CHURCH AND FILMS: FAREWELL TO THE BEARD-AND-BATH

Precedent was shattered when a church-sponsored film was shown recently at two "secular" film festivals and won an award at each. Now its companion piece has been selected for inclusion in an exhibition that will bring together the best animated films from all over the world.

These are not the usual beard-and-bathrobe productions about the Holy Land so characteristic of recent church film making. Nor are they sex-filled Hollywood spectaculars with only a vague resemblance to Bible stories. Both films are about the world – one serious and slightly frightening, the other satiric.

"Homo Homini," a 10-minute color film, and "Acceleration," the two-minutes-plus companion piece, were commissioned by the World Council of Churches for showing on the opening night of its Fourth Assembly in Uppsala, Sweden. Both were made in Czechoslovakia by teams of artists headed by Vaclav Bedrich and Pavel Prochazka respectively, working in the studios of famed puppet film maker Trnka. John Taylor, the World Council of Churches' chief of film and photography, was producer of both films.

Since the Uppsala Assembly, "Homo Homini" has been shown at the Edinburgh Film Festival, where it received the Interfilm Award. Soon afterwards it was given the "Human Rights Film Award" at the national festival of the Netherlands. Mr. Taylor has been invited to receive the prize at next year's Dutch festival in Laren, where he will have an exhibition of his photography and graphic arts.

Hangup: "Homo Homini" uses animation, puppets, newsreel, stills, and music to depict a modern technocrat who feeds questions to a cybernetic head and gets answers to amazing technical problems but has great trouble with human questions. The film, according to reviewer Gil Calloway, makes "a deeply religious inquiry into where we are and where we're going in our world. The answers the 'cybernetic head' produces are not all pleasant and should make us as church people think more realistically than the little puppet was animated to do."

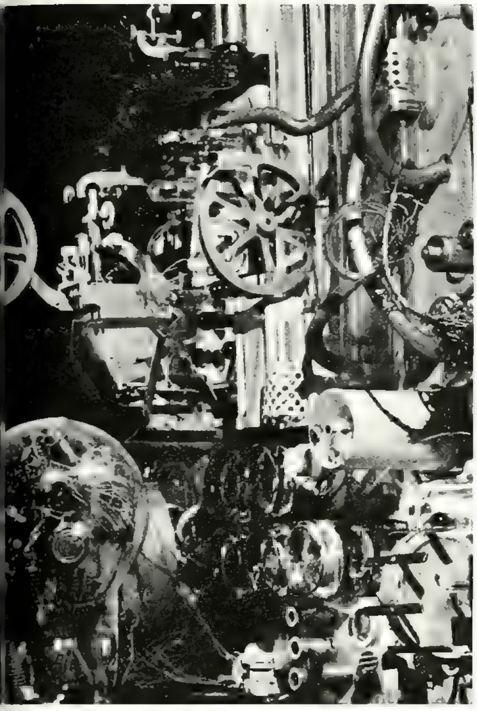
"Acceleration," according to the same reviewer, "is a quick, gay two-minute film with rather an Old Testament-Genesis theme that, in its 120 seconds, brings man from the Garden of Eden to the Space Age with the implied question – 'Has there been all that much progress after all?' "

Now "Acceleration" has been selected for inclusion in the International Animated Film Exhibition to be shown at the Los Angeles (County) Museum of Art in April. A selection from that show will then tour museums, universities, and film clubs under the auspices of the International Tournée d'Animation, a nonprofit-making organization dedicated to the encouragement of animation as a major film art.

Mr. Taylor expressed his appreciation to the Czechs in these words: "I have the greatest respect for the Czechs who make short films, both because of their artistic integrity and their incredible talent." He mentioned particularly Vaclav Bedrich, director of "Homo Homini"; surrealist Jaroslav Vasnik; and Pavel Prochazka, director of the minifilm "Acceleration," which his wife animated.

If the two films shattered festival precedents, they were equally unusual as church-assembly fare. Such gatherings tend to feature self-congratulatory "success stories" about churches and their work.

Film Oikoumene: At Uppsala the whole first week of the 16-day assembly was dedicated to a consideration of the world and its problems. Documentaries, modern Swedish paintings, pop art from the U.S., protest songs, and dissonant contemporary church music were an integral part of the assembly program. All were intended to provide the delegates with a long, hard look at today's world in its stark reality. Only then



BE DAYS

would they be ready to determine how the Christian message could be heard in that world.

Twenty-two major feature films and some 50 shorter documentaries were shown during the afternoon free period and at the close of evening sessions. A retrospective of Ingmar Bergman films not only gave an opportunity to see how his work has developed, but amazed many delegates by their relevance to the topics under discussion.

Also shown as part of "Film Oikoumene" arranged by Mr. Taylor were the works of young Swedish directors such as Jan Troell and the well-known Frenchmen Truffaut, Godard, and Bresson. There were films as different as Russia's "Hamlet" and Pennebaker's *cinéma vérité* on Bob Dylan entitled "Don't Look Back," selections from Polanski and Nemec, the young Czech director who a month later made an impression at the Venice Film Festival.

"The War Game," banned by the BBC, provided Peter Watkin's shocking view of the consequences of nuclear war.

Films like Lumet's "Pawnbroker" and "Abschied von Gestern" by the young German director Alexander Kluge spoke so movingly of people of various cultures that some delegates said they should have been shown to the entire assembly in place of a platform speech.

"Homo Homini" creator Vaclav Bedrich with puppet and cybernetic head

Poets that few delegates would have heard or seen were "present" through the showing of "Wholly Communion" by Peter Whitehead, whose other prize-winner, "Let's All Make Love in London," introduced churchmen to the swinging London scene. The powerful Canadian film "Warrendale" depicted not only disturbed children but the basic question of communication between people.

World view: While not all delegates were able to see all these films, they all received a world's eye view of the church through the BBC documentary, "Christ and Disorder." Produced by Anthony de Lotbinière, with a commentary by *Observer* writer Patrick O'Donovan, it introduced the second night's plenary session and was followed by folksinger Pete Seeger, whose protest songs are known to the younger generation around the world.

"We could have made the delegates feel all warm inside by showing one of our own films telling how the churches are feeding the hungry and clothing the naked," said Mr. Taylor. "Instead, we ran the risk of asking an outside agency noted for its searching honesty to give us a frank appraisal of how others see us. While the result annoyed some delegates, it stimulated thought as to what the church should be doing."

Only as the assembly moved into its second week did the focus shift to films specifically about church projects and programs. There were films on liturgical experiments as well as informational films on ecumenical projects that help people to help themselves such as the Mississippi Delta Ministry. There were films on the problem of worship in a secular age and documentary reports on the work of a modern missionary among the Masai of Kenya and youth volunteers at work in Greece.

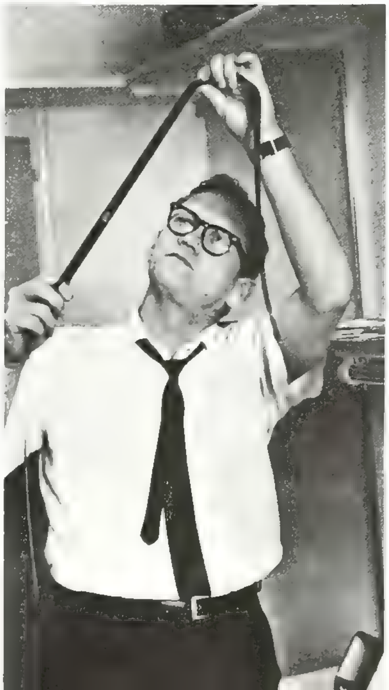
Trends: "The Uppsala assembly was a giant step in the relation of the church to film and other visual arts," says John Taylor, who conceived and carried out the extensive assembly film program. It illustrated two trends clearly visible in the church's attitude towards films, according to Mr. Taylor.

On the one hand, more and more churches are giving recognition to well-made secular productions stressing universally recognized values. In the U.S., for instance, the National Council of Churches and the Roman Catholic Church's film divisions a year ago started to present a joint award. The first recipient was Fred Zinnemann's "A Man for All Seasons," which opened the feature film program at Uppsala.

The European churches have concentrated more on film evaluation and education than on production. In the Netherlands Protestants and Catholics publish a high-calibre journal of film criticism. The churches have a network for distributing short films and features, which means the Dutch have been exposed to many important films not available through commercial channels, including some from Eastern Europe. Recognition was recently given this program with the appointment of Jan Hes, its originator, as director of the National Film Institute of the Netherlands.

Uppsala also illustrated that fewer and fewer "jeep" films are being made by the

WCC's Taylor . . . more than warmth



churches and other international agencies. In such films a jeep with an organizational symbol prominently displayed roars into an underdeveloped village, and a dedicated expatriate from one of the churches, the Red Cross, or a United Nations agency bounds out and attacks the problems of the village with vigor and dispatch. And the villagers live happily ever after!

"More and more agencies are realizing that it is better to make a good film elaborating a social problem or situation than to brag about their own work," says John Taylor. "The fact that they are concerned enough to make and distribute the film is sufficient credit."

Information films: However, there is still a place for the informational film containing straight documentation on an organization and its work. In the year preceding the Fourth Assembly, the World Council completed three productions of this nature and worked with member churches and TV stations on a number of others.

"One Out of Many" is a documentary on the World Council of Churches set against the crises of its time. Conceived primarily to inform church members about the ecumenical movement of which they are a part, it has been shown on television in many parts of the world from Sweden and Holland to Australia – a tribute to its objectivity. Now the Japanese are making a translation.

"India's Race With Time" is a 12-minute film showing how Roman Catholic, Protestant, and other voluntary agencies cooperate in a government-initiated food production program. "The Team" in color tells of a pilot project which taught churches and governments the value of youth volunteers and self-help projects.

Contribution: The significance is not merely that more films and visuals of all kinds were in evidence at Uppsala than at any other international church gathering. Rather, this development signals something of the central place which high-quality, thought-provoking films have in helping Christians better grasp the world that is.

Taking a cue from Uppsala, church bodies everywhere could do well to consider the rich potential of contemporary, honest, searching films and other visuals produced in other lands and shared across national bounds. – FRANCES SMITH

The Paul Prochazkas, creators of "Acceleration," an epilogue on rapid social change

Urban hospitality

MEMBERS of the Pittsburgh, Pa., Church of the Brethren decided some time ago to open their homes to close relatives of Brethren hospitalized in the city. With out-of-town Brethren frequently coming in to use the area's specialized medical facilities, the hospitality venture was seen by the parish as an appropriate expression of concern and love.

After two years of operation, the project brought the following reflections as carried in the Western Pennsylvania district newsletter. Wrote Pastor R. Russell Bixler of the effort:

"First, the Pittsburgh Brethren have a firm conviction that God has placed this ministry upon them and that they are fulfilling his divine command through this particular congregation in this particular location.

"Second, the project has drawn the congregation closer to the rest of the Brotherhood. With few Brethren living in the Pittsburgh area, sometimes our members have felt isolated. Each family involved in the project has established close ties of friendship and love with other Brethren families from out of town.

"Third, they have seen the healing ministry tremendously broadened. Names of the sick Brethren are printed in the Sunday bulletin and the congregation prays for them. Mrs. Harold Wolfe, project chairman, and others visit whenever possible. They have discovered that many Brethren are open to any miracle God will do for them – and there have been a number of striking healings. A sadness is experienced when there are those who cannot quite believe that God wants them to be whole and therefore do not experience the healing that could take place.

"The persons involved in the project feel it is important to help strengthen the faith of the close family members. There is a ministry at home following hospital visiting hours. Most of those who come to Pittsburgh hospitals are too ill to be cared for in their community hospitals, and the whole experience is often quite difficult if not tragic for the accompanying family member. To return each night to the four bare walls of a rented room can be terrifyingly lonely to one already filled with fear and grief. But in the Brethren homes over a cup of coffee the host and hostess can listen to and share the problems, can love them, pray with them, and perhaps cry with them.

"Most of the guests have returned home with a testimony of God's love and his healing power, and so his name is glorified. But the most pleasant surprise of all has been that those in the Pittsburgh church have received more blessings than anyone else. Indeed, did not Jesus promise, ' . . . he shall not lose his reward'?"

Professional Ethics: A Denial of Personhood

We Americans currently suffer from a disease that might be labeled *image-itis*. All of us are victims to some extent. On the national level, we see it in the concern many Americans voice over the declining prestige of our country in the eyes of the world. Parents in particular have little or no resistance to it. But nowhere is this condition so notably present or so far advanced as in our churches and among our ministers. It takes expression in bad backs and migraine headaches, utter fatigue and stomach ulcers, and a host of physical symptoms. This disease is labeled professional ethics, and it occupies a place in the training of our ministers and their wives during their seminary careers. Actually, it is an established code of conduct for those who happen to be in a particular profession or who, because of their position, feel they must play a certain role. It is the unquestioned acceptance of professional ethics as a valid demand upon ministers and people that needs to be scrutinized.

For it is precisely because of image-itis that ministers and those to whom they minister (and just as surely ministers' wives) are denied the rights of being persons in relation to other persons. The minister and his wife are called upon — or assume that they are called upon — to "rub elbows with hundreds and hearts with none" (Roy Burkhart) in the local congregation. If they want to share in depth with certain members of their congregations, they hold these desires in abeyance because it "just isn't done" or "it isn't professional" or "what will the Board think?" or "it might hurt Sara Small's feelings" — or other symptoms of image-itis. Conversely, the members who crave depth relationships with their ministers (and this situation may be all too rare) refuse to express these needs out of respect for them or awareness of their situation. Thus, all lose.

Does it not seem strange that the very institution which has as its stated purpose the full realization of personhood in individuals is led by those who are trained to deny to themselves (and others) one of the most important avenues for this realization? Often, pastors compensate for the loss by grouping themselves with other ministers, who may or may not be able to give them the insights and awareness and sensitivity to others that come from looking at life and self from different vantage points. Further, this leaves in the membership those frustrated seekers whose wholeness is in a measure unfulfilled because they did not happen to be among the *ecclesia*. Can you imagine Linus shutting Snoopy out because Snoopy was not called to be a person?

We need to break down the arbitrary, man-made walls between person and person (be it pastor and people or otherwise) and satisfy our hunger for depth-sharing wherever it is found. Ministers and members alike need to remember that each person needs to *be* before he can *give*. But to crumble these sturdy, well-established walls we will need many horns blowing loudly and proclaiming (1) by the people that they will regard their leaders first of all as men and women with hungers and needs akin to their own; and (2) by ministers and their wives that their growth into true personhood is more important to them than the ego-satisfaction of role-playing. — ELIZABETH GLICK RIEMAN

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THE CALLING of VOICES

One may avoid regret and remorse in retrospect if he hears his calling to a lifework with less purse and more purpose in mind

by Frederick Buechner

In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim; each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called to another and said:

"Holy, holy, holy is the Lord of hosts;
the whole earth is full of his glory."

And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. And I said: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts!"

Then flew one of the seraphim to me, having in his hand a burning coal which he had taken with tongs from the altar. And he touched my mouth, and said: "Behold, this has touched your lips; your guilt is taken away, and your sin forgiven." And I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" Then I said, "Here I am! Send me." And he said, "Go. . . . "

Isaiah 6:1-9

"Man shall not live by bread alone, but by every word that proceeds from the mouth of God."

Matthew 4:4

The telephone rings late one night, and you jump out of your skin; you try for awhile to pretend that it is not ringing, but after awhile you answer it because otherwise you will never know who it is, and it might be anybody, anybody. Then a voice says, "Listen, something has happened. Something has got to be done. I know you are busy. I know you have lots on your mind. But you've got to come. For God's sake."

Or you are walking along an empty beach toward the end of the day, and there is a gray wind blowing, and a seagull with a mussel shell in its beak flaps up and up and then lets the shell drop to the rocks below, and there is something so wild and brave and beautiful about it that you have to write it into a poem or paint it into a picture or sing it into a song; or if you are no good at any of these, you have to live out at least the rest of that day in a way that is somehow true to the little scrap of wonder that you have seen.

Or I think of the school church that I served for a time where the offering each week was given to an institution for retarded children, and when the plate was passed around, some of the students, resentful of having to go to church at all, would drop in their penny or would drop in nothing at all. Then maybe someday a friend would drag one of them down to where the money went, and he would get to know some one of the children a little, and when he went back another day, the child would come running up to him in a way that made him suddenly see, with a kind of panic almost, that for that child, the sight of him was Christmas morning and a rocket to the moon and the no-school whistle on a snowy morning. And then it was like the phone ringing in the night again or the seagull riding the gray wind. It was a summons that he had to answer somehow or, at considerable cost, not answer.

Or in the year that King Uzziah died, or in the year that John F. Kennedy died, or in the year that somebody you loved died, you go into the temple if that is your taste, or you hide your face in the little padded temple of your hands, and a voice says, "Whom shall I send into the pain of a world where people die?" and if you are not careful, you may find yourself answering, "Send me." You may hear the voice say, "Go." Just go.

Like *duty, law, religion,* the word *vocation* has a dull ring to it, but in terms of what it means, it is really not dull at all. *Vocare,* to call, of course, and a man's vocation is a man's calling. It is the work that he is called to in this world, the thing that he is summoned to spend his life doing. We can speak of a man's choosing his vocation, but perhaps it is at least as accurate to speak of a vocation's choosing the man, of a call's being given and a man's hearing it, or not hearing it. And maybe that is the place to start: the business of listening and hearing. A man's life is full of all sorts of voices calling him in all sorts of directions. Some of them are voices from inside and some of them are voices from outside. The more alive and alert we are, the more clamorous our lives are. Which do we listen to? What kind of voice do we listen for?

There is a sad and dangerous little game that people play when they get to be a certain age. It is a form of solitaire. They get out their class yearbook, and look at the pictures of the classmates they knew best and recall the days when they first knew them in school, ten or twenty years ago or whatever it was. They think about all the exciting, crazy, wonderfully characteristic things their classmates used to be interested in and about the kind of dreams they had about what they were going to do when they graduated and about the kind of dreams that maybe they had for some of them. Then they think about what those classmates actually did with their lives, what they are doing with them now ten or twenty years later. I make no claim that the game is always sad or that when it seems to be sad our judgment is always right, but once or twice when I have played it myself, sadness has been a large part of what I have felt. Because in my class, at the school that I went to, as in any class at any school, there were students who had a real flair, a real talent, for something. Maybe it was for writing or acting or sports. Maybe it was an interest and a joy in working with people toward some common goal, a sense of responsibility for people who in some way had less than they had or were less. Sometimes it was just their capacity for being so alive that made you more alive to be with them. Yet now, a good many years later, I have the feeling that more than just a few of them are spending their lives at work in which none of these gifts is being used, at work they seem to be "working at" with neither much pleasure nor any sense of accomplishment. This is the sadness of the game, and the danger of it is that maybe we find that in some measure we are among them or that we are too blind to see that we are.

When you are young, I think, your hearing is in some ways better than it is ever going to be again. You hear better than most people the voices that call to you out of your own life to give yourself to this work or that work. When you are young, before you accumulate responsibilities, you are freer than most people to choose among all the voices and to answer the one that speaks most powerfully to who you are and to what you really want to do with your life. But the danger is that there are so many voices, and they all in their ways sound so promising. The danger is that you will not listen to the voice that speaks to you through the seagull mounting the gray wind, say, or the vision in the temple, that you do not listen to the voice inside you or to the voice that speaks from outside but specifically to you out of the specific events of your life, but that instead you listen to the great blaring, boring, banal voice of our mass culture, which threatens to deafen us all by blasting forth that the only thing that really matters about your work is how much it will get you in the way of salary and status, and that if it is gladness you are after, you can save that for weekends. In fact one of the grimmer notions that we seem to inherit from our Puritan forebears is that work is not even supposed to be glad but, rather, a kind of penance, a way of working off the guilt that you accumulate during the hours when you are not working.

The world is full of people who seem to have listened to the wrong voice and are now engaged in lifework in which they find no pleasure or purpose and who run the risk of suddenly realizing someday that they have spent the only years that they are ever going to get in this world doing something which could not matter less to themselves or to anyone else. This does not mean, of course, people who are doing work that from the outside looks unglamorous and humdrum, because obviously such work as that may be a crucial form of service and deeply creative. But it means people who are doing work that seems simply irrelevant not only to the great human needs and issues of our time but also to their own need to grow and develop as humans.

In John Marquand's novel *Point of No Return*, for instance, after years of apple-polishing and bucking for promotion and dedicating all his energies to a single goal, Charlie Gray finally gets to be vice-president of the fancy little New York bank where he works; and then the terrible moment comes when he realizes that it is really not what he wanted after all, when the prize that he has spent his life trying to win suddenly turns to ashes in his hands. His promotion assures him and his family of all the security and standing that he has always sought, but Marquand leaves you with the feeling that maybe the best way Charlie Gray could have supported his family would have been by giving his life to the kind of work where he could have expressed himself and fulfilled himself in such a way as to become in himself, as a person, the kind of support they really needed.

There is also the moment in the gospels where Jesus is portrayed as going into the wilderness for forty days and nights and being tempted there by the devil. And one of the ways that the devil tempts him is to wait until Jesus is very hungry from fasting and then to suggest that he simply turn the stones into bread and eat. Jesus answers, "Man shall not live by bread alone," and this just happens to be, among other things, true, and very close to the same truth that Charlie Gray comes to when he realizes too late that he was not made to live on status and salary alone but that something crucially important was missing from his life even though he was not sure what it was any more than perhaps Marquand himself was sure what it was.

There is nothing moralistic or sentimental about this truth. It means for us simply that we must be careful with our lives, for Christ's sake, because it would seem that they are the only lives we are going to have in this puzzling and perilous world, and so they are very precious and what we do with them matters enormously. Everybody knows that. We need no one to tell it to us. Yet in another way perhaps we do always need to be told, because there is always the temptation to believe that we have all the time in the world, whereas the truth of it is that we do not. We have only a life, and the choice of how we are going to live it must be our own choice, not one that we let the world make for us. Because surely Marquand was right that for each of us there comes a point of no return, a point beyond which we no longer have life enough left to go back and start all over.

To Isaiah, the voice said, "Go," and for each of us there are many voices that say it; but the question is which one will we obey with our lives, which of the voices that call is to be the one we answer. No one can say, of course, except each for himself, but I believe that it is possible to say at least this in general to all of us: we should go with our lives where we most need to go and where we are most needed.

Where we most need to go. Maybe that means that the voice we should listen to most as we choose a vocation is the voice that we might think we should listen to least, and that is the voice of our own gladness. What can we do that makes us gladdest, what can we do that leaves us with the strongest sense of sailing true north and of peace, which is much of what gladness is? Is it making things with our hands out of wood or stone or paint on canvas? Or is it making something we hope like truth out of words? Or is it making people laugh or weep in a way that cleanses their spirit? I believe that if it is a thing that makes us truly glad, then it is a good thing and it is our thing and it is the calling voice that we were made to answer with our lives.

And also, where we are most needed. In a world where there is so much drudgery, so much grief, so much emptiness and fear and pain, our gladness in our work is as much needed as we ourselves need to be glad. If we keep our eyes and ears open, our hearts open, we will find the place surely. The phone will ring and we will jump not so much out of our skin as into our skin. If we keep our lives open, the right place will find us.

Jesus said, "Man shall not live by bread alone, but by every word that proceeds from the mouth of God," and in the end every word that proceeds from the mouth of God is the same word, and the word is Christ himself. And in the end that is the vocation, the calling of all of us, the calling to be Christs. To be Christs in whatever way we are able to be. To be Christs with whatever gladness we have and in whatever place, among whatever brothers we are called to. That is the vocation, the destiny to which we were all of us called even before the foundations of the world.

O Thou, who are the God no less of those who know thee not than of those who love thee well, be present with us at the times of choosing when time stands still and all that lies behind and all that lies ahead are caught up in the mystery of a moment. Be present especially with the young who must choose between many voices. Help them to know how much an old world needs their youth and gladness. Help them to know that there are words of truth and healing that will never be spoken unless they speak them and deeds of compassion and courage that will never be done unless they do them. Help them never to mistake success for victory or failure for defeat. Grant that they may never be entirely content with whatever bounty the world may bestow upon them but that they may know at last that they were created not for happiness but for joy, and that joy is to him alone who, sometimes with tears in his eyes, commits himself in love to thee and to his brothers. Lead them and all thy world ever deeper into the knowledge that finally all men are one and that there can never really be joy for any until there is joy for all. In Christ's name we ask it and for his sake. Amen.

From *The Hungering Dark,* by Frederick Buechner, © 1968 by The Seabury Press, New York.

His Name / by Emily Sargent Councilman

Long ago when earth was already old but man was young, a man walked with God in a garden. Not by night — he slept then beneath bright stars and the far dark of space beyond them. And not by day. All day he kept busy with his friends in the garden — the plants and trees and all the animals. He was giving to each of them a name, a proper name, as he talked with them. He played with the animals; and he ate the fruit in the garden and drank from the four rivers fed by its central spring, assuaging his hunger and thirst.

Although the man knew that God was always nearby, he saw him only at twilight each evening when sweet dew covered the grass on the river banks and a cooling breeze stirred the willow trees. They always met at the spring in the center of the garden, near the young apple tree putting out its two branches; and they walked together. They talked.

The man did not yet have any name for God. After he had named all the plants and trees, all of the animals in the garden and the creatures living below the river waters, he tried to discover a name for God. He looked everywhere for suggestions, exploring the four rivers and the garden again and again and lifting his eyes to the dark brightness of the rising sun surrounded by moving softness of far clouds in a crimson sky. He watched the lamb and the lion, listened to the whirring wings of the dove in flight, and pondered the grace of the serpent. But he could not think of a name for the wholeness of God who made him.

Sometimes the man wondered why he did not ask God himself about a name for him. Why? They talked of many things as they walked together each evening. They laughed and sang together; and they were silent together, needing no words. But the man dared not ask — or believed he dare not ask. Each evening as the moon waxed brighter, he could see God more clearly yet called him by no name, perhaps fearing to call him by too small a name.

More and more often he traveled to the far outreaches of the garden in his search for a name for God. And so it happened that there came a time when he was late in coming to their meeting place at the spring in the center of the garden, near the young apple tree with its two growing branches. He had lingered too long, following the eastern river in his search. He was still far off when he noticed that the dew was heavy on the grass and the yellow arc of moon loomed high above the trees. Startled by the waning moon and suddenly famished with hunger and thirst such as he had never known, he found himself hurrying, stumbling, running to meet God. But suddenly, there, short of the spring and the apple tree, there was God coming to meet him. And the man fell down, his terror ebbing with him.

"You were hungry?" God asked, lifting him up.

"Yes, yes . . . and thirsty, though I'd eaten and drunk; and I . . . I was. . . ."

"Lonely?"

The man, enfolding the wonder of God coming to meet him, could only whisper, "Lonely . . . alone."

God answered his thought, "I was lonely, too."

"You?" Quickly the man looked to the dark brightness of God. "You, lonely?"

And God answered him quickly, "Yes, I was lonely." Then he added, "I will always come to meet you when you turn to the center of the garden. You can come or stay (I made you in my likeness of being); but I will always come to meet you in your turning."

The man, still questioning God with his eyes, saw then, behind him under the waning moon, a shadow cast on the ground by the young apple tree with its two growing branches; and he trembled, though he had never seen a sword before.

"Always," God said again. "Remember this: Beyond delay and wandering, beyond another quest, and another, in loneliness, alone, I will always come to meet you in your turning."

Then the man saw the brightness of God within the darkness more luminous than the sun in its rising. Suddenly he knew that the sword which had pierced his heart with unutterable grief at his separation from God had pierced God's heart too, God's being. And the man, seeing that the failing moon had lengthened the sword-shadow into a tall cross planted in the center of the earth (though he had never seen a cross before), found the residue of tumult within him resolving into a strange quiet of a new and unnamed longing.

The man was silent then as he walked with God. But before their parting until tomorrow, the man, remembering how God had come to meet him, began to speak without knowing what he did.

Haltingly, he asked, "Is this love your name? Love?" □

FAITH LOOKS UP

Throughout both the Old and New Testaments are numerous references to light and darkness, almost invariably in a context suggesting the power of light over darkness. In the ninth chapter of Isaiah an interesting and inspiring bit of scripture reads, "The people who walked in darkness have seen a great light." Centuries later Jesus referred to himself as the "light of the world."

The fact that multitudes who have had opportunity to see the "great light" have not chosen to walk in it, and even the fact that often those who have committed themselves to walking in that light seem to choose to walk in darkness, cannot invalidate the power of the great light of God's eternal truth to light the paths of mankind.

In the fall of the year, when the farmer is harvesting his corn crop, the days are steadily becoming shorter. Late in the season it may be seven o'clock or later in the morning before it is sufficiently light for him to see to operate his machinery in the field without artificial light. Yet he knows that he can rise early, get his equipment ready for the day's work, and even start to the field in the darkness with full confidence that when he gets there it will be light enough for him to follow the corn rows. *He knows you cannot hold back the dawn.*

It seems to me that one of the convictions necessary for effective living of the Christian faith is that the power of the great light of God's truth eventually to overcome the darkness of evil and falsehood is as inexorable as the capacity of the dawn to dispel the darkness of night.

Pessimism and utter despair are completely incompatible with the Christian faith.

ROBERT BEERY, a farmer who lives near North Manchester, Indiana, is the chairman of the church board at the Manchester church. Except for a son still in high school, every member of his family, is a graduate of Manchester College.

day by day

A LONG-DISTANCE call shocked us with the sad news that Mary Lee's father had died suddenly of a heart attack. His death compounded our grief, for we had just lost her mother three months before.

In a short time we were speeding along on the Interstate Highway to join the other relatives. Why did death come like this? How can we bear to go through another bereavement experience? Why did God take him away? These and other questions haunted us as we drove along.

It was rather quiet at the family homestead when we arrived. The pastor came to offer sympathy on behalf of the church and to bring comfort. He read a brief scripture passage and offered a prayer of consolation. The funeral director returned to obtain biographical data and make tentative funeral arrangements.

Two days later the immediate family gathered in the church chapel for a private service followed by the burial in the church cemetery. The next day a memorial service was conducted in the church sanctuary for the public.

No family can escape the hand of death. Sooner or later it will strike, often when we least expect it and when we are unprepared.

How can a family use the experience of death for spiritual growth? What resources are available to aid in this time of crisis? How can the bereavement situation be used to praise God and build faith? We found the following suggestions very helpful to us.

Suggestions

1. Accept the fact that the physical presence of the deceased is gone. This cannot be glossed over. Tell even the younger children this reality.

2. Call your pastor when you call the funeral director. Allow your pastor to give spiritual comfort as soon as possible.

3. Make the funeral services as faith-building as possible. Some families are discovering that a private service and burial followed by a public memorial service is more meaningful than the traditional funeral.

4. Let the funeral music express faith and hope. Use the hymns that point to God and affirm eternal life.

5. Limit the display of flowers. A memorial fund to help the living, in lieu of flowers, is a more creative way of honoring the dead.

6. Don't be afraid to express grief. Jesus wept by a graveside. Pent-up feelings of sorrow can be harmful.

7. Talk freely about the deceased in the family circle and with friends. Express to others the way you feel. This can be healing.

8. Return to the normal activities of living quickly. Keep the mind and body busy.

9. Go to church as soon as possible. You need the strength which comes from worshiping the living God and from the support of the congregation.

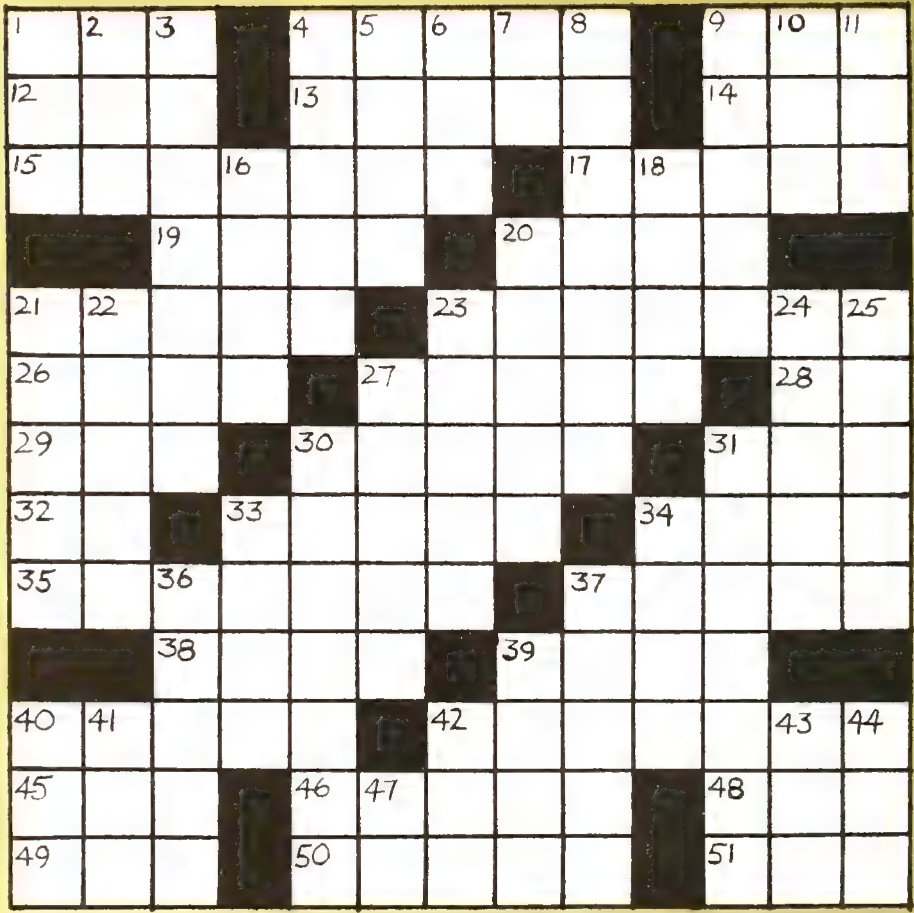
10. Comfort others in sorrow. Because you have walked "through the valley of the shadow," you can help others in a unique way.

11. Read Bible promises of comfort and hope, some of which are indicated in the Daily Reading Guide. Helpful books include *If It Were Not So*, by Roy Burkhart, and *To Live Again*, by Catherine Marshall. — PAUL AND MARY LEE WHITE

DAILY READING GUIDE February 16 — March 1

Sunday Psalm 46. God helps in our troubles.
Monday Psalm 91. God is our refuge and fortress.
Tuesday Psalm 121. God is our eternal keeper.
Wednesday Psalm 23. The shepherd leads through the shadows.
Thursday 2 Samuel 12:15-23. A king handles sorrow.
Friday Gen. 23:1-20. Selecting a burial plot.
Saturday Gen. 50:1-14. Brothers bury their father.
Sunday John 11:17-44. Lazarus is raised from the dead.
Monday Mark 15:33-39. Christ died that we might live.
Tuesday Matt. 28:1-15. Christ conquered death and the grave.
Wednesday Acts 7:54-60. How a deacon died.
Thursday John 14:1-20. The promise of a comforter.
Friday Timothy 4:1-8. Getting ready for death.
Saturday Rev. 21:1-7. Heaven is like this.

Bible Crossword/by Carol and John Conner



ACROSS
- 1 Tree (Ps. 104:17)
- 4 Fundamental
- 9 Do wrong (Ps. 39:1)
- 12 Exist
- 13 Tree (Ps. 52:8)
- 14 Sorrow
- 15 Discloses
- 17 Mark (John 20:25)
- 19 Not hard (Matt. 11:30)
- 20 Metal (Dan. 2:40)
- 21 Least good
- 23 Drives forward
- 26 Encourage
- 27 "________ porridge hot"
- 28 Exclamation
- 29 Sea where Egyptians drowned (Heb. 11:29)
- 30 Palatable
- 31 Stinging insect (Ps. 118:12)
- 32 Manuscript (abbr.)
- 33 Boat
- 34 Cook bread (Gen. 19:3)
- 35 Mexican blankets
- 37 Hand-arm joint
- 38 Bad (Matt. 7:18)
- 39 Shared food
- 40 Carved precious stone
- 42 Definition
- 45 Japanese sash
- 46 Stir vigorously
- 48 Marsh
- 49 Damp
- 50 Helpers
- 51 Scottish fee

DOWN
- 1 Very much (Prov. 31:10)
- 2 Wrath
- 3 Loved and respected
- 4 Praise oneself (Prov. 27:1)
- 5 Unite
- 6 Short for sister
- 7 Average (abbr.)
- 8 Disease (Matt. 8:15)
- 9 Pigs (Matt. 8:32)
- 10 Electrically charged particle
- 11 Fishing equipment
- 16 A direction (Ps. 103:12)
- 18 Heavy cord (Is. 5:18)
- 20 Angry
- 21 Takes off chill (Mark 14:54)
- 22 Overweight
- 23 Mexican coins
- 24 Vegetables
- 25 Large piece of cloth (Acts 10:11)
- 27 Members of jury
- 30 Pudding
- 31 Steward of estate
- 33 Earthen dwelling (Heb. 11:38)
- 34 Broken grain husks
- 36 Cancel punishment
- 37 Makes independent (Ps. 131:2)
- 39 Only
- 40 Animal (Is. 7:21)
- 41 Lincoln's nickname
- 42 Wet dirt
- 43 Born
- 44 Wildebeest
- 47 Hello!

READERS WRITE / *continued from page 1*

and communities given assistance in program planning, by this once prestige organization. . . .

I have heard that many young men leave BVS and return to draft status because they are placed in situations which they are not able to cope with. This, along with lack of communication between the staff and the unit, combine to create a disheartening experience with the program.

A few weeks ago a BVSer gave many of his personal views which paralleled those of the draft card burner, the person who refuses to pay taxes, the general dissenter. Are any of these young people, while in training, oriented by Dr. Spock? If not, where do they get these similar views? Our church has an alternate service. Why abuse it? . . .

It is my personal belief that it is more honorable to achieve and receive by merit than to desire and acquire by demands. Breaking the law does not create change. I think Christ would rather we try and have laws changed than to have laws broken.

Samuel L. Nedrow
Mechanicsburg, Pa.

SOME THINGS ARE BASIC

My wife and I completed the entire course offered by Mission Twelve. When we were originally asked to be members of this group, we hesitated because of our ages, feeling that younger persons could use the benefits over a much longer period of time. Since I had been active in the life of the church in Idaho since 1913 and served on the district level, they urged us to enroll and we did. We were not sorry we enrolled and the experience was very rewarding.

Now I come to the part that has given me much concern. The third session deals entirely with God in the world and what our part is in accomplishing what we need to do in meeting the needs of the world. I am fully in accord with the program of meeting man's needs on whatever level they exist. In the final session of all the groups, another brother and I emphasized that in all this effort we should work from the church as base and have the goal of leading men to a Christian confession with baptism as Christ taught. I also said that we have to believe the Bible story of the conception and birth of Jesus or else he would not be the son of God and our foundation for our faith would not be on something solid. At this time a leader rebuked me for using such old ideas. Our present generation delights in pointing out some mistakes of the past. But if our leadership is leading us away from something as fundamental as that, their mistake will be far greater.

G. G. Bollinger
Payette, Idaho

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REVIEWS / RECORDS

From Baroque to Brecht

Claudio Monteverdi's *Vespers* of 1610 is undoubtedly one of the landmarks of European sacred music, standing somewhere on this side of the boundary between the Renaissance and the Baroque. Indeed, it has a flash and flair outstanding for its time and enduring today. There is no strictly "right" way to perform works of this vintage, but two recent performances indicate how far interpretations may diverge. Robert Craft, a protegé of Stravinsky, has been criticized by musicians for his aberrant renditions of the moderns he specializes in. I thought his *Monteverdi Vespers* (Columbia) was pretty good.

But then I heard the edition by Denis Stevens (Cardinal) and was simply astounded at the revelation of this music's grandeur. The Stevens edition is in eight sections, as compared with Craft's thirteen. I have made no meticulous study of what Stevens leaves out or why, but what he does with his shorter version is magnificent. Apparently Craft has adapted the work to the large forces at his disposal, sacrificing detail. Stevens, by adapting his forces to the music and its age, gets a multidimensional fullness that accords full range to soloists and organ without losing the dramatic luster of the orchestral parts.

At the other end of the seventeenth century we find Henry Purcell and his *Ode for St. Cecilia's Day* (1692), which somehow sounds more antique than Monteverdi – at any rate it is more subdued, yet full of the felicities of English lyricism. Succeeding sections praise and illustrate various musical instruments, each vying for the favor of music's patron saint. Michael Tippett, himself a composer of note, conducts the Ambrosian Singers and a chamber orchestra in his own edition of Purcell's *Ode*, hitherto absent from the record catalog. Welcome aboard, Mr. Purcell!

Handel, Scarlatti, and Bach represent the heyday of the Baroque. Two years ago, Lukas Foss composed his *Baroque Variations*, using works of each. They are not variations in the usual sense but dreamlike aural manipulations of volume and tempo. The result is thoroughly enjoyable and sometimes great fun, as when in the final variation the xylophone transmits "Johann Sebastian Bach" in Morse code. It requires high musicianship to make it both fun and music, but Foss has plenty. Overside is John Cage's *Concerto for Prepared Piano and Orchestra.* Lukas Foss conducts the Buffalo Philharmonic on this Nonesuch original.

With a dozen recordings of the Mozart *Requiem* now extant, who needs a new one? Colin Davis, who conquered Handel's *Messiah* a couple of years ago, has taken over Mozart's greatest work. Who needs the other versions? His pacing, phrasing, even his use of silence, and other details add up to a perfection not attained by any other conductor, and that includes Karajam, Beecham, Jochum, and Walter. Discover this young conductor. It's like the beginning of a new era in music. The *Requiem* is intrinsically powerful; under Davis' baton that power is communicated with both immediacy and subtlety of nuance, including remarkable tenderness of feeling. It is not to be missed.

Leaping to the 1930s, we come to the final collaboration of Bertolt Brecht and Kurt Weill, the sardonic and melancholy *Seven Deadly Sins* (of the Middle Class). Written soon after their flight from Hitler's Berlin, it is a modern morality play without apologies to tradition. The music is more in Weill's soon-to-be-abandoned symphonic idiom than in the cabaret style of *Three-Penny Opera.* The performance by Gisela May with Herbert Kegel conducting the Leipzig Radio Symphony (Deutsche Grammophon) won the *Grand Prix du Disque.* The singing is in German but an English translation is provided. – William Robert Miller

REVIEWS / BOOKS

Marriage Is for Persons

INSCAPE, by Ross Snyder. Abingdon Press, 1968. 94 pages, $2.50

AFTER YOU'VE SAID I DO, by Dwight Hervey Small. Fleming H. Revell, 1968. 244 pages, $4.95

THE NEO-MARRIED, by Howard Hovde. Judson Press, 1968. 141 pages, $2.95 paper

MARRIED LOVE IN THE MIDDLE YEARS, by James A. Peterson. Association Press, 150 pages, $4.95

In a world where there are so many opportunities to escape from the realities of life it is refreshing to find a book that lets us look inside ourselves and find that reality to be exciting and full of adventure. In his book *Inscape* Ross Snyder uses poetic form and insight to help the reader understand the ways in which two persons can experience love and marriage and creation at the deepest levels of their being. "You are migrating into a new world and a new life. Singing a new tune. A lifetime together will be all too short to explore its meanings. We can only point to some of these meanings."

This is a book that must be felt not just read. The headings of the chapters are enticing themselves: "Troth" (Wild Exuberance of Creation, Opening Into Life Space, Love's Powers, Individuation); "Genes" (The Thisness of a Person, Those Who Meet in Darkness); "Lumen" (Bread Becomes Personal Life, Calling a Person by Name); "Habitat" (The In-Being Family, Deepdown Church); "Nevertheless" (This Too, Is, Defiance of Difficulties). The last chapter is "The Earth

Image," with two short but powerful articles, Earth World and Inscape. One quote in particular had meaning for me: "I was meant to be Truth. And from time to time in faith and in decision I find this truth — and pour myself out without reservation. I enjoy this intensity of experience in being alive. I say to myself, 'This I was meant to be.' And there is the meeting — when I encounter someone who has discovered his truth and his integrity. This person is an authentic existence. He invokes my truth, for he treats me as a part of freedom. And I discover myself as a fellow participant in the risk of life and in the Kingdom of Being. Then I crave even more to be depth and concentration of the personal."

After You've Said I Do begins and ends by telling us that two persons must learn to communicate in every way possible if a marriage relationship is to be a meaningful experience. This book would be very helpful to marriage counselors, to couples planning to be married, and almost a must to those who are married for use as a resource book, a point of reference when communication breaks down. Some of the important marriage issues that the book touches on in a helpful way are: how to get out of the quiet times when no one is talking; what to do when two people begin talking in two directions; how to listen and really hear the other person; how to handle conflict and crises without losing a meaningful relationship with the one nearest you; how to handle "circuit-jammers," (people and things) that jam up our communication system in the home; how we need to grow together in our language habits (both young and old); how to keep from being silent and calling it virtuous; how to keep the body, mind, and soul in perspective (in other words, sex is also a wonderful way of communication if it is used and not misused). The chapters touch on how to deepen and strengthen the dialogue of love and tie it tightly and closely to the spiritual life of both partners. This book is easy to read, but does not have to be read at one sitting to be valuable. It is a good book for two people to read together, sharing the reading and listening.

The Neo-Married is especially for pastors and marriage counselors. Even though it is predominately a book for class sessions, it is not difficult reading. It can also be read chapter by chapter, out of sequence, without losing its vitality. It deals primarily with the main issues of two persons living together. The covenant aspects of marriage, family finances, in-laws, sex and family planning, communications, expectations, love, the art of listening, marriage and the church, life goals are focusing points. The most valuable portions of this book are the plan given for marriage counseling and the excellent bibliography of resources. It should be in every pastor's library and would be also helpful in the church library.

Married Love in the Middle Years will help husbands and wives, along with marriage counselors, psychiatrists, physicians, and clergymen to understand the possibilities of the richer joys of maturity. The book is a valuable source of reliable information on the latest findings and insights in the areas of sexual fulfillment, family relationships with children and grandparents, personal identity, financial security, and physical and psychological well-being. It is put together in eight easy-to-read chapters and yet can be read and reread with ease as a resource. In view of the changing patterns of our society, we need help for the 20,000,000 couples who must learn how to adjust to children's leaving home, retirement, change in occupation, physical changes, moving from home, and generation gaps. One of the interesting chapters is the one on "Making the Most of the Middle Years." In this chapter the author picks up five handles for success: curiosity, creativeness, comprehension, compassion, and commitment, all discussed separately and very helpfully. An observation near the end of the book makes us realize the importance of this time of life: "The joys of intellectual searching, the warm response of new friends, taking steps toward better health, the satisfactions of time invested in a good cause are all theoretical unless one practices them. Man is the only creature that is given the power to make choices, to improve thus upon yesterday, and to level the road for tomorrow. Days for men and women do not have to be the same; they can be full of innovation and exhilaration. Man does control his destiny. There is no other moment in life that is so decisive as the hours at the midpoint when he, in essence, either by neglect, by defensiveness, by denial, or by creative enterprise charts the rest of his life. Decisions for growth and specific steps toward that growth make the middle years the prime of life." — David Ockerman

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in brief

PERSONAL MENTION

A. B. Pierson, pastor of the Morrill, Kansas, congregation, was recently elected to the task force on ecumenical dialogue and education of the Midland Empire Regional Ministry, with headquarters at St. Louis, Mo. Pastor Pierson was a member of the provisional committee and one of the incorporators of this new ministry.

The **Enos B. Heiseys** of Hershey, Pa., are hosts to a goodwill People-to-People inspection mission of agricultural leaders to several countries in the South Pacific, among them Tahiti, the Fiji Islands, New Zealand, and Australia. . . . Named as the first full-time chaplain of Bethany Brethren Hospital and Garfield Park Community Hospital in Chicago is **Robert L. Stinnette.** He began his duties Jan. 1.

* * * * *

Pastors **Owen Stultz** of Oakland, Md., and **Bert Richardson,** Johnson City, Tenn., received praise for their contribution to a conversation between representatives of town and country clergy from all the major denominations and the Rural Affairs Office, a branch of the Office of Economic Opportunity. In a letter to moderator M. Guy West, James D. Templeton, director of the Office of Rural Affairs, cited the two Brethren pastors for the "knowledgeful way in which [they] discussed rural opportunities."

* * * * *

A Grants Pass, Oregon, man, **Chester Lapp,** was licensed recently to the ministry. . . . A change of address received too late for publication in the denomination's 1969 Yearbook comes from **George L. Detweiler.** The Detweilers have moved to 51 Linden Ave., Greencastle, Pa. 17225.

A four-and-one-half-month wait for a visa has forced the **Arthur Deans** to change plans to go to Nigeria. Mr. Dean, who for nine years counseled churches across the Brotherhood on building developments and was to have rendered similar services in Nigeria, has accepted employment with The United Methodist Church.

For "service to humanity," **Larry Ulrich** of the Flower Hill church in the Mid-Atlantic District, was awarded the Legion of Honor from the International Supreme Council of the Order of DeMolay. The award is the highest recognition within the organization.

A former Church of the Brethren missionary to China, **Mrs. Hazel Coppock Sollenberger,** died Jan. 12, 1969, at Los Gatos, Calif. She was 77. The Manchester College and Bethany Seminary alumna served in China with her husband from 1919 until 1936, when poor health forced her to return to the States.

* * * * *

Five couples are celebrating golden wedding anniversaries. They are **Mr. and Mrs. Evan Watkins,** Welda, Kansas; **Mr. and Mrs. Harley Grove,** South English, Iowa; **Mr. and Mrs. John O. Boyer,** Keedysville, Md.; **Mr. and Mrs. Luther Bollman** and **Mrs. and Mrs. Ralph W. Cunningham,** all of Saxton, Pa. . . . Our congratulations go to other couples marking anniversaries: **Mr. and Mrs. Fred Nelson,** Medford, Oregon, fifty-one; **Mr. and Mrs. Minor Kiracofe,** Lima, Ohio, fifty-four; **Mr. and Mrs. John Adams,** Lima, Ohio, fifty-four; **Mr. and Mrs. George Wineland,** Martinsburg, Pa., fifty-seven;

Mr. and Mrs. Eldie Smith, Martinsburg, Pa.; fifty-nine; **Mr. and Mrs. Ansel C. Mishler,** Mogadore, Ohio, sixty; **Mr. and Mrs. Milton S. Stoner,** Lititz, Pa., sixty; **Mr. and Mrs. Charles C. Herring,** Arnold, Md., sixty; **Mr. and Mrs. Price Heckman,** Polo, Ill., sixty; **Mr. and Mrs. Harry Greenleaf,** Martinsburg, Pa., sixty-four; and **Mr. and Mrs. Charles A. Miller,** Garnett, Kansas, seventy-one.

CALENDAR

March 7	**World Day of Prayer**
March 18-21	**Church of the Brethren General Board**
March 23	**Passion Sunday**
March 30	**Palm Sunday**
April 3	**Maundy Thursday**
April 4	**Good Friday**
April 6	**Easter**
April 20	**National Christian College Day**
May 1-7	**Mental Health Week**
May 11	**Rural Life Sunday**
May 11	**Mother's Day**
May 11-18	**National Family Week**
May 15	**Ascension Day**

OPPORTUNITIES

A "Mini-View" of Ministry is the theme of the Conference on Church Vocations to be held Feb. 28 – March 1 at Bethany Theological Seminary, Oak Brook, Ill. The conference will provide an opportunity for youth to become acquainted with life, work, and study at the seminary and will include a night out in Chicago. Arrangements for participation may be made through campus ministers, professors of religion, or pastors. Persons wishing to submit names of possible participants may contact Dr. Paul Robinson, President, Bethany Theological Seminary, Oak Brook, Ill. 60521. Invitations to the conference will be extended by Dr. Robinson.

* * * * *

Legislators, government executives, diplomats, and members of the press will be among resource persons at the **Brethren Seminar on Christian Citizenship for Adults,** Feb. 23-28 at Washington, D.C., and the United Nations. Advance registrations were to have been submitted before Feb. 10, but persons who still wish to attend the gathering may pay a nominal fee for late registration. Local pastors have more details.

J. Benton Rhoades, director of agriculture and rural life for the National Council of Churches, will address the fifth annual **Men's Pennsylvania Interdistrict meeting** March 8-9. For the first time, ladies are invited to the gathering.

Florida's **Winter Park** and **Orlando churches** will cooperate in a week of special meetings, with C. Wayne Zunkel, pastor of the First church, Harrisburg, Pa., preaching, February 17-23.

POTPOURRI

An advertisement declaring **"Peace Is Possible"** and urging, among other actions, support for Sen. Vance Hartke's bill calling for a Department of Peace at the Cabinet level of government, appeared in the Fort Wayne, Ind., *Journal-Gazette*. A group of predominantly Brethren persons in the Fort Wayne-North Manchester area sponsored the message. . . . **A Happening in Sex Education,** sponsored by Southern Ohio's Children's Work Cabinet, involved children's workers, parents, and pastors over the district Jan. 25 at Mack Memorial church at Dayton. Panelists included Ken Groff, Dayton guidance counselor; Robert Mock, minister to students at Manchester College; Dr. Delbert Blickenstaff, Versailles, Ohio, physician; and Jerry Barnett, an elementary school psychologist.

The three Detroit, Mich., churches hosted a **peace seminar for youth** in January at Harper Woods' First church. Included in the program were a film, a presentation on the background of the peace churches, and some current alternatives for young men facing the draft. . . . Robert Sherfy of Bridgewater, Va., church led the **annual Bible conference** at the Sebring, Fla., church in January.

Twelve **Bridgewater College** students, members of the campus business club and enrollees in a course in tax accounting, are assisting low-income persons in the preparation of their federal income tax forms. . . . A ten-year development program campaign at **Juniata College** has topped the million-dollar mark in contributions since it began in September 1968.

* * * * *

An innovative approach to training pastors and laity in Ecuador has been evolved through the **Center of Theological Studies.** Begun in 1966 by the United Evangelical Church, with Church of the Brethren missionary Merle Crouse as director, the program currently is attracting the interest of a dozen Ecuadorian church-related groups. Based at Quito, the Center has opened ten extension centers, enlisted twenty-eight teachers from six countries, and added courses in sacred music and pretheological studies.

NEWLY PUBLISHED

The Church and You, a leaflet by Wilbur R. Hoover, pastor of the Rocky Ford, Colo., church in the Western Plains District, is a new item for church membership classes and other uses. It supplants Rufus Bowman's "What Does Church Membership Mean?" The tract may be had in any usable quantity upon request from the Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill. 60120.

Invest Yourself lists a variety of opportunities for the involvement of youth, youth leaders, and young adults in ecumenical programs during 1969. It describes ecumenical opportunities in work camps; community action, organization, and service; institutional and individual service; working seminars; caravans; and study seminars. Persons wishing to examine the catalog listing may consult local pastors or write The Commission on Youth Service Projects, 475 Riverside Dr., Room 832, New York, New York 10027, including third-class postage and 50 cents for a single copy.

STAFF APPOINTMENTS

In addition to staff appointments reported in this issue, two other persons have been approved by the Executive Committee of the General Board.

They are **Merle Crouse,** named church development consultant on the World Ministries staff, and **Richard N. Miller,** designated as a member of the material resources team for Parish Ministries.

In his new position, Mr. Crouse will serve as general liaison between overseas churches and councils and the commission. A central part of his work will be in new forms of ministry, church extension, and leadership development. Such emphases as theological education and literature will also be a part of his administrative responsibility.

Currently Mr. Crouse heads the Center of Theological Studies in Quito, Ecuador, where he has lived for ten years. A Bridgewater College and Bethany Seminary alumnus, Mr. Crouse holds a master's degree from Princeton Theological Seminary.

As a material resources team member, Richard Miller will carry responsibility for the Educational Plan and its interpretation, servicing and evaluating the Keysort cards and Library of Resources, and proposing revisions. He will edit *Leader* magazine as well.

Mr. Miller currently serves as district executive secretary for Illinois and Wisconsin. Prior to his present position, he was pastor of the Dayton, Ohio, Prince of Peace church. He is a graduate of Manchester College and Bethany Theological Seminary.

The two men will begin their work with the staff in late summer.

Adams, Blanche, Lanark, Ill., on Dec. 14, 1968

Benson, Henderson L., Palestine, Ill., on Jan. 7, 1968, aged 66

Bowman, George W., Hardin, Mo., on July 26, 1968, aged 74

Cooper, Dewey, New Carlisle, Ohio, on Oct. 14, 1968, aged 69

Dillman, Lloyd, North Manchester, Ind., on Jan. 10, 1968, aged 75

Earhart, Marian, Wenatchee, Wash., on Dec. 25, 1968, aged 72

Eis, Earl, North Manchester, Ind., on Nov. 18, 1968, aged 63

Force, Samuel, Bradford, Ohio, on Dec. 5, 1968, aged 88

Frantz, Phares, Denver, Pa., on Nov. 7, 1968, aged 89

Gingrich, J. Robert, East Petersburg, Pa., on Dec. 21, 1968, aged 43

Hawbecker, Isaac, Lanark, Ill., on Jan. 4, 1968, aged 91

Henkle, Waitie, Wenatchee, Wash., on Oct. 26, 1968, aged 87

Herzog, Arilla, Pontiac, Mich., on Dec. 16, 1968, aged 50

Holland, Laura B., Wenatchee, Wash., on Jan. 5, 1968, aged 82

Hylton, A. L., Roanoke, Va., on Dec. 4, 1968

Jones, Peggy, Ellicott City, Md., on Dec. 23, 1968, aged 54

Kinzie, Carrie, Roanoke, Va., on Oct. 13, 1968

Kramer, Dora G., Canton, Ill., on Jan. 3, 1968, aged 73

Lineberry, Bessie, Salem, Va., on Nov. 23, 1968

Martin, Rosa N., Eglon, W. Va., on Jan. 11, 1968, aged 76

Mishler, Lloyd, New Paris, Ind., on Nov. 5, 1968, aged 76

Mosholder, Samuel J., Rockwood, Pa., on Oct. 18, 1968, aged 44

Mulligan, Clyde, Defiance, Ohio, on Oct. 30, 1968, aged 70

Murphy, Vallie, Harrisonburg, Va., on Jan. 4, 1969, aged 70

Oldham, Carrie, Johnstown, Pa., on April 13, 1968, aged 85

Pletcher, Oran, Rockwood, Pa., on May 20, 1968, aged 61

Richman, Mary L., Quicksburg, Va., on Jan. 5, 1969, aged 85

Riffleman, Annie D., Columbus Furnace, Va., on Dec. 26, 1968, aged 79

Royer, Sylvia, Arcanum, Ohio, on Jan. 3, 1969, aged 77

Rucker, Mrs. Iva, Roanoke, Va., on Dec. 13, 1968

Showalter, Russell, Hutchinson, Kansas, on Nov. 13, 1968, aged 88

Skyles, Lloyd, Union, Ohio, on Oct. 22, 1968, aged 89

Spitzer, Georgia E., New Market, Va., on Jan. 1, 1969, aged 86

Truex, Emma, New Paris, Ind., on Nov. 24, 1968, aged 73

GUEST EDITORIAL

The Hand That Made Us

"The dark terrestrial ball": Joseph Addison's really fine ode, "The Spacious Firmament on High," leaves the impression that whereas sun, moon, and stars are luminous, the earth is a dark planet spinning somberly through space. It is therefore quite refreshing to find in the films and the experiences of our astronauts an entirely different concept of the earth. The moon, which for centuries has been thought silvery, chaste, and fair turns out to look like a yet unbaked pancake whereas the earth sparkles with the colors of land and sea and is girdled with a cincture of dazzling clouds. Thus by an ironic twist the astronauts have given us more exciting information about the earth than about the moon.

"The radiant orb": It is something we needed to hear. Our cartoonists never tire of showing the earth as a melancholy invalid stretched on a hospital bed, with a bandaged head, an arm in a sling, a leg in a cast, and a doctor standing by wringing his hands. We are reminded daily by sober-faced newscasters, who sniff tragedy as eagerly as a bird dog his quarry and who cross land and sea to direct the noses of their cameras into every active garbage pile, that this is a "hell of a world." Every evening at five or six we get the catalog of dolors: unhappy politicians, priests, prisoners, prophets, professors, and college presidents; and various kinds of intransigent power blocs. We get a full statement of the world's grief and grievance until the impression grows that we are inhabitants of a madhouse. We are even tempted to believe that when there is not enough sad, bad news, the media have ways of manfacturing it.

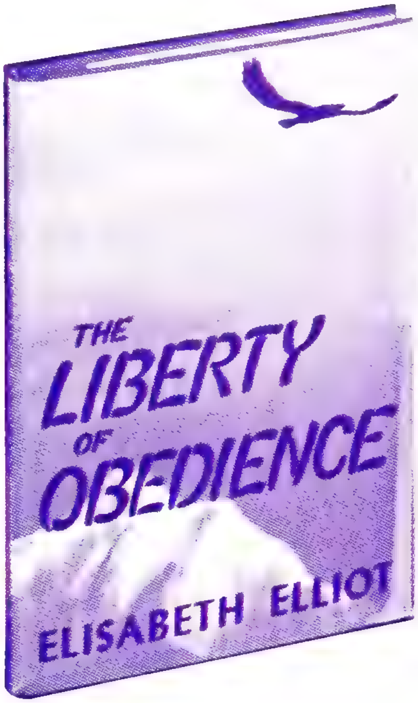
Our people seem to crave the bizarre and the gloomy. The gloomier and the more bizarre the reporting, the more detergent, deodorant, antihistamine, carburetion, and Green Giant peas it merchandises. It's a sort of paradox. The more hopeless the world – as presented by the news media – the more reason to invest in it.

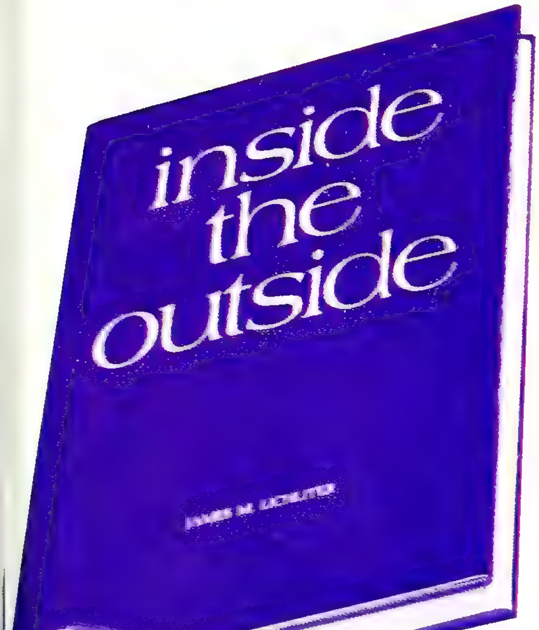
"Every prospect pleases": The value of the astronauts' view of the world is that it assures us in our faith that God created it. Looking at the world from a distance is looking at a pointillist painting from a position where the points of color fuse. It tells us that the structure is good and beautiful. It tells us that the evils may be real enough but that they are ultimately under the sovereignty of him who has despoiled death and hell.

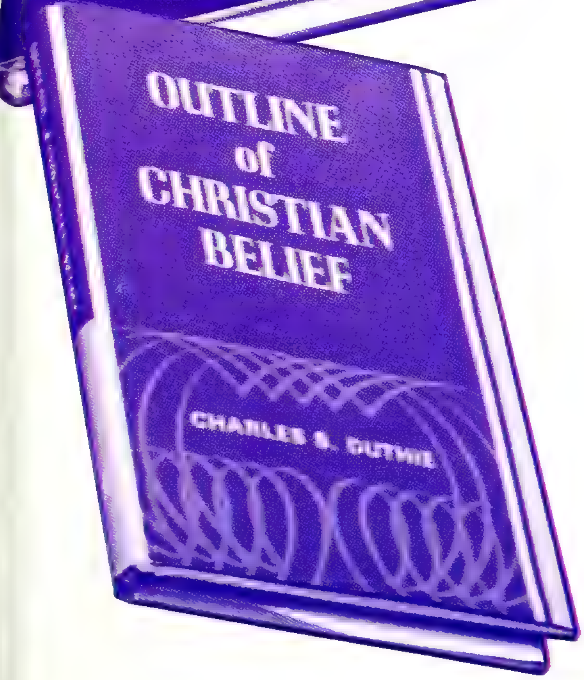
This fair image of the earth should fill us with an intense desire to make it in fact what it appears to be in essence. The image of the earth should make us terribly impatient with all the things which pock its surface: injustice, poverty, starvation, racism, war, violence, crime, ingratitude, joylessness, atheism, pollution of air and water, waste, and wantonness. It should remind us that man is capable of redemption. For God has proclaimed creation good; and in spite of man's crooked uses of it, he is determined ultimately to give it back to us clean, sparkling, and ravishingly beautiful – the gift of his most precious blood. – KARL OLSSON

Books for the 20*th* century churchman

Keith Miller
A Second Touch







A SECOND TOUCH
Keith Miller
$3.50

The author of the phenomenally successful THE TASTE OF NEW WINE has written a second book which deals basically with the problems of the person whose Christian faith has become commonplace – lost its power to change life from dull existence to real living. Mr. Miller once again involves the reader in vital, creative living, and approaches certain problems of renewal in the institutional church from a very personal perspective.

THE LIBERTY OF OBEDIENCE
Elisabeth Elliot
$2.95

Elisabeth Elliott offers some revealing thoughts on Christian conduct and service. In depth, and with great penetration, she considers basic questions which the alert Christian must ask about his faith. Calling on her unusual personal experiences, the perceptive Mrs. Elliot illuminates the truth of particular situations and brings them into sharp relief. She considers: What is the meaning of worldliness? How does the message of the gospel apply to situations in everyday life? Just what is Christian service? In a day when there seem to be so very few absolutes, how does one define sin?

INSIDE THE OUTSIDE
James Marcellus Lichliter
$4.95

The author interprets the deeper spiritual vitalities which lie behind our inherited religious forms in order to present the meaning of Christianity in terms that make sense to the modern mind. In dealing with man's inner nature, helping people to understand themselves in depth and to come to grips with the constructive and destructive forces of human nature, Dr. Lichliter seeks to balance the current theological emphasis on political and social involvement with the necessity of Christian commitment and conversion.

OUTLINE OF CHRISTIAN BELIEF
Charles S. Duthie
$2.75

The author outlines a structure of Christian belief for our time – a belief that cannot be achieved without an element of struggle. For each new generation must rediscover the gospel for itself. Two themes are effectively intertwined in this outline. One is a faith based on fellowship with and obedience to God – a faith that results in the service of love toward one's neighbor. The second is a faith which by its very nature seeks to understand – to understand God, his relation to man, the meaning of history, the world, and the goal to which creation is moving.

Church of the Brethren General Offices, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS messenger

A Home in the City. *The fellowship house of Roanoke, Virginia's, Central Church provides a home away from home for thirty-seven young women.* by Connie Weddle. page 2

Myths About the Poor. *Some commonly held assumptions about the economic and moral lives of the poor are questioned in light of facts.* by Loyal Jones. page 5

Lent: The Dangerous Season. *A time for commitment to new dimensions of discipleship is often the occasion for self-indulgent, pious fantasy about Christ's suffering.* by Richard John Neuhaus. page 10

The Church and Films: Farewell to the Beard and Bathrobe Days. *Award-winning films produced by the church are creating, belatedly, a new image of religion in the motion picture art.* by Frances Smith. page 16

The Calling of Voices. *Regret and remorse in retrospect may be avoided if one heard his calling with less purse and more purpose in mind.* by Frederick Buechner. page 20

OTHER FEATURES include "His Name," how man named God, by Emily Sargent Councilman (page 23); a poem, "Conjectures of a Guilty God-Evader," by Judy M. Shuler (page 9); Day by Day (page 25); Bible Crossword for children, by Carol and John Conner (page 26); four recent books on marriage reviewed by David Ockerman (page 28); and record reviews, by William Robert Miller (page 28).

COMING NEXT

Anne Albright reports on a visit with the Edward Kintners, married for sixty-five years, who recall a lifetime of experiences related to a churchman who has been "Always the Teacher." . . . Berniece Roer Neal takes a look at modern church architecture and examines the viewpoints of designers as well as worshipers, some of whom exclaim, "But It Doesn't Look Like a Church!" . . . Vernard Eller considers some aspects of life at the historic Ephrata Cloisters that may speak to our current situation.

PHOTO CREDITS: Cover from "Good News for Modern Man," the New Testament in Today's English Version, with line drawings by Swiss artist Annie Vallotton, published by the American Bible Society, 1865 Broadway, New York, New York 10023. Copyright 1966; 2, 3, 4 Douglas Higgins, 5, 7, 8 Ed Eckstein, 12, 14, 15 Religious News Service; 16, 17, 18 John Taylor; 25 Paul M. Schrock

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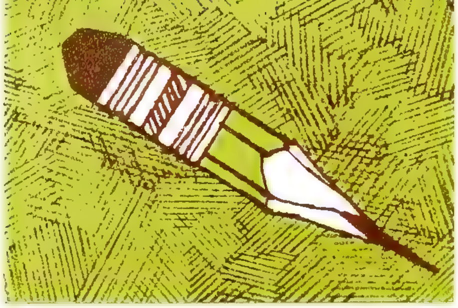
CHURCH OF THE BRETHREN 2/27/69

But it doesn't look like a Church

RATA REVISITED



readers write

JUSTICE?

There are at least three avenues to "justice." (1) Let's have justice. Everyone be kinder to me. (2) Let's have justice. Go on. Do what the man says. (3) Let's have justice. Who are all involved in this? Exactly what are the facts? What will do the most good and work the least harm to those most involved?

Number one is most popular. Number two is probably second. Number three I can't discuss intelligently. I don't recall ever seeing it tried. Paul Miller demonstrated this attitude in this column (Jan. 16), but I do not know that he has done anything — or what resulted.

Roy White

Citronelle, Ala.

CHANGES TO IMPROVE THE CHURCH

Current political scientists are saying that the major political parties must make drastic changes or perish. The church is facing the same alternatives in a rapidly changing society. Statistics of our church reveal the problem very starkly.

In the last few years we have tried one program after another, with little evidence that they have made much imprint on the problem. The church must be more acceptable and functional for the generation which is in the process of choosing or rejecting the church. . . .

Last year I used a questionnaire with a youth group and tried to discover their attitudes and desires as we discussed each question. The general results follow.

The purpose of the church was our first consideration. It was felt that it should relate directly to the individual's purpose of living. From this we somewhat agreed that each of us is here to develop progressively a soul or person to his highest potential. Then the church should have as its purpose to implement the building of personalities or souls and retire the vague and trite purpose of "saving souls."

This purpose would eliminate the fallacious classification of human activities as either sacred or secular. Into focus would come the truth that nothing is truly good for the individual unless it is also good for the whole of humanity. . . . All human activity is evaluated according to its merits of contributing to the highest development of the person in being himself, assuming the theology that we are born to be good.

Having established a purpose, we next discovered that there was a big task to set up organizations and methods to realize goals inherent in our purpose. The possibilities reach into every group and human activity. Some old activities would be incorporated. One new group would be set up to study the potential and ambitions of each member of the group; on the basis of this, activities would be organized to fill the needs. The whole program becomes mutually beneficial for the teacher and the pupil. . . .

We believe our church would be improved by making changes in these directions.

J. D. Cosner

Waterford, Calif.

TIME AND TEMPERATURE SIGNS

The Readers Write column of Messenger . . . presents an important cross section of grass-roots thinking. . . .

The comments are not always profound or even relevant, but they are always direct and understandable, at least from the point of view of the writer. They are good "time and temperature" signs. They are individual and personal. The views expressed run the measured distance from liberalism to fundamentalism and orthodoxy. From this view they are typically Church of the Brethren. . . .

In my experience of a long lifetime the most determined and closed mind is often found in the extreme liberal and not always in those who struggle to hold long-established values. This is true in education as well as in religion. Too often, those who come to believe that God has given them a new and final vision feel justified in ignoring and even insulting those who hold the long-established standards, even to the extent of splitting churches down the middle to prove to their own egos that G has given to them a saviorhood status an a directive for all to accept or be lost. Qui often the liberal wants freedom of beli only for himself. Freedom of choice carri a heavy responsibility.

In structure, at least, the Readers Wri personnel represent freedom and respons bility of the individual — his concern an his right to be heard. As far as I hav observed they do not represent any complicity or, as the courts would say, an conspiracy, nor any one section of th Brotherhood, nor any monopoly by th bright boys or the dull ones, nor any monopoly by clergy or laymen. I see the colum as truly a cross section, spontaneous an individualistic.

The letters symbolize the birth pangs c change in both church polity and the application of spiritual and moral treatmen to our special order. This is highly important. . . .

Guy N. Hartman

Myersdale, Pa.

SOMETHING SPECIAL

We were very happy to read your articl on Slim Whitman (Jan. 16). We hav listened to him for some time and hav enjoyed his singing. There is something o such great depth about his singing. He put across to us a sincere feeling we have neve found anywhere else. His is the kind o music you have to sit down and grasp. Yo don't play it while you run the sweeper o wash the windows.

He sings it from his heart, and if yo listen and accept, you feel it in your heart There is something special about him. I his album *God's Hand in Mine*, I have the feeling he really has his hand in God's.

Mr. and Mrs. Dale R. Miller

Dallas Center, Iowa

BYLINES: Anne (Mrs. David) Albright lives in Fort Wayne, Indiana, where her husband is pastor of the Beacon Heights church. . . . Professional writer **Berniece Roer Neal's** work, which appears in nationa magazines and religious publications, has been cited by the University of Missouri School of Journalism and the St. Louis Writers' Guild. . . . A professor at Near East School of Theology at Beirut, **Peter Doghramji** is doing graduate work at Princeton Theological Seminary. . . . **Charles E. Zunkel** has pastoral responsibilities at the Crest Manor church, South Bend, Indiana. . . . Author and teacher **Vernard Eller** is professor of religion at La Verne College in California. . . . Missionaries on leave from Nigeria, **Mildred and John Grimley** live in the North Atlantic District of Pennsylvania, where he is pastor of the Immanuel church at Paoli.

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Edward Kintner hoped that he could strengthen the faith of students through the teaching of science. As professor, preacher, and faithful companion to his wife of 65 years, he is

Always the Teacher

by ANNE ALBRIGHT

The woman in the hospital bed sat up as soon as I entered the room. She reached her hand out to greet me and her blue eyes were as bright as her smile even though she did not know me personally. Her hair was a white cloud about her face and a small braid down her back caught the loose ends. She was eighty-four years old.

Her husband, aged eighty-nine, rose from his chair in the corner of the room where he had been reading, to stand by her bed. He explained that his wife was rather hard of hearing and that she should not sit up long. She dropped back on the pillow. He thoughtfully offered me a lap-board on which to write my notes; obviously he spent much of his time in this room writing and reading.

When I had telephoned the Peabody Home in North Manchester the day before to make arrangements to visit with Dr. and Mrs. Edward Kintner, I had suggested meeting him in their apartment and then going to the hospital wing to see Mrs. Kintner. He had given me directions for finding the hospital room. "You'll find us both there," he had said. If I had thought twice I would have realized that, since I knew they had been together for the past sixty-five years. They celebrated their sixty-fifth wedding anniversary September 30, 1968.

Mrs. Kintner had been in the hospital wing a week or so, and as Dr. Kintner explained why, illustrating clearly and carefully with hand movements the alternating pumping action of the heart's auricle and ventricle, one could imagine him in the science classroom where he had spent sixty-five years. In his black "plain" coat and neatly trimmed beard and mustache, I could also imagine him in the pulpit of the churches of my younger years, where the same sixty-five years had likewise been invested.

Over a period of many years I had heard reports concerning the remarkable Kintner family; how, after retiring from Manchester College as head of the biology department at age seventy-one, Dr. Kintner commuted the thirty-five miles to Fort Wayne several times a week for thirteen years to teach three years at the Lutheran Hospital School of Nursing and twelve years at the Indiana University extension; how Mrs. Kintner had been runner-up for the Indiana Mother of the Year Award; how the family of eight children had all followed their father into vocations in science; and, most of all, how each of the children was active in the work of the church.

How can one account for success like that in child rearing?

Mrs. Kintner had a ready answer. "They had a wonderful daddy!" This is particularly important when one realizes that seven of the children were boys. Dr. Kintner is reputed to have puzzled new acquaintances by saying, "I have seven sons and each son has a sister!"

Mrs. Kintner went on to explain that she has often been asked how she reared her family. She likes to answer that the Lord had a big hand in it.

"The hardest thing we did was to see that the children did what we assigned them to do," she said. Dr. Kintner continued, "If the boys wanted their good shirts ironed, they knew where to find the iron and how to use it. The boys learned to wash dishes, too."

Dr. Kintner believes their rural background was valuable; both parents grew up on a farm. Though the Kintner home

was in North Manchester, their father saw that the children learned about responsibility in a rural setting.

"When the boys got big enough to help with the garden and drive the team, every last one of them worked on Charlie Comstock's farm."

Every last one of the children must also have spent some time in his father's laboratory at the college. Dr. Kintner recalls one son's telling a friend that he didn't know yet what he was going to do vocationally. An older son interrupted, "He'll know after he hangs around the lab for awhile!"

Two of the Kintner boys are now general practitioners; two are optometrists. A fifth son practices dentistry. One is a pathologist and another an anesthesiologist. The Kintner daughter is a dietitian.

As Edward Kintner's sons followed their father into science, many years ago Edward followed his father into education.

"Father was a schoolteacher in a little country schoolhouse. He was always interested in education. When I went to high school, one of our neighbors said, 'Tell Frank Kintner he ought to keep that strapping boy home to work on the farm!' Father would never have considered that."

Education has come full circle – currently the ungraded primary school is a progressive concept. Edward Kintner says he attended one in his childhood – the eight-grades variety. "A child could pick up a great deal of information just by listening."

Edward hadn't quite finished high school when he began his teaching career in this same kind of setting. His long association with Manchester College began with the spring term of 1899. This ten-week session cost young Kintner a total of thirty-five dollars.

After teaching his second year, he returned to Manchester for the spring term of 1900 and this was the occasion for attending his first Annual Conference, held that year at North Manchester. The Conference was especially significant since he had been called to the ministry on January 13 by his home church, the Lick Creek Church of the Brethren at Bryan, Ohio.

As we considered the scarcity of pastors today, Dr. Kintner theorized, "Maybe we should go back to electing ministers. That's the way I got into the ministry; otherwise I would never have become one."

Young Kintner became the full-time pastor of a new church in Lima, Ohio, in 1902. "Elder George Sellers told the Mission Board of Northwestern Ohio, 'We have a young schoolteacher who might fill the position.' "

Edward Kintner and Glada Snyder were married September 30, 1903. The honeymoon was a train trip to the groom's home where he was to begin his first series of evangelistic meetings at Lick Creek. "It's a shame to call those meetings an evangelistic series; it wasn't anything you'd write home about!"

In 1905 the young couple was called to the Blue Creek Church in Ohio; in 1909 the family of five moved to North Manchester which has been their home ever since, so that the father could finish his college education. During his senior year he taught physics, botany, physical geography, and agriculture in the academy.

Kintner graduated in 1912. He remembers, "President Winger called me in and said, 'If you are willing to take up graduate work, I think we can use you on the faculty.' "

"I was the first student from Manchester to go to Ohio State. There's been a pretty steady stream ever since," Kintner said.

"I came to Manchester as the science teacher and I taught classes in chemistry, physics, zoology, and botany. When I retired, I was head of the biology department. Dr. Morris took over physics and Dr. Holl taught the chemistry. Both men had been my students," remembered Kintner.

A former student recalls that Dr. Kintner didn't turn his teaching on and off at the classroom door; he was always teaching, whether it was in the laboratory or on a casual walk across the campus when he continually pointed out objects worthy of study.

"I hoped to help students strengthen their faith through the study of science rather than destroy it. Many students are disturbed by the theory of evolution. As far as I'm concerned, most important are one's faith in God and belief in eternal life – they are most valuable in the long run. I wanted my students to keep that faith; then they could work in as much or as little of evolutionary

MY AMERICA

by Elizabeth H. Emerson

I have seen beauty in my Amer
giant cities' jagged skylines,
Midwest's fields of yellowing gr
Old Faithful's hourly rise and
Niagara's tumbling-downward
  plunge,
Arizona's multicolored gorges,
a hundred heavenward-towerin
  peaks,
Columbia's onward surging wate

eory as their religious beliefs could ccept."

Since Dr. Kintner taught student urses courses in anatomy, physiology, nd embryology, I wondered if he ever ishes that he had become a medical loctor as his sons had.

Dr. Kintner shook his head. "No," he nswered. "Science has always fasciated me, but I found teaching satisfying. often wonder how the students could ave been as satisfied with my courses s I was in teaching them." In spite of he fact that this man has completed aster's and Doctor's degrees, been amed a Fellow by the Indiana Academy f Science, and been honored by having he new science building at Manchester ollege named for him, he retains a aturalness, a basic humility. One close ssociate says that Dr. Kintner possessed he ability "to relate to persons on all evels – the common and the famous, he small child as well as the learned cientist." (Dr. Kintner said that when I called to ask for an interview, he immediately thought of the title of one of Shakespeare's plays, *Much Ado About Nothing!*)

Dr. Kintner's interest in church work paralleled his activities in education down through the years. He "filled the pulpit" in over seventy-five church congregations in Ohio, Indiana, and Michigan Sunday after Sunday; and he was elder of a number of them, including the Manchester church. For forty years he was elder of his home church, the Lick Creek congregation. This involved an eighty-mile trip from North Manchester. Dr. Kintner recalls, "At the last council meeting I conducted there, I refused to let them use my name. I said, 'Forty years is certainly the limit; you can find someone else.' "

After reminiscing about incidents involving the Dunkard Brethren and their emphasis on the form of dress, Dr. Kintner glanced down at his own plain garb and grinned. "Of course, the Lick Creek church was always conservative. But I guess in my own case, it's either mental or spiritual inertia!" A former biology major under Dr. Kintner sees it differently; he finds Dr. Kintner's conservative attire as opposed to his progressive professional stance an intriguing paradox.

An earlier student found that a keen sense of humor endeared "Professor" to his students. "When someone made an incorrect statement, like the chemical formula for water is NaC1, Professor Kintner would sometimes say soberly, 'Very important, if true.' "

Age – however painful or poignant it may be – is as much a part of life as youth and the middle years, and it has its own peculiar contributions to make to the total. Perhaps our overemphasis on the importance of youth is cheating us of dimension and perspective. Gratefully, I shall remember the Kintners as gracious, interesting, and immensely kind to share with me several hours of their present, as well as memories from their rewarding and remarkable past. ☐

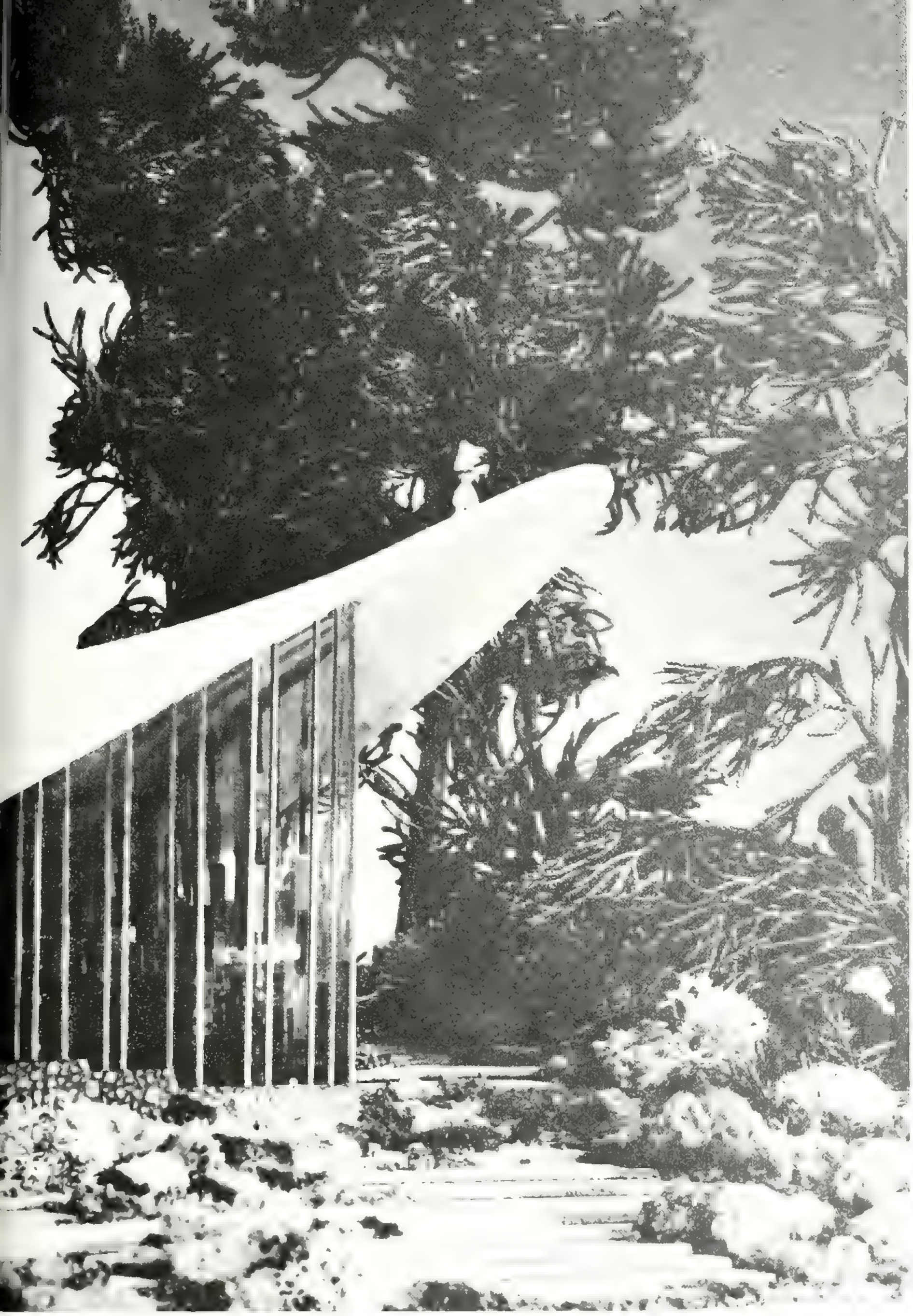
I have seen ugliness in my America:
row on row of tottering houses
sheltering half-fed, half-clad children;
mounds of waste from unearthed fuel
ready to slide down steep inclines
to bury homes and schools and churches;
buildings housing human derelicts,
fruit of three wars I have known.

I have seen changes in my America
in fourscore years; experienced wonders:
voices carried over wires;
lights hung by swinging cords
replacing oil-fed, polished lamps;
changed rides in horse-drawn buggies
for those with engines powered by gas,
traded these for cloud encircling flights.

I would see other changes in my America.
O brother man, join me to help
to bring the time when every child
is rightly housed and fed and taught;
when rights of law and speech and place
of living become reality for all;
when glaring wrongs are made to match
in beauty rivers, plains, and heights.

But it doesn't look like a Church

by BERNIECE ROER NEAL



When you were a child, you probably placed your hands back-to-back, locked your fingers, then closed your hands and recited:

"Here's the church house,
Here's the steeple,
Open the doors,
And see all the people."

How simple life used to be. . . .

Recently, as I drove up to visit the new St. Martin de Porres Catholic Church in Hazelwood, Missouri, I found myself muttering, "That's funny, it sure doesn't *look* like a church."

For this church, along with most of the newer ones, looks like anything but a house with a steeple. It looks like the front half of the Ark – the rear end seemingly submerged in a sea of grass. Of cream concrete, it has a row of porthole-like windows soaring upward along each side. The roof is of pale green concrete. But once inside, I must confess, I did have a relaxed feeling of warmth and reverence.

There is no doubt that many modern churches are causing some very emotional outbursts from many people. Not only because of style, but also because of size, function, and cost. I decided to perform a one-woman survey of some of these newfangled trends.

Why don't you come along?

Which style? Trad or mod?

So, it doesn't look like a church. Does it matter?

I asked a Negro cab driver in St. Louis, Missouri.

"Yes," he said. "It should *look* like a church. Not like a night club. Years ago, from blocks away, you could tell a church was a church. But not anymore. And I think a church should be a symbol – like a cross."

I asked a professional architect, Mr. Verner I. Burks, of Burks and Landberg, St. Louis, if a cross were necessary on a church building.

"No," he replied. "I think it's a kind of crutch."

But shouldn't a church *look* like a church?

"Yes," he said, "it should look like a church. Not like a library, for instance. A building should transmit, somehow, a feeling. *Its* feeling. For example: a bank: permanence, security. A ski lodge: playful intent of its users. A church: the attitude of parishioners."

Would that mean the grandest building of all – precious materials and a futuristic design?

"Not at all. A spartan ghetto church is not likely to be made of marble. However, a meticulous laying of brickwork, for instance, can give the suggestion of great dignity and beauty."

Sounds simple. But is it? Even where money is no problem and the congregation rightfully anticipates a church of great dignity and beauty, the finished building can evoke serious dissatisfaction.

The new National Presbyterian Church and Center in Washington, D.C., cost $8.5 million and seats 1,250 in its sanctuary. Wolf Von Eckhardt, a critic for the Washington *Post*, says it's "ugly." Its architect terms it "exemplifying the church of today." The critic terms its style, "Mod-Gothicist." He adds that it is difficult to find the entrance.

Another architect, Gyo Obata, whose designs have brought him many major citations, including the Church Architectural Guild of America Award, has said, "Generally speaking, I think many modern churches are meaningless. These bad churches say, 'I really don't care.' On the other hand, if anyone asked me to do a purely Gothic – or Middle Ages – church, I'd ask him to go elsewhere. I stress this, not because I design contemporary buildings, but because an architect just doesn't go backwards."

In fact, it is difficult to find an architect speaking out for the purely traditional style church. Yet, when setting eyes upon lovely old St. Bride's in Fleet Street of London, for instance, one wonders how we can ever forsake the style completely. That smallish Anglican church is as lovely inside as out. Christopher Wren must have been eyeing a wedding cake when he designed the exquisite four-tiered steeple.

It looks like a church.

Is that important? Or, as with each parishioner, is it what goes on *inside* that's important?

[illegible]

Tulsa, Oklahoma, has a skyscraper church, designed by a woman. It was completed in 1929, and its present value is over $5 million. Its adult membership is over 6,000 and the church school over 4,000.

I visited this 14-story Boston Avenue Methodist Church, and as I studied the long directory in the lobby before taking the elevator to the twelfth floor to see the minister, a wild picture ran through my mind.

Having been a mother collecting her children after church school in an average-size church, I visualized the bedlam which might occur here to a family of, say, six children. Infant Mary is collected on the second floor south, two-year-old Peter on the first floor east, five-year-old Michael is captured on the second floor south, nine-year-old Robert on the third floor north, and it is assumed that eighteen-year-old David can make it down from the eighth on his own and meet the others on the 450-car parking lot – if he can find the car.

Timmy is found in a congested hallway, by an usher. "Now don't cry, little boy, we'll find your mother. What floor is she on? Don't know? What class is she in? the Married Folks Class? the Friendly Couples Class? the Wesley Fellowship Class? the Mr. and Mrs. Class? the Homebuilders Class? the Roundtable Class? the Heritage – oh, here she is now! Aren't you lucky!"

There's no excuse for not learning one's way about the skyscraper church. It says very plainly on each Sunday's program, "At the close of the second service a tour of our building is scheduled. Visitors are invited to join the guide immediately in the parlor." But even with a map, think of the members' traveling time!

The church does have beauty. The interior decor is impressive. The Children's Building has been called the most beautifully equipped in the country. The Bride's Room has red carpet, pink walls, crystal chandeliers, gilt trim everywhere. The tiny Groom's Room has a masculine color scheme in black, brown, and colorful plaids. The enlarged parlor contains pale blue wall-to-wall carpeting, lavender draperies, blue and lavender sofas, and sparkling chandeliers. Instead of *faux* flowers, an arrangement of pale blue feathers rests on a polished table. The sanctuary is circular, and "signified the infinite, without beginning or end."

The exterior has soaring shafts of stained-glass windows. Between each shaft of glass is a wedge-shaped shaft o stone resembling the shape that hands take in prayer and symbolizing the "receptivity of divine grace."

The architect of this church, the late Mrs. Adah M. Robinson, has said, "Th concept of a modern church should reflect the ideas, ideals, and philosophy o our modern Christianity. We revere Gothic architecture, but we have arrive at a different age. Modern religion is vital and of continuous growth. Moder lines are flowing, upward, open, free."

Well, so is old Gothic upward, open, free – embroidered stone soaring like flames without rest. Is the heavenscraper church an improvement? Does i look like a church? feel like a church? function as a church should? Is a church building containing lobby directories and elevators and harried ministers a sanctuary for weary and frustrated businessmen? Or is there too much of the Empire State Building in it?

Willoughby Marshall, a Cambridge, Massachusetts, architect, predicts that we'll build smaller churches and more of them. And that many persons feel that any church seating more than 500 people is probably too big.

Do you agree?

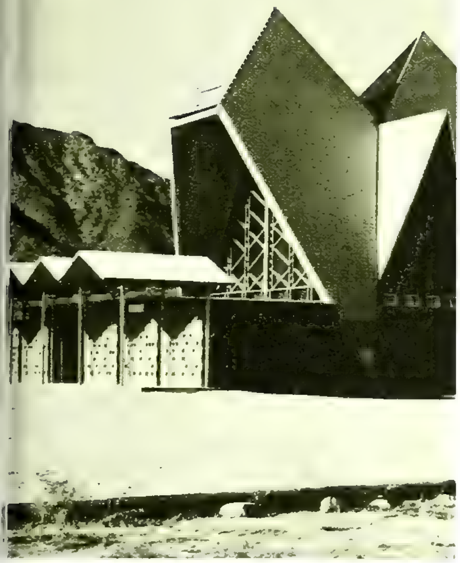
[illegible]

One architect told me that church leaders today want a building to express a God who is involved in *human affairs*.

The award-winning and much publicized church designed by the Burks and Landberg firm, the Hope Presbyterian Church in Creve Coeur, Missouri, is a powerful expression of that idea.

Its 50-by-80-foot main room dimensions were set by the requirements of a basketball court!

This 300-member multipurpose church



has ceiling hooks from which hang 12-by-4½-foot felt banners made by the church women. The idea of the red, blue, green, black, and yellow hangings came from European cathedrals, but instead of remaining stationary, these are moved about to suggest different atmospheres or feelings. For a church wedding, the banners chosen might include one with a marriage symbol plus one depicting the occupation of the bride or groom. The banners take the place of costly stained glass, and they, along with the roll-up carpet, help to control the acoustics of the room.

These multipurpose churches reflect the thoughts of a growing number of persons who believe that congregations should not put extra money into churches, per se, as long as urban problems are critical.

Some day this trend may mean that worship is no longer so much a matter of personal devotion as it is an expression of Christian community by the whole congregation.

On the other hand, we're told that the desire of many people for smaller churches implies a longing for a more intimate worship experience.

How do you feel about that?

Should we build to rebuild in twenty years?

I asked Mr. Arthur Stauder, of A. F. and Arthur Stauder, Architects, what he thought of the newest idea of building a church to last perhaps twenty years at the most and then tearing it down and rebuilding to fit the newer generation.

"The time of building a cathedral on every neighborhood corner is a thing of the past," he said. "A church structure *can* be too permanent."

Any exceptions?

"Well, I admit there are certain instances where a unique, elaborate structure of beauty may be called for, but often, a simple, tastefully designed church is more beautiful. Of course, a structure can be too flimsy and fall apart before it can be used long enough to pay its cost. But it is becoming more difficult to get the money necessary to construct the marble and gilded churches of the past."

Isn't there more money available today than ever before?

"Yes, but less is available for church building. The gross church income is larger but there are other needs – higher salaries and overhead, for example."

Mr. Stauder, what is your personal view on church building?

"I see one basic problem and a choice must be made. Either build a very elaborate and beautiful church that would symbolize the faith in all its beauty and grandeur. Or, construct a less pretentious building and use the leftover money in today's ghettos and other current needy areas."

Perhaps one answer lies in the instant – as in coffee – church. Don't laugh. A division of the Firestone Tire and Rubber Company recently sold an inflatable plastic fabric church to an Assemblies of God group. This huge bag is inflated and ventilated by three squirrel-cage blowers, and it takes thirty minutes for the huge bag to deflate. It is made of nylon-reinforced vinyl equipped with gold and white plastic panels designed like stained glass windows. It costs $40,000 and seats 3500 persons.

Would it bother *you* to worship in an instant church?

I'm told that the architecture of a church *can* affect its users. Mr. Burks feels that the interior design is especially important.

"Unless the worshiper feels the worshipful attitude," he said, "the church is a failure. Someone once said, 'Cities are for people.' I'd paraphrase that. 'Architects are for people.' Don't forget, architects differ from engineers. Architects are concerned with human values, engineers with mathematical constants. The more the architect can incorporate human values, the better artist he is."

Tomorrow, if you are asked for your opinion on a proposed church building, what would you say? The following advice from Gyo Obata might help you with an answer.

This well-known architect, whose firm has built everything from a forty-worshiper church in the Ozark Mountains to projects measured in millions, has firm ideas about church building. "First, the best architect is not necessarily from a large firm. Often a young architect who hasn't yet had a lot of commissions may be exactly what you're looking for.

"Then, the greatest need is to understand the problem. On the architect's side, we always seek to penetrate to the essence of the client's problem and to understand it in all its individuality. Not necessarily to employ consciously any "style" but to have the style of each project grow from the materials, the structure, and the nature of the problem. This is, perhaps, the hardest kind of architecture to practice. It's easier to cram a program into a theory of design than it is to help a building be itself."

Now is the time to think on these trends. Or, someday, you might find yourself driving up to your own new church and muttering, "It looks funny, it's the wrong size, it doesn't function well, and it cost too much money." ☐

THE VALIDITY OF MISSION

by Peter Doghramji

EXHIBITION OF PAINTINGS
EXPOSITION DE PEINTURES

After 150 years of missionary work, all indications point to the fact that the missionary is not wanted. Why? What went wrong? Why is it that whereas mission was extremely necessary and therefore valid thirty years ago, now we are questioning its validity?

I want to share with you the two most frustrating experiences of my life. The first goes back to my early childhood, when I was about eight years of age. The small evangelical church in which I grew up was very conservative, fundamentalistic, and enthusiastically evangelistic. I was brought up with missionary zeal to convert the nominal Christians into real believers. Therefore, a friend and I started to make house calls on nominal Christians every Sunday morning after regular church service. We read a portion of scripture, gave a short exposition of what it meant, invited our listeners for repentance, and offered a prayer on their behalf. This went on for about a year and our fame as two young missionaries spread throughout the entire community.

On Christmas day, it was the custom that friends and relatives visited one another and conveyed their Christmas greetings in person, much as we greet one another today by mail. Our plan was to visit as many homes as possible and explain the meaning of Christmas to those ignorant people. Everything went fine — with scripture reading, exposition, prayer and, because it was Christmas, the customary Christmas candy — until we called on two rather elderly men who were engaged in some sort of discussion. They were surprised by our intrusion; but we were really frustrated when one of them, a guest, told the host to give us the candy so that we may leave. That was the last house on the list and the end of our mission.

The second frustrating experience was during my seminary days. Each summer we were expected to do some field work, both for credit and for cash. It was my second summer at the seminary and I was assigned to serve a small church called Jarablus, the ancient city of Carkemish, in northern Syria, at the intersection of the Turkish border and the Euphrates River. I was very excited about this opportunity as I was bursting with theology and homiletics. An elderly lay preacher accompanied me on the trip to Jarablus to introduce me to the congregation. When we reached the town, despite a very reluctant bus, we called on a prominent member of the congregation with the expectation that he would take us in for the night and arrange permanent hospitality for me for the rest of the summer. When the would-be host came to the door my friend introduced me as the answer to their prayers for a pastor.

But even before we were invited in, this gentleman replied, "But we already wrote to the Board that we don't need a pastor because the congregation is too small to support a pastor; besides, it is harvest time and all the men will be out of town for work." My friend left for home the same day, and I spent a sleepless night at what might be called a hotel, trying to figure out what my sermon would be the next day, Sunday, to the congregation. When we went to church the next day, I saw a half-ruined building with part of the roof missing, and only four elderly women and two young children as my congregation. But my frustration reached its peak when during the sermon I was interrupted by one of the women saying, "No, my son! The real meaning of the verse which you read is this. . . ." And she went on to finish the sermon while I stood in the pulpit listening to her exposition.

After one hundred and fifty years of missionary work we are bewildered, puzzled, and, most of all, frustrated as we rethink the validity of mission today. All indications point to the fact that the missionary is not wanted. Coming from the so-called missionary field, I can clearly hear the prospective missionary asking me, "Do you really want us?" Why? What really went wrong? Why is it that whereas mission was extremely necessary and therefore valid thirty years ago, now we are compelled to question its validity? Have all the hungry in the world been fed, or the sick healed, or the ignorant educated, or the good news of God's reconciling activity been proclaimed to all men? Why is it that mission was valid in the first century despite many adverse factors, while it is seemingly not valid nineteen centuries later? Why is it that when the apostle Paul heard the call from Macedonia only in a dream he immediately went from Troas without first asking for confirmation as to whether they really needed him, while, today, we hear the same call over the radio, through television, and in the newspapers, loud and clear, yet find it necessary to get some degree of assurance that we are really wanted?

Our immediate answer to these questions may be that the situation has changed. The world of today is quite different from the world of yesterday. Paul the missionary was not in reality a foreign missionary; he traveled within the Roman Empire and, in times of difficulty, he could even appeal to his superior status as a Roman citizen. Today, the missionary is foreign in the strict sense of national origin, and to appeal to his superior status as a citizen of any particular world power is a clear disadvantage. The foreign missionary is often an embarrassment to the national or local church and an object of suspicion by the local authorities. In most cases he is a teacher of English or other academic subjects, a medical doctor, an administrator, or an adviser, but rarely a preacher or pastor. Even then, his function is being taken over by the members of the local church or government agencies. He seems to be out of place, unwanted, not needed. The only validity of mission from the point of view of the national churches is their dependence on monetary assistance of the sending churches.

Mission more valid than ever

Despite this gloomy but realistic picture I still believe that mission is valid, no less valid today than it was in the first century, the second, or the nineteenth. My basic reason for this assertion is theological. The validity of mission does not depend on the situation. Changing situations may call for changing strategy and methods. But who are we to question the validity of the command of our Lord to go into all the earth and preach the good news? Who are we to take him aside and question the validity of his going to Jerusalem and risking his life? Who gave the authority to the national or local church, or even the government authorities for that matter, to say that they do not want you? Who gave the right to the sending churches to reach the conclusion that mission must be deployed because we are not wanted?

The very fact that we raise the question about the validity of mission should serve as a call to repentance. The sin of disobedience has secretly crept into our very profession of faith and obedience to Christ. The devil is, among other things, an ingenious mathematician. He teaches us how to calculate the risks involved in mission. He teaches us the art of statistics so that we may measure the kingdom of God by our frustrations. The same tempter who approached Jesus comes to us today and tells us: "If you are really Christians, do something spectacular so that you can show to all the world, scientifically and statistically, that Christianity is better than all other religions and philosophies because of the results.

"However, if you are doubtful and frustrated, stop pretending and bragging about your faith in God. You know that Christianity does not make much sense in this day and age; you know that it is irrelevant; you know that the result of twenty centuries of faith and belief accomplished nothing. Therefore, come, worship me; I will give you power to rule the world, to control others, to control the forces of nature and utilize them in your own best interests. Forget about others, including God. Don't risk your life for a futile cause, for God is dead; long live you!"

Thus, the question about the validity of mission is ultimately the test of the validity of our faith.

All that I have been trying to say so far is that the standard of the validity of mission is not man-made. Mission is the command of him who was himself the mission and the missionary.

If faith is the supreme risk that we ever take in response to God's taking the risk of entrusting himself and his work to us and if as believers we are commissioned to be the light of the world and the salt of the earth, we cannot excuse ourselves from our responsibilities even if the world prefers to live in the dark or does not use salt in food. The radicality of our faith is such that whe we are not wanted and even rejected by men, when we are persecuted for the sal of our calling in Christ, we are not frustrated but overjoyed.

New strategy

I said earlier that the validity of mission does not depend on the situatio although changing situations may call for new strategies and methods. Speakin about the Near East, I believe that all the direct and indirect restrictions imposed about missionary work are remind ers that God himself is at work to chang Christians by changing situations. It is very easy to criticize past missionaries and to find their mistakes. I think we must always remember them with gratitude to God, and only then try to chang our methods according to the demands of new situations. Let me go over brief some of the radical changes which I thin are necessary today.

In the first place, mission is not almsgiving. The formula "rich-help-poor may be a useful tool in foreign policy. But as such it is unchristian and even idolatrous. The radicality of the gospel is such that even the poor are called upo to give, so that the Christian formula is poor-give-rich as well as rich-give-poor. The basic reason is that only God gives without receiving. Any person, community, organization, church, or nation which gives without receiving is secretl making itself into an idol. As an illustration, American missionaries in Syria an Lebanon have in the past hundred years written thousands of letters and reports about the miseries and woes of the natives and the remedies that are being offered to them. This is good. You must

Continued on page 26

The wind
is [illegible]
[illegible]
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[illegible]
No one knows
how [illegible]

The wind
is [illegible]
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and [illegible]
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The wind [illegible]
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March

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1
	3	4	5	6	7	8
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	17	18	19	20	21	22
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news

Action before unity

For the second time in two years, the Church of the Brethren's committee assigned to ecumenical affairs has decided to put the brakes on merger explorations. Involved with the Brethren in the latest decision is the American Baptist Convention.

At a meeting last month of the Committee on Interchurch Relations with representatives of the Baptists' Commission on Christian Unity, the decision was reached, stating "that it is not wise at this time to focus primarily upon promoting organic union of the two bodies."

Rather, the two groups recommended "the development at all levels of discussion, projects, and joint action in mission for the purpose of creating better understanding between our two groups and more effective and efficient Christian action designed to help meet definite needs in the world today, realizing that these actions may or may not lead our communions toward eventual merger."

Feedback: The statement was based on feedback received from local and area encounters of Baptists and Brethren across the country. Under study in many of the grass roots meetings was a resource document, "Principles for a Plan of Union," which had been drawn up in the course of conversations carried on by the two national committees.

In a similar action in October 1967, the Church of the Brethren Fraternal Relations Committee, as it was then known, and the Churches of God of North America's Commission on Christian Unity also agreed to disband merger considerations. Since then no further meetings of the two groups have been held nor are any scheduled at the national level, although both are on record as favoring continued cooperation and action.

Talks with the American Baptists are scheduled to occur on a yearly basis if not oftener. But the talks at least for the near future will be intended to spur joint action rather than to deal with merger.

Readiness: According to Donald E. Rowe, acting executive for the Committee on Interchurch Relations at the time of the January meeting with the Baptists, the decision reflected a widespread feeling that the two bodies lacked readiness at the local and district levels for union to be pursued. Mr. Rowe explained that the position was arrived at mutually.

There were also some expressions growing out of the meeting that if the two communions were to start anew in weighing closer ties on the local scene, the beginning point would not be a set of principles for union but more informal fellowship and cooperative action. In several areas of the Brotherhood dialogue and action programs are just getting under way.

At the national level, the latest meeting hosted by the Brethren in Elgin, Ill., was the ninth involving Baptist and Brethren representatives. The first meeting occurred in 1961, also in Elgin, at the initiative of the Brethren.

Meeting after the joint committee action in Elgin, the American Baptist Commission on Christian Unity was reported to have reaffirmed "its serious concern for ultimate union with the Church of the Brethren as soon as mutually acceptable; and that we recognize that common concerns for joint missionary strategies are good, but we see them in the context of fuller Christian unity."

The conversations with the Baptists during the '60s represent the most intensive ecumenical effort engaged in by the Brethren thus far.

Roster: Currently on the Committee on Interchurch Relations are Edward K. Ziegler, Bakersfield, Calif., chairman; Dale W. Brown, Oak Brook, Ill.; and M. Guy West, San Diego, Calif., all elected by Annual Conference; and Kenneth S. Frantz, Des Moines, Iowa; J. Benton Rhoades, New York, N.Y.; and Harold Z. Bomberger, McPherson, Kansas, appointed by the General Board.

Just beginning as the new executive for interchurch relations, on a half-time basis, is W. Harold Row, former executive secretary of the Brethren Service Commission.

Issues in evangelism

A massive evangelistic assault upon the nation has been proposed for 1973 by a group of evangelical or conservative church leaders. The goal, as suggested by one proponent, is to create a fresh climate for evangelism by making today's man aware of his lostness and need for salvation.

Sparked by the periodical, *Christianity Today*, and in some degree by the 1966 World Congress on Evangelism in Berlin, the cooperative venture began as a coalition move among evangelicals, especially among some of the younger spokesmen who favor closer ties in fellowship and fortification as well as in outreach. But generally through the five consultations held thus far to plan for 1973, the tendency has been to play down the bid for more visible unity and to give priority instead to a strictly evangelistic campaign.

Exploration: This winter for the first time three Church of the Brethren clergymen joined in the consultations, sent by the General Board to sessions in St. Louis. Altogether the parley included 50 churchmen from 30 denominations, with a preponderance of the representation from the conservative and independent wing of Protestantism. The St. Louis gathering for Brethren and for many others was exploratory, an occasion for assessing whether to recommend denominational or congregational support for the 1973 nationwide emphasis.

The Brethren — Kenneth S. Frantz of Des Moines, Iowa; Kent E. Naylor of Waterloo, Iowa; and Carl E. Myers of Elgin, Ill. — went to the recent consultation convinced of the need for more breakthroughs in winning and relating persons to Jesus Christ. They returned to their homes with some gnawing doubts as to the soundness of this particular proposal.

Pastor Kenneth Frantz of the Stover Memorial church in Des Moines, while open to directions which may yet emerge in subsequent planning for the 1973 emphasis, expressed concern that the "evangelical orientation" of the planners "excludes major blocks of Christians who see evangelism as not only the winning of a person to Christ but also the winning of the whole person that his life be lived in the Christian way."

"If major denominations are to be involved," he observed, "evangelism must mean more than the results of a revival meeting."

Omissions: "The segment of the church which has taken the love of Christ into the ghetto and into the needy areas of our nation's life was not present to express their views for Christian evangelism," reacted South Waterloo pastor Kent Naylor. He also said he was struck by the absence of youth, the black community, and the Roman Catholic church in the planning.

Mr. Naylor described the plans which were presented in a 17-page prospectus as tightly drawn, allowing little opportunity for revision in spite of assurances to the contrary. Taking one specific, he noted, "I could not participate in the pressure upon small children which is suggested in the child evangelism phase of the program." Moreover, he said the whole design "ignored the moral and temper of the church, both in language and in involvement of persons."

"If there is to be a renewal in the church's witness with Christ, there will have to be a more broadly conceived program in order that creative expressions of our witness may be included," Pastor Naylor asserted.

Separation: Carl E. Myers, coordinator of the Mission One emphasis now current in the Church of the Brethren, said one of his most pressing concerns was "the implicit negative judgment which the leaders of this movement make upon the evangelism programs of many of the denominations. There is an obvious separation in their minds between ministry to the soul and a ministry involving social issues and concerns. The planners tend to emphasize the personal dimensions of salvation and minimize the social context in which ultimate decisions are made."

"There also seems to be an unwillingness to listen to the world," Mr. Meyers continued. "The conversation is in the form of a monologue, without adequate knowledge of the feelings, questions, and even the doubts of the one who is to be evangelized."

Mr. Myers was one of a handful of individuals who voted at St. Louis against the definition of evangelism adopted by the planners. The definition, taken from the Berlin Congress, is, in Mr. Myers' view, "reflective of 19th-century concepts." Further, he said it assumes a "judgmental attitude" toward the world and takes a theological position "too restricted to be helpful."

Adverse as their reactions are to the latest planning session for the 1973 emphasis, the three Brethren could see their church's involvement in the efforts as viable, were some of their concerns threshed out in open forum and were flexibility in the program actually possible, and not merely looked upon as noncooperation.

Probing a pale moon

"To Circle a Closer Moon" is the theme of a four-person television series which will focus attention on world poverty and the need for global economic and social development.

To begin on Easter Sunday, April 6, on NBC's *Frontiers of Faith* (1:30 p.m. EST), the four half-hour specials will deal with a plan to help build the will of citizens to reverse the trend of a widening gap between the rich and poor.

Effecting change: The presentation will stress the necessity of involving the American public in this issue and in developing means by which Christians may participate more effectively in foreign policy formulation. "Aided and informed by the four TV programs, Americans of faith and goodwill are going to explore that pale moon of poverty, satellite of the planet called wealth," one of the program developers commented. The spokesman added that the effort is to be targeted toward "tackling the deprivations, hungers, and pressures of poverty and effecting changes to benefit society, if men will."

Toward effecting change . . . "if men will"

NBC News and the National Council of Churches' Broadcasting and Film Commission are preparing the series, in consultation with the NCC's Department of International Affairs. Robert Bilheimer is the director of the International Affairs staff and Kurtis F. Naylor, a former Church of the Brethren pastor and service worker, is an associate.

Local viewing: In every locality where the series will be seen, interested churchmen and other concerned persons are urged to form groups not only for viewing and discussing the films, but for follow-up study and action.

A World Development Fact Sheet and Resource Guide, offering background on the theme of the series, is available from Susan Bax, coordinator of the World Development Project, 475 Riverside Drive, Room 852, New York, N.Y. 10027.

In May kinescopes of the programs are to be made available for in-church use and other showings.

THE CIVILIZATION OF

In a world where demonstrations and confrontation, charges and countercharges, coercion and manifestos fill the air, is there a place for men sitting down quietly together, speaking reasonably, growing in mutual knowledge and combining their strengths?

Is rapprochement possible when such divisions as black *vs.* white, poor *vs.* sick, young *vs.* old, employees *vs.* management, revolutionaries *vs.* conservatives, students *vs.* administrators, Jews *vs.* Arabs all seek to push one another to new limits?

Does the world yearn for unity even as it seems to plunge farther and farther from that goal?

Occasional paper: In the midst of what appears to many to be unprecedented polarization, with man set against man and group against group, one of the nation's foremost "think tanks," the Center for Study of Democratic Institutions, Santa Barbara, Calif., has collected some penetrating thoughts on the subject of dialogue. Entitled "The Civilization of the Dialogue," the document is one of the Center's "occasional papers" issued five times yearly. It includes remarks on dialogue from a secular view as well as insight on "The Quaker Dialogue," "The Christian-Marxist Dialogue," and other themes central to religious and philosophical thought.

"Democracy is in decay . . . when the basic commitment is not to persons but to abstract ideas, ideals, principles, and abstractions, as it apparently is to the extremists, left or right . . .

A pronounced note in the nine discussions which make up "The Civilization of the Dialogue" is the nonviolent nature of dialogue. Discussion is seen as an alternative to coercive action; violence, as a symptom of the breakdown of dialogue.

Basic requirements for dialogue, according to the paper, include autonomy of the parties involved, mutual respect, and some degree of community. Several contributing writers stressed the personal element in dialogue as basic, overshadowing to some degree questions of ideology and of mutual or conflicting goals. Democratic society itself was envisioned as, in a sense, one enormous dialogue.

Person-centered: "Democracy is in decay," said John Cogley, former religion editor of *The New York Times* and a fellow of the Center, "when belief in the intelligence, competence, good sense, and decency of the average citizen is mistrusted. When the basic commitment is not to persons but to abstract ideas, ideals, principles, and propositions, living in a democracy can turn out to be a hellish ordeal, as it apparently is to the extremists, left or right, who like the forms of democracy as abstractions but mistrust the people for whom the forms exist. . . .

"The basic commitment of the dialogue is to persons. In dialogue, one person does not attempt to annihilate another or another's belief; nor should one find it necessary to defend oneself or one's own beliefs. Dialogue is unitive, not divisive; when it becomes divisive, it becomes destructive."

Mr. Cogley noted that Jewish philosopher Martin Buber, whose work gave a major impetus to dialogue movements in our time, thought of dialogue in terms of "the complete openness of individuals to God and to each other."

Dialogue must be considered a means rather than an end, Mr. Cogley insisted, and it must move toward love and openness even if it cannot be expected to begin with these qualities. "If the dialogue is successful," he said, "the openness will be achieved."

Quaker pattern: In a discussion of dialogue in the Society of Friends, Hallock Hoffman, board chairman of the Pacifica Foundation and a fellow of the Center, stressed the same qualities of respect, openness, and love.

"For a civilization to depend upon and function in the light of dialogue," he said, "it must be profoundly nonviolent: The resort to force must not be possible. It must be based on the human relationship known as love, in which the method of deciding what shall be done is discussion and persuasion. In such a society, every man would seek a common understanding with all others, and all would do together what all, through their best inquiry and thought, have come to believe is best for all."

Among the Friends, when a meeting is directed toward action rather than worship, Mr. Hoffman said, the goal is not unanimity but unity. Although individual opinions may continue to differ, he said, "unity requires all to reach the same conclusion about what should be done in the name of all. . . . Some may hold that the action is the right action; some, that the action has the support of those who seem best to understand it and therefore would come to be understood by themselves as the right action in time; some, that the meeting should not further be withheld from action."

Dialogue, to Martin Buber, was "complete openness of individuals to God and each other"

"Meeting" by Wilbur Brumbaugh

THE DIALOGUE

Unity first: The respect for each individual among Quakers is such that no action can be taken without unity. "One member of a meeting may prevent action indefinitely; he cannot be pressed to go along until he has chosen to go along. . . . The commitment to each individual is total; but in a developed Friends' meeting, so is the commitment to the meeting."

Describing the process by which the Friends eliminated slaveholding among their members almost a century before the United States ended it, Mr. Hoffman said that John Woolman, the chief opponent of slavery, "met with slave owners, not in the manner of one seeking to correct the unrighteousness of another but as a seeker who assumed the slave holder was also a seeker after what was right. The process was social, reasonable, gentle, and respectful of all. The result was unanimity of action based on common understanding.

"Our American society today believes, instead, that discussion, persuasion, and mutual inquiry are pastimes, that all 'they' understand is 'force.' It uses dialogue as long as dialogue gets quick results but otherwise resorts to more coercive measures. As long as the participants retain a resort to other measures, the dialogue is never serious; the participants need not take it seriously.

"The civilizing dialogue is nonviolent. As soon as we are prepared to pursue our lives together ruled by nonviolence, we will be on the way to achieving the civilization of the dialogue."

Coexistence: In a paper on Christian-Marxist dialogue, Heinz Kloppenburg, vice-president of the Christian Peace Conference in Europe and editor of a West German periodical, *Junge Kirche* (Young Church), noted the amazement of a Communist philosopher who discovered: "There are Christians who really love us as human beings! It's inconceivable!"

Communists have been reexamining religion in recent years and questioning their former views that it was generally reactionary and doomed to extinction, he said. At the same time, he added, many Christians have been reexamining the traditional social alignment of their churches.

Confronting "the same human problems – various forms of oppression, exploitation, humiliation, and human indignity," he said, Christians and Marxists are beginning to approach each other as persons. "People can coexist; conflicting theories are mutually exclusive," Mr. Kloppenburg observed.

"Whatever else may develop," he insisted, discussions with Marxists "must have a purifying effect on the church itself." While the discussions springing up all over Europe may not yet have reached the level of "true dialogue," he said, they may "forecast" its "eventual emergence."

Mutual change: "Discussions can center on partial questions of a political, economic, or intellectual kind and can do so consciously without raising doctrinal questions," Mr. Kloppenburg said. "Their pragmatic character should not be devalued and can represent a genuine step toward bridging intolerable tensions. This of course is not yet dialogue. The dialogue aims at the totality of the opponent and is nourished by the unique character of the interchange between partners, each of whom is convinced of the validity of his own viewpoint and brings to bear the totality of his position. In, with, and through dialogue, they both change."

> *"People can coexist; conflicting theories are mutually exclusive"*

In the churches, as in other areas, opponents of change are precisely the opponents of dialogue. And while that opposition remains, dialogue activity among churches continues to grow. One evidence is the widespread observance last month of the Week of Prayer for Christian Unity, endorsed by major Roman Catholic, Protestant, and Orthodox leaders of the world.

Speaking of the events highlighting the recent week's emphasis on Christian unity, Father Titus Cranny of the Ecumenical Institute, Graymoor, N.Y., suggested that reconcilation of Christians will come ultimately "through prayer – the prayer to change ourselves and become worthy of God's grace; the prayer to inspire mutual trust and cooperation among all Christians."

"Not everyone can be involved in dialogue and study and activity," he said, "but everyone can pray." – RNS

Partner's in health

A NEW PARTNERSHIP between the inner city community and health professionals has been undertaken by Bethany Brethren Hospital in Chicago. The result is a newly established Bethany Community Health Center, a separate facility open to the 10,000 residents of the west side neighborhood bounded by Madison, Kedzie, Eisenhower Expressway, and Central Park.

Center's symbol

As a family health center, the new operation provides preventative health services, including family planning, diagnostic services, both medical and dental treatment, and social services. It also is aligned with other community agencies which work in the areas of home care of the chronically ill, rehabilitation services, mental health services, and drugs.

Private effort: As a privately financed effort, the Bethany Community Health Center is not supported by federal funds and hence must charge for services rendered. The state has approved payment for services provided by the center to families receiving public assistance.

Besides offering a family-based type of out-patient health care that simulates private family physician care, the center development seeks to provide a team of medical workers and to increase the number of physicians in the community.

Among the Health Center staff members are two former workers in the Brotherhood program, Homer L. Burke, M.D., longtime doctor in Nigeria and Puerto Rico, and Clara Rae Walters, R.N., former nurse in Puerto Rico and Ecuador.

Community link: The unique part of the effort is the creation of a Community Health Council to provide a direct link between the health care recipients and the trustees of Bethany Brethren Hospital. The council is comprised of 10 local citizens.

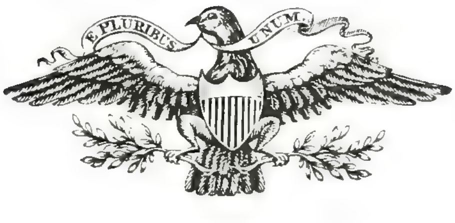
The dedication program for the center on Jan. 12 reflected its heavy community orientation. Participants included a local Catholic priest, First Church of the Brethren pastor Thomas Wilson, a circuit court judge, the boys' chorus of Marshall High School, a local Theater in the Streets dance group, private citizens, spokesmen for the Community Health Center, the Sears Roebuck Foundation, which contributed in a major way to equipping the center, and the Chicago Board of Health.

Dr. Burke examines neighborhood child

The Center's staff, left to right beginning at the front: Esther Williams, Robertha Nelson, Lartia Burton, Dr. Homer Burke, and nurse Clara Rae Walters

BETHANY
COMMUNITY
HEALTH
CENTER
Bethany Community Health Center, at Fifth and St. Louis

Receptionist Esther Williams in a preexamination interview



IF YOU WANT PEACE, PREPARE FOR PEACE!

Brethren pastor Charles E. Zunkel sees the proposal for a Department of Peace at cabinet level as providing the moment for a historic peace church to work for peace as it never has before

ON THE PEN with which the Treaty of Versailles was signed at the close of World War I in 1918 were the words: "If you want peace, prepare for peace."

As a nation we may think we have done the things which might be most instrumental in creating the possibilities of peace in our international relationships. Charles Wells, in the Nov. 15 issue of *Between the Lines*, wrote, "Since the founding of our Republic, the opinion has prevailed that the business of the state should be that of peace as well as war; yet through 200 years of our history, *the business of war has claimed much of the attention of political and business leaders, while the cause of peace was perennially pushed aside.*"

The time has come to create practical machinery for peacemaking in our nation. Believing this to be so, Senator Vance Hartke (D., Ind.), with the cosponsorship of Senators Mark Hatfield (R., Ore.) and Wayne Yarborough (D., Texas) introduced in the Senate last September, a bill (S.4019) proposing the establishment of a cabinet level Department of Peace. At the same time a similar bill (H.R.19560) was introduced in the House by 25 Representatives. These bills were left to die, suffocated in the crush and congestion of the volumes of legislation which crowded the calendar in the last weeks of the 90th Congress.

But the concern is not dead. In fact, the Department of Peace bill was scheduled to be resurrected in Congress earlier this month. And there are hopeful signs for something to result because of the growing numbers of groups working to awaken popular interest and support. To name just one of fantastic growth, I mention "Another Mother for Peace" now numbering more than 50,000 American women. There are many others.

The Department of Peace idea is not a new one. In 1799, Dr. Benjamin Rush, a signer of the Declaration of Independence and noted medical pioneer, advocated a "Peace Office for the United States" to "promote and preserve perpetual peace in our country." Senator Hartke, in his testimony before the Democratic platform committee, called attention to the plea of Dr. Rush and read a three-and-one-half-page document written by the doctor. He did this in his appeal for a Department of Peace plank. In the intervening 200 years, periodic attempts have been made to create some such department by the introduction of bills, either in the Senate or House or both. A few of these were as follows: in 1935 a Senate bill by Sen. Matthew Neely; in 1935 a House bill by Congressman Berman; in 1945, House bill 3628 by Congressman Jennings; in 1947, a House joint resolution by Senator Everett Dirksen; in 1959, another such bill; and in 1960 Senator Hubert Humphrey introduced a bill for a Peace Agency at cabinet level.

Why did all of these efforts fail? Was it not primarily because of the lethargy and lack of popular support from citizens, which is necessary for passage of such legislation? Added to that has been what Charles Wells calls "the pressure from the industrial-military interests."

If we want peace, we – every concerned citizen – must help prepare for peace. We must make our wishes known with our legislators in such force that it bears weight and gets action.

The rationale for such a department as the one currently proposed is that our federal government has had a Secretary of War, known in recent years as a Secretary of Defense. We should have provided a similar cabinet level post — a Secretary of Peace — if we seriously were concerned to plan the strategies of peace. The newest proposal calls for this, a department having a Secretary and Undersecretary of Cabinet rank.

It may well be asked, wouldn't a Department of Peace be merely a duplication of already existing agencies? Weren't the Arms Control and Disarmament Agency and the Peace Corps established in the interest of peace? Truly they were; but, as the authors of this most recent bill propose, this new agency would provide for the grouping within it of (1) the Agency for International Development (AID); (2) the Peace Corps; (3) the Arms Control and Disarmament Agency, (4) the Export-Import Bank (which has loaned more money to developing countries for arms than for economic development); (5) the Atomic Energy Commission and the Space Agencies (both of which, in the words of Charles Wells "are supposed to be officially committed to the pursuit of peace but which have become subsidiaries of the military").

The above-named agencies have been severely restricted under the aegis of the State Department, since its foreign policy has done more to frustrate their purposes than to strengthen them.

The bill proposes further an "International Peace Institute" to prepare citizens for effective leadership in international peace objectives through an advanced center for study. Our defense academies (West Point, Annapolis, etc.) have trained leadership for the military services. This Peace Institute, by contrast, would equip leaders in competence in peacemaking and peacekeeping. The bill also proposes a "Peace by Investment Corporation" to establish and expand people-to-people programs in the area of economic development in order to eradicate hunger and poverty, which are crucial to peacemaking.

Senator Hartke, the bill's author, stated on the Senate floor, "There is no office or department working at peace full time to the exclusion of other possibilities, and so we have repeatedly failed to convert a peacemaking into a peacekeeping capability. We must recognize that the State Department is not and can never properly be a Peace Office."

The creation of a Department of Peace would, for the first time, extend to foreign affairs a provision of checks and balances such as has long been considered necessary in the governing of domestic affairs. At present, there is no adequate check and balance to the policies of the State Department or the powers of the Department of Defense.

"If you want peace, prepare for peace." The challenge and need lies with Mr. and Mrs. John Q. Citizen. The urgency is greater than most of us can realize.

Prof. W. Warren Wagar, a history professor at the University of New Mexico, in an address at Oslo, Norway, at the meeting of the International Fellowship of Reconciliation, said last summer, "I do not have good news for you. . . . I have become intellectually, though not emotionally, convinced of the failure of mankind; of its imminent disappearance from our planet; of the wind-up of the experiment in civilization which began some six thousand years ago." Among the problems which evoke such an outlook he named first "the problem of survival, the problem of war and peace." Despite the seemingly hopeless outlook he believes that we must work earnestly to avert the catastrophe.

Persons who are willing to become informed and devote themselves to secure the creation of a Department of Peace should write their Senators and Congressmen, urging them to become co-sponsors. They may secure further information describing the newest Senate bill by requesting copies from Senator Hartke at the Senate Office Building, Washington, D.C. 20510.

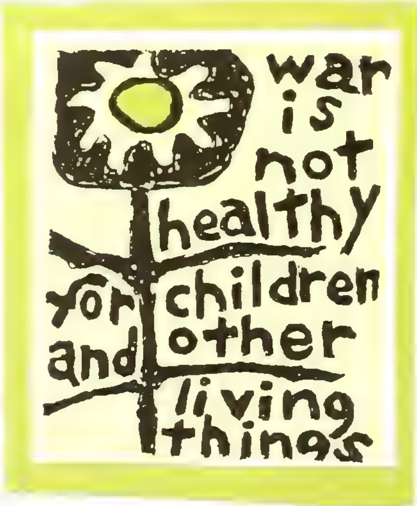
Anna Howard Shaw once wrote: "Nothing bigger can come to a human being than to love a great cause more than life itself and to have the privilege of working for it." For a "historic peace church" what could be more meaningful at this moment in history than to love peace and to work for it as we have never done before? We want peace; let's prepare for peace! — Charles E. Zunkel

The only race
we cannot afford to lose
is the human race!

We who have touched the moon
and set a course for the stars
Must now begin the imperative journey
toward a peaceful earth.

This age demands
a SECRETARY OF PEACE

____
signature



Form card urging Congressmen to back creation of a Secretary of Peace. Cards available from Another Mother for Peace, 407 N. Maple Dr., Beverly Hills, Calif. 90210

dvice from a loser

DIDN'T REALLY MIND losing those court-
oom battles," said William Talman, the
erennially unsuccessful prosecuting at-
rney on the Perry Mason show. "But
m in a battle right now I don't want
lose. . . . I've got lung cancer. So
ke some advice about smoking and los-
g from someone who's done both for
ears. If you haven't smoked, don't start.
you do smoke, quit. Don't be a
ser. . . ."

Bill Talman recorded this film clip
st July as a Cancer Society commer-
ial. But in this role he was not acting;
e had written the script himself. Six
eeks later he was dead, the victim of
ng cancer. His loss this time was a
fe, a career, a wife, and six children.

Classic: The Talman TV message, a
lassic on the dangers of smoking, is
nique, but it does not stand alone.
ther television reminders, some grim,
ome humorous, most of them terse and
oignant, continually do battle with
igarette use. Their hard-sell approach
tems from factual evidence established
y the surgeon-general's report.

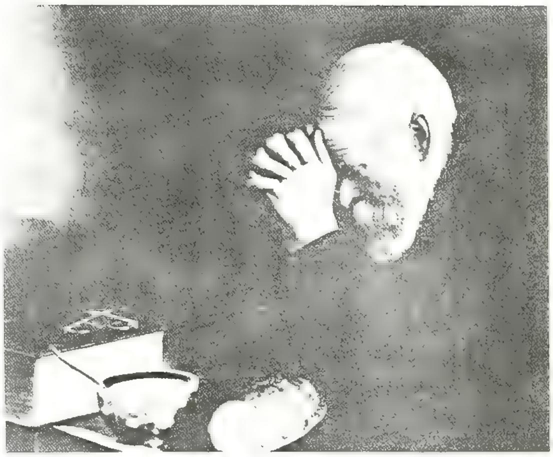
The appearance of such messages on
ass media was given a boost by a Fed-
ral Communications Commission ruling
hich, citing the fairness doctrine, re-
uires broadcasters who use cigarette
dvertising to carry messages telling of
he possible perils of smoking. They
ave become, according to *Business
eek*, "one of the strongest influences
the antismoking campaign."

Downswing: While the actual sale of
igarettes declined only nominally last
ear, the alarm to the tobacco industry
omes in the fact that the number of
igarette smokers dropped by 1,500,000
hile the population increased at the
ame time by 3,000,000. The number
f males smoking, noted *Business Week*,
s down to a little more than 40 percent,
rom a high of 55 percent in 1958.

Whether or not the dip will be lasting
nd mark a trend, at least this point is
ertain. The TV public has been warned.

Survey

periscoping the interchurch scene



Eric Enstrom's memorial . . . "Grace"

Step-up in aid: Joint Church Aid, the American religious organization formed to receive four aircraft from the United States government to aid Biafran relief, reported last month its acquisition of the C-97 "Stratofreighters" has enabled the doubling of food airlifted daily into the war zone. The development brings to 12 the fleet flying shipments to Biafra from the Portuguese island of Sao Tome on behalf of religious agencies.

Favors Negro president: Surprised by one religious columnist's prediction that he would be the next president of the National Council of Churches, the general secretary of the American Baptist Convention, Edwin H. Tuller, reacted: "I feel that the time has come in the life of the National Council for it to elect a black churchman from one of the predominantly black communions as its next president."

Distinctions: Mrs. Coretta King is to deliver a sermon in the pulpit of St. Paul's Cathedral in London on March 16. She will be the first woman to preach there during an official Anglican service in the centuries-old cathedral. In another signal honor, Mrs. King in January received in New Delhi, India, the Nehru Award for International Understanding voted posthumously to her husband by the Indian government.

COs in France: Three conscientious objectors in France – two Catholic priests and a philosophy professor – were fined $200 each, given suspended sentences of three months, and stripped of all civic rights for five years for having filed their plea of conscientious objection too late under a special law. The trio, who had served the French Army "courageously" in Algeria, explained their late petition by saying that it was only over the course of time that they came to reject violence as Gandhi had preached.

Fiscal notes: New York City's Union Theological Seminary has divested itself of $500,000 of Dow Chemical stock. The step was taken as a symbolic act opposing Dow's manufacture of napalm for the Vietnam war. . . . A switch from annual to biennial general assemblies by the Christian Church (Disciples of Christ) is expected to save its members $2 million every two years. Were state and area assemblies similarly to meet biennially, another $3.5 million in costs could be cut, according to one denominational spokesman.

With the artists: Playwright Tennessee Williams, 54, after a near-fatal bout with influenza, joined the Roman Catholic Church. As a former Episcopalian, Mr. Williams was not required to be rebaptized, but he personally requested the rite. "He said that he was only a baby at the time he was baptized before and that it had not really meant anything to him," commented the officiating Catholic priest. . . . Famed serigraph artist Sister Mary Corita, 50, since her resignation from the religious order, the Immaculate Heart Sisters, has resumed her family name of Corita Kent. Her prints have brought new flavor and contemporaneity to Christian art. . . . Minnesota photographer Eric Enstrom, whose photograph "Grace" became one of the most popular religious pictures died at age 92. Mr. Enstrom took the picture in 1918 to show a war-weary world it had much for which to be thankful.

I'm Telling You

by Jo Thebaud

The posse is closing in.
No, I mean
I don't want any help.

Of course I want a meaningful relationship.
Who doesn't?
I just don't want a mortgage, babies,
That sort of thing.

If there is a God, why doesn't he
Do something
About overpopulation, starvation, war,
People like me?

Who said I needed help?
I never said it.

But I do.

I mean — let me alone.
No — don't let me alone.
Just don't give me advice.
I am up to here with advice. And Pepto-Bismol.
And vitamins. And well-meant family
Platitudes.

I just want to come to myself. To God.
To silence. And peace.
I am not ready for more
Human entanglements.
I have been strangled. Yes,
Strangled
By all the people who say they love me.

They don't love *me*.
How could they?
They love a name, a relationship, a family tie.
A pasteboard cut-out.

If they knew me — they would back off.
But good — and for final.

My head hurts. Daylight
Is unbearable.
Can you help me? It was very hard
To ask. But I am afraid. And
I don't want to let go — altogether. . . .
Please — pull me back. Say — or do —
Something. If you can. . . .

My Turn Now

by Betty Fox Solberg

It was an African bore the cross
For Christ en route to Calvary.
He eased the burden on the road
And served in sweet humility.

Now my black brother is on a cross
In this our land — a Calvary.
On the other side dare I pass by?
Dare I ignore his agony?

Growing Up There

by Joel Eikenberry

Glancing around my me,
  I saw the plant.
    It was not yet
      Quite ready to bloom,
Growing up there —
  Alone.

Looking first up, then back,
  I saw the row,
    More plants than one,
      A hundred or so,
Growing up there —
  Alone.

Shifting my eyes all ways,
  I saw the field.
    Beyond this row,
      An acre or two,
Growing up there —
  Alone.

Standing up now full height,
  I saw the farm.
    The fields stretched on
      And out of view,
Growing up there —
  Alone.

I Saw, and Seeing

by Jeanne Donovan

I saw, and seeing,
knew that what I saw had to be mine.
I could not, would not, live without it.
In the world of things, it was what I wanted most.
It's not important what it was
that seemed to me worth such a price.
(Yet cheap at twice the cost!)
I saw it!

I coveted that which to me was worth anything,
even to giving up what I already had —
love, honor, personhood —
in order to be an owner.
I bargained with myself, with evil,
and even tried to make a deal with God.
I coveted it!

I took (there was no harm in it!),
for I was tempted beyond all my strength,
wanting to possess what was mine and no other's,
for my hands alone to touch,
for my eyes alone to see.
I must have it,
and so, possessing, I am possessed.
The cost is beyond what I had first been willing to pay,
even what I could pay, and yet, I took it!
(That which was not mine to take!)

Now must I live with the consequences of my sin?
I saw but was blinded by my selfishness.
I coveted and, having once wanted,
could not be content with what was honestly mine.
I took and, having taken,
took from myself integrity;
from others, trust;
from God, obedience.

Owning that which owns me, I lost all.

Agnostic's Plea

by Mildred Morris Gilbert

There must be ways that I can face
Tomorrow with the quiet grace
I need, for now that you are "there"
And stillness echoes everywhere,
Emptiness becomes a cross —
How can I bear this crushing loss!

Conquering the urge to weep,
I crawl to bed, but not to sleep.
For one who never prays,
What are the ways?

Let It Flow

Like water, like love:

Constrict the channel —
  and you drown.

Release it —
  and you irrigate the world.

by Ernestine Hoff Emrick

As a Little Child

by Emily Sargent Councilman

Piling up
this crystal moment
utterly wept, or utterly
laughter spent . . .

and after
  prismed light
  or shattered glass:
expectancy.

EPHRATA REVISITED

by **VERNARD ELLER**

One week I attended Annual Conference in Ocean Grove, New Jersey, and the next I visited the Beisselite Cloisters at Ephrata, Pennsylvania. The first experience spoke to the second.

At least to me, one impression came through very strongly from Conference: An influence the Brethren "radicals" already are exerting is to make the church more open to minority, fringe concerns. It is in some respects surprising and yet completely true to the ideology involved that the far-out radicals of the left (represented, say, by the Brethren Action Movement) should be much more open and friendly toward the right-wing conservatives of the Brethren Revival Fellowship than the "liberal" establishment ever has been. Of course, the radicals represent a minority that wants to be heard, but they want to hear and help the church hear the ultraconservative minority as well. It is highly significant that Ocean Grove '68 should be the Conference at which both the radicals and the fundamentalists got a better shake than either has had for a long, long time.

Carrying that mood with me to Ephrata, I was struck by the fact that from a historical perspective here is a movement that deserves much more voice than we have given it. Brethren historiography traditionally has dismissed the Beisselites as a bunch of screwballs — and for understandable reasons, since Beissel represented a very serious schism in the church. But if there is one principle dear to modern radicals of all persuasions, it is that screwballism is no grounds for dismissing a person. A screwball may have something very significant to say, and there are a good many cases in which screwballs have proved to indicate the wave of the future

This is not to say that screwballism is in itself a virtue, nor, in the case of Beissel, is it to suggest that his monastic regime was the right thing and that our forefathers missed the boat in rejecting it. But we dare not "shut off" even those who we cannot conscientiously join. After all, Beissel must have had something; many good Brethren — even to men the stature of Alexander Mack Jr. — joined the Cloister. And even those who, like Mack, later left it did not renounce everything for which the Cloister stood. Indeed, the evidence is that the Brethren who actually opposed Beissel were more open to the Ephrata witness than we moderns have been.

We have no intention of evading the facts that Beissel seems to have been a tyrant and megalomaniac who allowed himself to be as much as worshiped and

that his system included much that is just plain weird, but these aspects have been pointed up often enough. Ours is a deliberate effort to find the positive within the screwball.

Over the past several years there has been taking place at Ephrata itself a development which can help make a reassessment of Beissel particularly fruitful at this time. If one times it right, a visit to the Cloister needs no longer be simply a tour of a bunch of old buildings. Citizens of the city of Ephrata have organized a nonprofit foundation, the Ephrata Cloisters Associates, of which the Ephrata Cloister Chorus is an auxiliary. On weekend evenings during the summer these people turn a visit into an occasion. Guides, dressed in the habits of the monastics, explain different features of the buildings and of the life that took place in them. Some of the arts and crafts — printing, calligraphy, weaving, basketmaking — actually are demonstrated.

After the tour, interest shifts to the outdoor theater where the musical drama, *Vorspiel*, graphically portrays something of the Cloister's life and history. The focus here is upon Beissel's unique choral music, a mode for which Ephrata was famous, which then became lost, and which but recently was recovered by Dr. Russell P. Getz, founder and director of the Cloister Chorus. Along with pictures and souvenirs, a recording of the music from *Vorspiel* is available from the gift shop, a chief source of finance for the Cloister Associates.

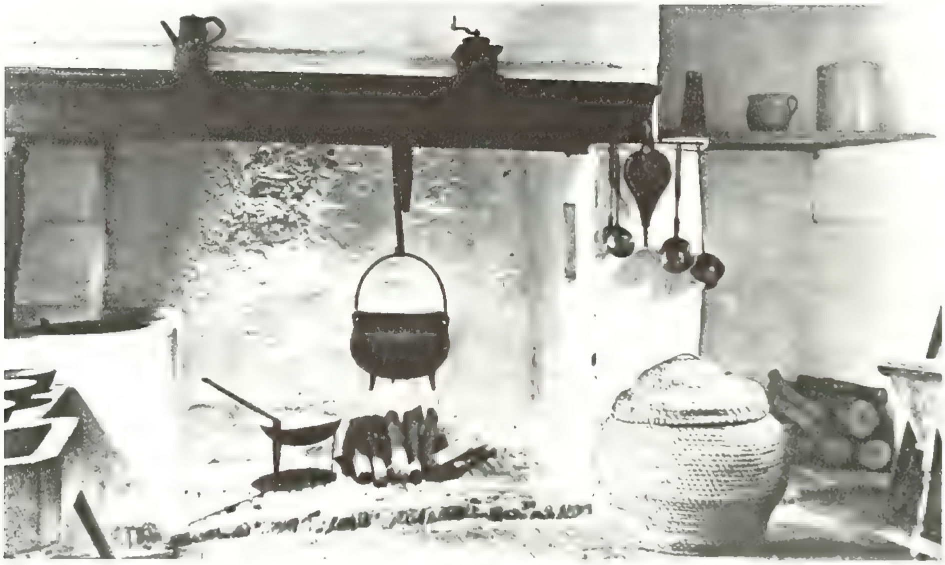
I find three different aspects of the Cloister life speaking to our situation. In the first place, the Beisselites were active — and, more than active, creative and even innovative — in an area that is dear to the heart of modern liberals and in which the mainline Brethren are accused of being completely dead — namely "culture," the practice of the arts. Ephrata offers a unique study in architecture, in printing, in calligraphy and illumination, in poetry (especially hymnology), and above all, in music. Many of these carry a peculiarly modern overtone in the dominance of an almost psychedelic symbolism. Here is an instance in which religion and the arts were brought into the closest of relationships, and we should be able to learn something from it.

In the second place, Ephrata can speak about intensive community, its nature, procedures, and disciplines. The Cloister was a very successful community in the way of formulating a manner of life that was self-sufficient, economically viable, productive, and satisfying to its members. It can help us consider the means by which human industry, imagination, and creativity might best be nurtured and harnessed for the common good. And in this regard it must be recognized that Ephrata performed services and made an impact that extended far beyond its own circumscribed boundaries.

In the third place (and this may come as a surprise) Ephrata can be of value to us in the area of my professional interest, theology — the area, by the way, in which Beissel also was the most screwball. We shall devote the remainder of this article to a study (of sorts) of the Beisselite theology. Rather than attempting anything like a complete collection of sources, we shall confine ourselves to the eleven hymns of Beissel that are sung in the *Vorspiel* drama and shall use as our *textus receptus* the rather rough and ready translations found on the dust jacket of the recording.

These hymns afford striking documentation of a completely unsupported thesis I once proposed in *The Christian Century*, namely that the lately invented theology of hope always has been inherent in the thinking of the radical Christian sects. Beissel, it readily will be noted, uses a mystical (yet biblical) imagery which is quite foreign to modern theology and which may not be what we would (or should) choose to use. At the same time, however, it cannot be denied that modern literature is marked by the use of just such far-out images; perhaps the church ought not be so cautious regarding them.

The crucial point is that this imagery dare not be allowed to confuse us. Upon first hearing, it may have the sound, but closer consideration makes it clear that Beissel's eschatology is not the apocalyticism we associate with nineteenth- and twentieth-century fundamentalism. There is here no attempt to use the Bible as an esoteric revelation from which one proceeds to plot out a detailed how, when, and where of the consummation. Beissel's concern, as that of today's theology of hope, is with what the fact (not,



the detail) of the consummation implies for life here and now.

At least eight of these eleven hymns deal directly with hope themes – a very high percentage indeed. We present five as being most representative.

1. *Unsre Hoffnung*

> *Our hope must crown us there in that new world, for we are counted among those whom God has chosen that they, with much joy, shall pasture there in pure delight and praise God in Eternity without end and time.*
>
> *Then will man see with his own eyes that which makes us here so small: Then we are made aware that we are altogether insignificant. When the new life appears, that which was hidden deep within God will be made manifest.*
>
> *While not seen by our eyes, our hearts understand that when all earthly things are passed away, hope will always remain. O, thou blessed hope, make this thy goal: Turn all my pain and sorrows into purest joy.*

That man's hope bases upon God's intention to create a new world and a new, joyful, God-praising humanity is very much the emphasis of the current theology, as is the thought that what appears insignificant, powerless, and despised now in actuality can be the hidden manifestation of the coming age.

2. *Gott ein Herrsher*

> *God a ruler of all nations, will lead his people lovingly, and when you go forth (to the heights), where he has adorned Zion beautifully, your victory will return. Thus will man see joy and wonder at God's world that now gives to God the King, who is exalted, riches and honour.*

The theology of hope also is strong on the concept of God as leader-lord in whose train humanity finds, above all, victory over that which dehumanizes man and dethrones God. The notes of joy and wonder over the world – the made-new, made-true world – also are germane.

3. *Der Weg*

> *The way to the Fatherland is full of thorns and briars: He who comes to the place where he is conscious of the many dangers never lives without sorrow. His heart is pained by love.*

That Christianity is a way, a way through the world to the kingdom (or, a way for the world to the kingdom), a way that leads through the crucifixion to the resurrection – this too is part and parce of the theology of hope.

4. *Der Glaube*

> *Faith is victorious through Jesus Christ, who has overcome all the powe of the enemies which at all times have pressed upon my soul. He now rules in me through his power that I shall become virtuous. The ways of God are very strange and hidden fron our eyes. If man wanders to and fro from evening until morning he does not find the things of God.*

Orthodoxy tends to interpret Jesus' death and resurrection simply as a personal atonement procured for the sinnei with God. Beissel implies, rather, that the Christ event marks a cosmic victory over the powers that enslave the world and prevent the coming of the kingdom. And this shift is precisely one that characterizes the theology of hope.

5. *Auf du Keusches*

> *Up, thou chaste virgin host! Deck thyself with jewels. Go forth in pomp and splendor to meet our Lamb. So canst thou go joyfully to thy rest. Therefore prepare thyself.*
>
> *Cry: "The bridegroom is at hand." Up, you wedding guests. Go with singing to meet your chosen bride. In all haste, without delay, do not tarry or you will be left standing.*

It is here (and in other hymns of the same bent) that Beissel's imagery may strike us as extravagant, but the mood is that which lies at the heart of the theology of hope: "The Lord of mankind is on his way, so up, men, and be men, true men who are worthy of this Lord and the kingdom he brings."

I am well aware that further exploration of Beissel's theology soon would bring us into encounter with wacky ideas that neither you nor I would be inclined to accept, but that fact does not cancel the values that Beissel can contribute. And this is precisely the reason that the article is titled "Ephrata Revisited" and not "Ephrata Restored." ☐

day by day

VERY FAMILY sooner or later will meet d or crisis situations. It may be an ill- ess or death within the family or circle friends or relatives, a disastrous fire, accident, the loss of a job, or one of any things that a family must face to- ether. Just as schools have fire drills to epare the children for the possible (but ways unhoped for) fire, so preparation needed to meet crises with faith.

The Christian family can help prepare r a crisis event by talking calmly about e possibilities and studying together e Bible, poems, hymns, or stories of how hers have met difficult situations.

Members of Christian families should ake it a daily practice to seek God's uidance in everything — even in such nall matters as how to spend a holiday, ow to use one's allowance, how best to repare for a test in school, how to atch up a quarrel within the family or ith a friend. Then when hard problems ome, one is accustomed to depending pon God. Discussing with the family ings that bother us gives us more un- erstanding and can help prevent small roblems from becoming large, difficult nes.

A simple, imaginative way of pray- g in which even the younger members f the family can share is described in the llowing: When a loved one faces a risis, hold out your arm with the hand pen, palm up. Shut your eyes and im- gine that you are holding your loved one your hand. Imagine taking a white loud from the sky, representing the love f God, and wrapping it around your ved one. Then take your hand away, r God's love is enough; God loves this erson even more than you do. Picture our loved one receiving love, faith, and almness and becoming a whole, joyous, nd happy person. Trust God's love and ower to work the miracle. Your prayer ill be answered in one of several ways. he problem may be removed; the person may receive insight on how to solve the problem; or the problem may remain, but he will receive strength and courage to accept it.

Suggested activities

1. Read some good books which can be understood by children on developing faith and receiving God's love. An excellent one is Agnes Sanford's *Let's Believe*. A helpful book for young families is Gertrude Priester's *Let's Talk About God*, especially Section IV, "The Teachings of Jesus." Some of Norman Vincent Peale's paperback books contain excellent suggestions on ways to meet problems. Special helps will be sent by him upon request. *The Will of God*, by Leslie Weatherhead, is helpful for youth and adults.

2. Avoid easy answers concerning illness, death, or misfortune. Such answers as "It is God's will," "It was his time to die," or "God took him" are not too helpful and may even be unchristian concepts. God may allow tragedy but he does not cause it or will it. Discuss the world of law and order God has created and how daily we live with the risk of bumping up against these laws at times.

3. Invite the pastor into your home to discuss the anointing service for healing and to share on the meaning of life, death, and difficult problems. Most pastors would be eager for such an opportunity of sharing with a family on such concerns.

4. Pray for those who are ill or facing problems, mentioning them by name. You might even pray for those whom you read about in the paper or hear about in the TV news who have had an accident or are in a problem situation.

5. Write notes of sympathy or cheer to those facing problems or crises — even people whom you do not know well. It is a great help to one facing difficulties to know that someone cares.

6. Visit a home for the aging or for the physically or mentally handicapped.

7. Study some hymns (found in *The Brethren Hymnal*) on the meaning of life, death, and eternal life. "My Jesus, As Thou Wilt" (No. 360) is one that speaks of complete dependence on God. A beautiful hymn is "Jesus, I Live to Thee" (No. 451), which is a poem based on Paul's idea that he is with the Lord whether he lives or dies. Hymns on death and eternal life include one by Christopher Sower Jr., "Death, Where Is Thy Sting?" (No. 418). Others of help are "I Know Not What the Future Hath" (No. 422), "Great Is Thy Faithfulness" (No. 429), "God of Grace and God of Glory" (No. 321), "The King of Love My Shepherd Is" (No. 80). — EDWARD AND RUTH LYONS

DAILY BIBLE READINGS March 2-15

Sunday Prov. 3:5-8. Trust and God will lead.
Monday Psalm 23. Have confidence in the Lord as guide.
Tuesday Psalm 130. Forgiveness, hope, and trust are found with God.
Wednesday 2 Kings 5:1-14. A little girl gives hope and challenge.
Thursday Gen. 39:20-23. A man has faith even in prison.
Friday Acts 16:19-34. Paul sings and prays in prison.
Saturday Gen. 13:5-18. Abraham meets a crisis.
Sunday Gen. 26:17-25. A father deals with quarrelsome neighbors.
Monday James 5:13-16. Healing is possible through confession and anointing.
Tuesday Philemon 1. Paul helps a friend face a difficult situation.
Wednesday Heb. 12:1-3. Have enduring faith.
Thursday Psalm 31:19-24. Have faith in spite of problems.
Friday Psalm 37:5-7; 40:1-3. Commitment and waiting are a way of faith.
Saturday Is. 6:1-9b. Worship gives us faith to meet problems.

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Elizabethtown, Pennsylvania

THE VALIDITY OF MISSION

continued from page 10

know what is going on in the Near Eas But I have never seen one single report about the miseries and woes of the peop in America submitted to us in Syria and Lebanon for our prayers and for possible help. In this country I hear so much about poverty, crime, and all form of sins which are not even heard of in my country. Why don't you cry aloud and have the courage to ask for help? Why do you say, "We don't really need you," even before we have the chance o asking the question? Mission is not a one-way street. You need missionaries from Asia, Africa, and Europe as much as they need your missionaries and you help. No church in the world, whether rich or poor, can dare say that it doe not need missionaries.

From church to world

Secondly, mission is not commerce. Perhaps the preceding remark will give the impression that mission is mutual give and-take between churches. But this does not mean that mission is merely exchange or commerce. Mission may be from church to church, a common sharin of what they have since they all have one Head in common. But mission is from church to world, not from a particular church to a particular world, but fron the church of Christ to the world for which he died. To put it concretely, the time has come that a missionary from Syria together with others from Japan, America, and the Congo will work as a team in a given situation. Mission will still have national and cultural colorings but so is true light. In this area the Roman Catholic Church is far ahead of evangelical churches.

In Syria and Lebanon we want you; w really do. This does not mean that we want only you. During the last few years there have been no more than eight foreign missionaries in Syria every year. All of them were in Aleppo College, anc ll were Americans. After the Arab-sraeli war in June 1967, there has not een a single missionary. But if among he eight missionaries we had only one r two Americans and the rest Indians, apanese, or Africans, we would still ave missionaries in Syria, and our intitutions would not have been stigmaized as those which serve the interests f American foreign policy. If mission is o be truly directed to the world, it hould truly start from the church. This neans that churches must put their house n order. Yes, we want you — not as merican missionaries, but as church nissionaries. A missionary does not start is travel from New York and end it in Beirut. Rather he starts where the church s gathered together in prayer and fasting, and then proceeds to Beirut. For he church is not a place, but a historical ellowship of believers.

Destination not another country

The destination of the missionary, that is, the world, is equally important. The real destination of the missionary is not another church but the world. This calls for a radical revision of sending fraternal workers to local churches, although this procedure may continue with good results. There are 3.5 million Americans outside America. You could have 3,500 missionaries if one in a thousand acted as a missionary. Paul was a full-time tent maker. A missionary today can be a teacher, doctor, businessman, diplomat, or just a tourist. Let us recall that the church in Antioch was formed by those who were persecuted and driven out of Palestine.

If the American tourist is wanted even by countries behind the Iron Curtain, then the missionary will go out as a tourist. Something like this happened two years ago when some Armenian teachers and educators were invited by the authorities in Soviet Armenia. One of them is a friend of mine and a pastor. He established contacts with the small Armenian Evangelical Church in Armenia, worshiped with them, shared with them our common joys and sorrows, and all this in his spare time. This was only the beginning. More contacts were made by others later on, and a bridge of fellowship is being established despite the Iron Curtain. But even this is not enough. The church in another country may be a station on the way but not the destination of mission. The good news must still be preached to all those who have not heard it. The call to repentance and discipleship must still be made to all those who have not yet received it.

Your soldiers are going to places overseas where they are not very welcome. More than 500,000 of your young men have been told in Vietnam that they are not wanted. But your government thinks it necessary to continue to send soldiers despite the hostility of the other side. The most that these soldiers can accomplish is justice. But you have the good news of reconciliation, forgiveness, and abundant life. Or have you? You see, if you go out as missionaries to the world, then something drastic and very radical must take place here at home. So far mission has often had a wrong start and a false destination. It has started from the world and ended in the church in the so-called mission field. It has started from Western technology, money, and power and ended in the church in Syria or India. The time has come that mission really started from the church and ended in the world with another church as a station along the way rather than as permanent abode.

This means that the missionary is the bearer of the guilt of his country. He will be judged by non-Christians on Christian standards. He will be derided, ridiculed, and charged with hypocrisy. But this is the cost of his discipleship. □

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A Story of Spiritual Struggle

A LEOPARD TAMED, by Eleanor Vandevort. Harper, 1968. 218 pages, $5.95

A Leopard Tamed is a story of spiritual struggle in a foreign setting. For such a picture it is quite fitting that Elisabeth Elliot should have written the introduction, and she writes, "This book may help us to see a great deal, some of it nearly unendurable, and if we can look courageously, we may perhaps be enabled to believe in the God who has taken to himself the whole responsibility for the ultimate answers."

This is a story of the gospel and the people of the southern Sudan. Having lived many years with people of similar culture in Nigeria, we felt "at home" in this book — except for one important aspect of Miss Vandevort's story. Today the people of the world are responding to the Christian message in great numbers. This book takes us to an area where the winds of change and the moving of the Spirit have scarcely begun to stir. It thus nurtures the negative convictions of a past generation that the work of Christian mission is a slow, frustrating experience, producing very little "visible fruit." The emphasis on an unresponsive situation in the land of Nasir is to be deeply regretted when so much of the wider Sudan of Africa is exceptionally responsive. Kuac, the central Nuer figure, visits the All-Africa Christian Conference held in Ibadan, Nigeria. This incident reveals the great contrast between that which is being experienced in the land of Nuer and in much of the rest of Africa. "The people of Ibadan and Lagos amazed and startled him; he was discouraged by their progress."

This book rings true to primitive life and brings valuable insights to the western reader on such matters as Christianity and cultural adjustments, language and theological intricacies, personal relations between missionaries and nationals, and an African Christian's trials in his aloneness. But we can scarcely believe that the missionary herself or the mission she represented could be so naive and outdated as the story suggests!

Several examples: Miss Vandevort tells of Kuac's guilt feelings but at the same time feels she must "invent a need in order to validate the Christian message," not recognizing that for the Nuer, as for us, "guilt" is a need to which the gospel speaks!

And again: Kuac is "pastor of the mission church." Certainly, much of the lack of responsiveness was due to the fact that it was a mission church and not a Nuer church. Later we read, "The church was now Kuac's responsibility and was no longer under the mission's care." Where were the deacons and elders of the Christian fellowship? Was he completely alone? No missionary "partner" with whom to share? An African chief has advisers; how much more the leader of a church? And again: Kuac was impoverished by the subsidies from government and mission. Was there no planning for self-support? At Kulp Bible School in Nigeria, Church of the Brethren evangelists learn the word of God and improved agricultural methods, thus developing a sense of self-respect and God-motivation. In the author's experience, her mission seems unprepared to help substantially in areas of health and agriculture; it was not prepared to minister to the "whole man." Yet, responsiveness comes only in meeting felt need After sixty years the unresponsiveness i the Sudan was staggering. After fort years in Nigeria, the responsiveness ha been overwhelming.

The situations are different. Also, th approach has been different. But Go cannot be blamed for that difference, no for the lack of response. The autho wrote, "Not much had changed ove the . . . sixty years since the first missionary had come. . . . They came because we had believed God would d something and he had not done it." Thi failure pushes the author into the self-centered position of finding "a measurement of adequacy of my knowledge o him . . . to understand that God is God and leave his defense up to him." Wher did she get the idea that God neede to be defended in the first place? It i God's intention as revealed in the Ne Testament that the message is to bring forth faith in the hearers. Lack of suc results cannot be charged to God.

The "straight story," as Mrs. Ellio says in her introduction, is needed. Thi is not that "God did not work," bu rather that he has chosen to work through people. Miss Vandervort writes "If God did not work, neither could I." This is to misunderstand the message o the incarnation which brought man an God together! Where people (pagan Moslem, and Christian) do not meet o produce the required conditions, he cannot work! We cannot take shelter with Mrs. Elliot and Miss Vandevort in "the God who takes to himself the whole responsibility for the ultimate answers." This is quicksand! Those thus in retreat receive a false sense of peace in their own supposed personal experience of God, while their strategy (or lack of it) for a world "white unto harvest" fails to "bring in the sheaves." The appalling fact is that God has shared the responsibility with man! The "whoever" and the "go" and the "you are my witnesses" cause Paul to write as an inevitable consequence, "Working together with God we entreat you not to accept his grace in vain."

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Bergman's 'Shame' -- The Loss of Soul

MUST CONFESS to an obvious prejudice as a critic: Ingmar Bergman is for me the towering film maker of our time. There is, thus, some anguish in his corner when a Bergman film appears which is less than his best. "Shame" *Skammen* in the Swedish) is a second-level Bergman, but even so this is a film which fascinates with its images and technical expertise and which is far better than most of last year's offerings.

In "Shame" the problem seems to be that Bergman has mixed his metaphors about the internal struggle of self with social commentary. "Shame" is Bergman in an antiwar mood. More precisely, we are starkly presented with the gradual degradation of a weak man's soul as the realities of war envelop him.

Despite the almost overwhelming sense of depression emanating from this depiction, the viewer is not really moved by what happens to Jan and Eva Rosenburg (Max Von Sydow and Liv Ullman). Bergman establishes them as an ordinary couple – married six or seven years, childless. Their initial dialogue is inane. She is slowly castrating him with constant remarks about his ineptness. He is given to fits of emotion and depression. Still, a moment or two of genuine warmth and love creeps in to enhance the relationship.

When the enemy arrives and is defeated the Rosenburgs are accused of being collaborators. Though mistreated, they are eventually reinstated by an old friend, Colonel Jacobi (Gunnar Bjornstrand), who seeks their complete affection. Jan ultimately betrays Jacobi, and the couple begin their attempt at escape and their fall into final degradation – loss of all human feeling.

It is possible at one level to see "Shame" as total symbolism: man's attempting to exist after the death of God (Eva says, "We moved here after my grandfather died a year ago"). On his own, man discovers fleeting moments of compassion, but the overarching fact of life is the loss of soul that comes in attempting to survive. By using Jewish names for his characters, Bergman seeks to universalize this hell: Despite the great suffering of some groups (epitomized historically by the Jews), our condition is one in which we all exist together.

The cosmic element is also offered by Eva, who says at one point, "I sometimes think my whole life is a dream – someone else's dream – and I wonder if when the dreamer wakes up he will be ashamed." But this attempt to blame it all on someone outside ourselves is only a fleeting moment; it is within his own interior that man discovers himself.

At the end, drained of emotion (as is the audience) Jan and Eva have escaped nothing. Even their impending death is not a true escape from what has happened and what they have done with their lives.

What does not quite work in "Shame" is the admixture of social commentary and universality. What does come across – as in the greatest Bergman films – is the lengths to which the human psyche will go to avoid confrontation with itself, with others, or with God, and the depths which our souls can reach on the eternal journey of understanding. – DAVE POMEROY

The political and economic state of the Sudan, especially as it relates to the militant aspect of Islam as experienced there, the apparently antiquated mission methods, and the lack of concern for the whole man for whom Christ died – which in some areas of the world has flowered in strong educational, medical, agricultural, and indigenous developments– are some of the reasons God did not work. The responsibility rests heavily upon God's witnesses within the social milieu – not upon God alone. – MILDRED AND JOHN GRIMLEY

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in brief

[illegible]

Norman F. Reber of York, Pa., editor of the *Pennsylvania Farm Magazine*, received the annual award of the New Holland Machine Company for his achievements in Pennsylvania agriculture. Mr. Reber is an ordained minister in the Church of the Brethren and a member of the Newville church. . . . Executive secretary of the Michigan District, **John Tomlonson,** has been named secretary of the Michigan Council of Churches.

W. Harold Row, executive for interchurch relations for the Brotherhood, joined twenty-two leaders of world religions Feb. 21-23 to attend a meeting in Istanbul, Turkey, of the Interim Advisory Committee for a World Conference on Religion and Peace. Dr. Row is a member of the committee, which was to make a decision on whether to hold a world conference, probably in 1970, and where it would be held. Funds for the planning and the conference come in part from the Norman Baugher Memorial Fund, which was designated for use toward furthering the cause of peace.

Boy Scout **Timothy Collier,** 13, of Oak Hill, W. Va., received the God and Country Award at the Pleasant View church at Fayetteville, W. Va., the first award of this type to be given at that church. . . . Marking a century of living recently was **Ida Engler,** a member of the Pipe Creek congregation in Maryland.

Laura M. Wine, since 1964 a medical nurse at Garkida and Lassa in Nigeria, died suddenly Jan. 26, at Garkida. She was 69. She volunteered as a nurse at age 65, as a member of First church, Chicago, Ill.

Our congratulations go to couples celebrating golden wedding anniversaries: **Mr. and Mrs. A. L. Hull,** Kansas City, Kansas; **Mr. and Mrs. Arthur Ebert,** Coopersburg, Pa.; **Mr. and Mrs. Hiram Garman,** Elizabethtown, Pa.; and **Mr. and Mrs. Glenn Whitehead,** New Paris, Ind. . . . Other couples marking anniversaries include **Mr. and Mrs. Peter S. Heisey,** Newmanstown, Pa., sixty-two; **Mr. and Mrs. Ben Ecker,** Walkerton, Ind., sixty-three; and **Mr. and Mrs. E. B. Clark,** Kansas City, Kansas, sixty-seven.

STAFF APPOINTMENTS

The Executive Committee of the General Board announces the appointment of five men to the Parish Ministries Commission under the new structure of the denomination. They are **Ercell V. Lynn, Matthew M. Meyer, J. Roy Valencourt, Thomas Wilson,** and **Carl W. Zeigler Jr.**

Dr. Lynn will serve on the team of planning counselors with responsibilities in the area of educative expressions in the church, curriculum, and the Educational Plan. He has been on the Brotherhood staff as editor of Christian education publications.

Currently pastor at the Glendale, Calif., church, Matthew M. Meyer will come to the General Offices in mid- or late summer as a member of the team of planning counselors, with special responsibilities for congregational extension.

Dr. Valencourt will continue for another year in his current work as editor of adult publications.

General Board member and pastor of Chicago's First church, Thomas Wilson will join the team of planning counselors concentrating in the area of the congregation's community witness and social action at the parish level.

As a member of the Human Resource Developers team, Carl Zeigler Jr. will have specific responsibility for training endeavors. He is pastor of the San Francisco church.

[illegible]

March 7	World Day of Prayer
March 18-21	Meeting of the Brethren General Board
March 23	Passion Sunday
March 30	Palm Sunday
April 3	Maundy Thursday
April 4	Good Friday
April 6	Easter
April 20	National Christian College Day
May 1-7	Mental Health Week
May 11	Rural Life Sunday
May 11	Mother's Day
May 11-18	National Family Week
May 15	Ascension Day

PASTORS AND PARISHES

Dayton, Ohio, policemen and clergy this month are participating in dialogu to foster greater understanding of current trends in the community. **I. Jame Eshelman,** pastor of the Trotwood church, is one of the participants. . . . Hickory Grove church member **Dan Hidy** has been licensed to preach. He lives in the Middle Indiana communit of Pennville.

Pastor of the Messiah church at Kansas City, Mo., **Harvey W. Ressler,** has resigned to assume a position with the Jackson County Department of Child Welfare. . . . Beaver church pasto **L. A. Walker,** in anticipation of retirement, has resigned his post in that Iowa church.

POTPOURRI

More than one hundred persons from twenty-two congregations and representatives of four other denominations, including Christian Scientist, Christian Missionary Alliance, United Methodist and Roman Catholic, attended a **district workshop on alcohol problems** at the Elizabethtown, Pa., church recently. A panel of Brethren, discussing the question How Can the Church Act Responsively? included **Murray Wagner,** pastor of the Mechanic Grove church **Clarence Wenger,** Lancaster County parole officer; and **Dr. Franklin Cassel** Lititz physician.

Pastors and other persons who have names and addresses of persons who have moved to the Springfield, Mo., area, are invited by **Edward L. Murray,** pastor of the Good Shepherd Church of the Brethren there to send such information to him.

Construction of the **new Juniata College dormitory complex** for 212 students will begin early this spring, at an approximate cost of $1,500,000, including furnishings. In a break with other residence hall arrangements on the Pennsylvania college campus, the new buildings will provide the students with private living suites. Each building will consist of four floors with two units on a floor, each providing for eight students in four bedrooms surrounding a common living room and bath. Juniata's ministration has established 1,250 idents as a desirable size for its idergraduate population, and the new rmitories will make it possible to commodate that number on campus.

The **Ora W. Stine Memorial Fund** is been inaugurated at Camp Mack in diana to honor the man who served camp treasurer for nearly forty years. ontributions, to be used for the camp, ay be sent to Camp Mack, Box 158, ilford, Ind. 46542.

PPORTUNITIES

Manchester College will host the **roup Life Laboratory** Aug. 3-9. nder auspices of the Parish Ministries ommission for the Brotherhood, the roup Life Lab will provide opporinities for participants to explore ways improving communication and of orking together more effectively. Exense of the lab includes $25 for regisation fee, $8 for lodging, and the cost f meals, to be served in the college afeteria. A May 15 deadline for egistering has been set. Further inormation and registration forms may e obtained by writing to the Parish Iinistries Commission, Church of the rethren General Offices, 1451 Dundee ve., Elgin, Ill. 60120, or to district xecutive secretaries.

* * * * *

A four-month **Church Attendance and enewal Emphasis** is the joint project f eleven Eastern Pennsylvania churchs. The cooperative effort has been aunched to encourage a more dynamic iscipleship in today's world. Particiating churches include Chiques, Conestoga, East Fairview, East Petersburg, lizabethtown, Florin, Lancaster, Lititz, Iountville, Salunga, and West Green ree.

* * * * *

The third program in a series for lergymen on the impact of science on ociety, a two-week conference on **Science for Clergymen,"** will be held uly 7-18 at Oak Ridge, Tenn., a center f the nation's nuclear energy research nd development.

Lectures by Oak Ridge scientists, iscussions, and independent study will cquaint participants with fundamental oncepts and important recent advances in the physical and biological sciences. Applications for the conference are invited from representatives of all faiths and denominations. Further information on the 1969 program and application material may be obtained by writing Special Projects Office, Oak Ridge Associated Universities, Box 117, Oak Ridge, Tenn. 37830.

DEATHS

Ansell, George, Rockwood, Pa., on July 8, 1968, aged 84
Atchison, Simon R., Rockwood, Pa., on July 23, 1968, aged 49
Bailey, Paul A., Ashland, Ohio, on Jan. 22, 1969, aged 84
Biller, Harold H., Harrisonburg, Va., on Aug. 19, 1968, aged 50
Blackwell, Loren T., Dayton, Ohio, on Dec. 30, 1968, aged 59
Blevins, Thomas, Virden, Ill., on Sept. 10, 1968
Burkholder, Dallas, El Cajon, Calif., on Aug. 20, 1968, aged 75
Carpenter, Ova, Beaverton, Mich., on Jan. 1, 1969, aged 71
Dierker, Pansy L., Bakersfield, Calif., on Dec. 12, 1968, aged 67
Dollison, Rollie, Cando, N.D., on April 11, 1968, aged 47
Dunnuck, Laurence, Warsaw, Ind., on Nov. 26, 1968, aged 72
Evans, Lillie T., Broadway, Va., on Oct. 31, 1968, aged 76
Gordon, Annie Sager, Timberville, Va., on Nov. 24, 1968, aged 84
Harshman, William I., Frederick, Md., on Nov. 20, 1968, aged 66
Heaton, Opal, Greenville, Ohio, on Dec. 25, 1968, aged 62
Heckman, Bertha, La Verne, Calif., on Oct. 10, 1968, aged 91
Hiles, Catherine, Piqua, Ohio, on Oct. 1, 1968, aged 96
Holt, J. W., Calloway, Va., on Jan. 11, 1969, aged 95
Kanode, Elizabeth, Roaring Spring, Pa., on Dec. 21, 1968, aged 49
Layman, Sarah F., Harrisonburg, Va., on Jan. 16, 1969, aged 85
Lewis, Alvin I., Eldora, Iowa, on Nov. 4, 1968, aged 79
McVety, Nettie, Piqua, Ohio, on Sept. 22, 1968, aged 61
Miller, Lena, Martinsburg, Pa., on Dec. 20, 1968, aged 74
Oliver, John E., Greenville, Ohio, on Dec. 3, 1968, aged 67
Osborn, Norval, Cando, N.D., on March 29, 1968, aged 60
Searer, John, North Manchester, Ind., on Oct. 15, 1968, aged 80
Stevens, Leona, Warsaw, Ind., on Oct. 27, 1968, aged 88
Tom, Lavent, Milford, Ind., on Oct. 11, 1968, aged 61
Via, Martha, Covington, Ohio, on Oct. 21, 1968, aged 60
Wareham, Mary K., Martinsburg, Pa., on Sept. 30, 1968, aged 73

This boy is not alone. Standing with him in other places are millions of boys and girls [illegible] in similar circumstances — too little food, too few clothes, not enough shelter.

Will you stand with them, sharing your circumstances, your blessings? If they are to know God's love, they will have to find it in you.

This boy can be yours. When we give to help others, there comes a sense of belonging between us.

In the One Great Hour of Sharing Brethren join with other Christians in many denominations to help this boy know he belongs. To him you become God's love when you give.

Will you?

My gift for This boy . . .

Amount ______
Name ______
Street/RFD ______
City ______ State ______ Zip ______
Congregation ______ District ______
(Please send this form with your gift to the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120)

What Can We Learn From the Underground?

There is such a thing as the underground church, but you won't find it if you look for secret passages to hidden assembly rooms in which there is some sort of illegal activity. You are more likely to run onto the underground church by openly participating in a public movement aimed at quite specific goals. In such open activity you are bound to meet some dedicated Christians who are far more alive, far more willing to sacrifice their safety for the sake of humanity, far more involved in what they think God is already doing than they would be had they stayed at home in conventional churches. Finding fellowship in this way, they often conclude that in their common action – for God and fellowman – they discover the real church. Call it underground if you will, but it is anything but hidden.

Today many Christians – some of whom remain officially active in conventional churches plus others who never attend a church – are frankly doing all they can to foster the growth of an underground church. Some of them meet in small groups to study and discuss the Bible, to worship informally, or perhaps simply to find God's purpose for their lives. Others are primarily interested in developing a new style of living, one that sets them free to be themselves before God, to express their commitment to their brothers in positive ways, and to celebrate the joy and exultation they find in living a Christian, but not necessarily a churchly, life. And there are others who come together to break bread, to minister to one another, and to be confessors and priests to one another without consulting any superiors in the church – and to ignore the denominational lines that make no sense to them.

Today's underground church has a history. In the time of Jesus secret disciples like Nicodemus sought him out by night; and some open disciples would never have made the grade as official members of anything. The first churches were fellowship meetings in homes or perhaps in public buildings. Sometimes the members were forced to go underground literally, as did the Roman Christians who met in catacombs. Since the fourth century, church and state have often been so closely allied that movements for reform and renewal within the church began underground. The Church of the Brethren had a similar beginning, and there are evidences that the kind of radical discipleship that some early Brethren fostered is much alive today. Thus, even if there is not an underground known as such among Brethren, there are certainly action movements and fellowships of the concerned that prefer to operate unofficially.

What can the conventional church learn from the underground church? Quite a bit. Perhaps enough to encourage attitudes and commitments that will lead to the renewal – and even the survival – of the church.

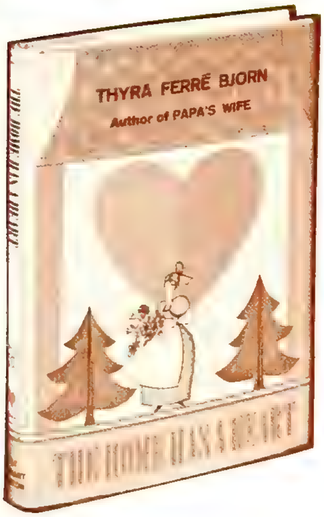
1. Observe first that persons who take to the under ground are looking for something they can't find above ground. We're not talking about the small minority wh merely want something different for the sake of novelty. We are referring to sincere seekers who would like to have a significant part in the activity of God that moves toward his kingdom. It may be that we in the conventional church have the right words but the reality has slipped through our fingers. We have the buildings an the budgets, the boards and the bulletins, but in making these secure we may have forgotten the purposes for which they exist. If we can do nothing else, we should ask *why* some concerned Christians would rather gathe elsewhere than in our lovely buildings.

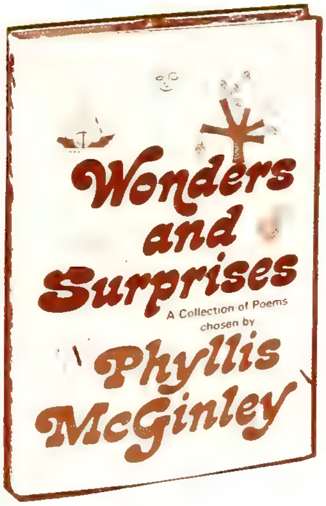
2. Note also that the above-ground church, even wit many of its limitations, could offer some of the values that are sought elsewhere. But in order to do so we must be willing to be more flexible in gearing our ministry to the needs of men and to let members experiment with forms of worship and praise that are meaningful to them. We must be concerned and involved with the vital issues that confront men, especially with those questions that relate to our humanness (Jesus was so concerned) and, above all, to be open to the leading of the dynamic Spirit whose movements cannot be programmed or predicted.

3. The conventional church may have to decide soon whether the acceptance it has achieved among the respectable people of its community is more important than its commitment to a Lord and Savior who was not found to be acceptable and who paid a painful price for putting first the kingdom of love and righteousness he offered to mankind. Unless the conventional church is willing really to accept his cross – which means it probably will become less acceptable and far less conventional – we ought at least to choose some other symbol.

Meanwhile, keep one ear open to the underground. – K.M.

for your reading enjoyment





The People on Second Street

Martin Luther King, Jr.

The Home Has a Heart
Thyra Ferré Bjorn. $4.95

We may all be very glad that Thyra Ferré Bjorn's MAMA proposed to her PAPA because their marriage has given rise to a series of best-selling books beginning with PAPA's WIFE twelve years ago. In the same tradition, THE HOME HAS A HEART is a most delightful and unusual cookbook filled with stories of Swedish family life, anecdotes, helpful hints, delicious recipes, and gold nuggets of advice for the new bride and the experienced homemaker. It is written in the style of an almanac, a chapter for each month of the year.

Wonders and Surprises
Phyllis McGinley. $3.95

There are over a hundred poems in this book, collected by Pulitzer Prize poet Phyllis McGinley. The poets represented are among the most distinguished: Benet, MacLeish, Kipling, Yeats, Shakespeare, Frost, and many others. There are mystery, magic, nightmares, and incantation. There are romantic poems, verses about animals, a section of perfect nonsense, and some marvelous curses. Phyllis McGinley edited this book for young people, but it is also a book for their elders who want to read poetry for enjoyment and whose minds are open to both amusement and seriousness.

The People on Second Street
Jenny Moore. $5.00

This is the story of Jenny and Paul Moore who, with their children, lived among the poor, the hungry, the rejected, and the exploited in Jersey City. It is the story of their eight years at Grace Church (Episcopal) on Second Street. When they first saw the rectory, they found a dog dying in the front yard, an invitation to "Enter His Gates With Thanksgiving" emblazoned above the gates, and a sign below warning "Keep Out." The Moores took down the offending sign and proceeded to open their doors — and their hearts — to the people on Second Street. The author paints an outstanding picture of life as it is lived in great American cities — the laughter and pathos and sorrow — and evidence of how care and love can change lives and neighborhoods.

Martin Luther King, Jr.
William Robert Miller. $7.95

Based on twelve years of observation, study, and research, this book embraces a complete perspective on the life and death of a modern saint. Concise but carefully detailed and thoroughly documented, it provides not only a full-length portrait of the mature Martin Luther King but describes the process of his growing up — from childhood encounters with racial discrimination to the shaping of his philosophy of life, theological outlook, and goals for the future. MARTIN LUTHER KING is a compelling narrative, replete with the sights and sounds and feelings of an era, a movement and its men and women of courage and hope.

Church of the Brethren General Offices, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS messenger

Always the Teacher. *Edward Kintner believed that he could strengthen the faith of students through the teaching of science. He has lived richly as professor, preacher, and faithful companion to his wife of sixty-five years.* by Anne Albright. page 1

But It Doesn't Look Like a Church. *An overview of some of the newer trends in church building includes answers to questions most frequently asked.* by Berniece Roer Neal. page 4

The Validity of Mission. *The destination of the Christian missionary is not another church or another nation but the world for which Christ died.* by Peter Doghramji. page 8

If You Want Peace, Prepare for Peace. *A Brethren pastor urges support for the proposal to establish a Department of Peace at cabinet level.* by Charles E. Zunkel. page 17

Ephrata Revisited. *The well-known cloisters, associated with the early history of Brethren in Pennsylvania, may have something to say to today's church.* by Vernard Eller. page 22

OTHER FEATURES include poems by Elizabeth H. Emerson (page 2), Joel Eikenberry, Betty Fox Solberg, Jeanne Donovan, Jo Thebaud, Ernestine Hoff Emrick, Emily Sargent Councilman, and Mildred Morris Gilbert (page 20); "Day by Day," by Edward and Ruth Lyons (page 25); news of conferences devoted to unity and evangelism (page 12); a special report on "The Civilization of the Dialogue" (page 14); and reviews of a missionary book (page 28) and of a current film (page 29).

COMING NEXT

Four fifths of the people in our nation enjoy the prosperity of our abundance. In Appalachia live many of the other one fifth. Ernest Walker, a minister-worker among mountain people, asks if there is "No Room for Them?" . . . Richard Landrum describes the varied activities of one of his former parishioners as he tells about "Harold Statler: Ecumenical Churchman." . . . Donald Shank offers a commentary on the Lord's Prayer in the form of a series of petitions.

PHOTO CREDITS Cover, 22, 24 courtesy of the Pennsylvania Historical and Museum Commission; 7, 19 Religious News Service; 8 Kerygma Features; 11 artwork by Janie Russell; 13 World Council of Churches; 15 "Meeting," artwork by Wilbur E. Brumbaugh; 16 courtesy of Bethany Brethren Hospital

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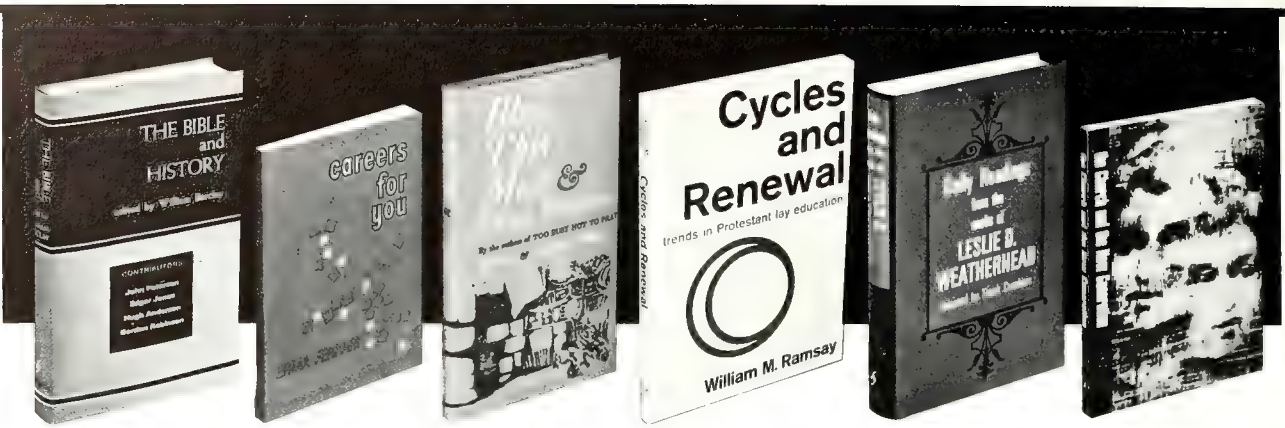
messenger
CHURCH OF THE BRETHREN 3/13/69

NO ROOM FOR THEM?



try a different approach

THE BIBLE AND HISTORY *edited by William Barclay; contributors: John Paterson, Edgar Jones, Hugh Anderson, and Gordon Robinson.* An authoritative study which describes secular events that shaped the biblical world and traces the emergence of the Bible as the Holy Scripture of the Christian church. $6.50

BLESS THIS MESS AND OTHER PRAYERS *Jo Carr and Imogene Sorley.* "Sharpen my sword, Lord. I've got some everyday-type dragons to slay."—down-to-earth prayers which portray earnest communication with God about the tasks of living. From the authors of the best seller, *Too Busy Not to Pray.* $2.50

DAILY READINGS FROM THE WORKS OF LESLIE D. WEATHERHEAD *selected by Frank Cumbers.* Brilliant, quotable excerpts and illustrations from the more than thirty books by Dr. Weatherhead comprise this group of daily readings. A valuable reference work as well as a source of inspiration from a master preacher and teacher. $3.50

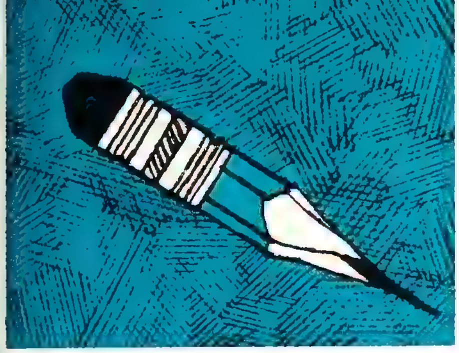
CAREERS FOR YOU (Revised) *Erma Ferrari.* Practical help for high school and college age students who face the all-important decision of choosing a career . . . a well-composed survey of modern occupations which is written from the point of view of today's young Christian. Paper, $1.75

CYCLES AND RENEWAL *William M. Ramsay.* Beginning chapters review the history of Protestant adult education while later sections discuss today's trends and give predictions and proposals for the 1970's. Appendix includes a survey of present denominational approaches and discussion questions for group study. Paper, $1.95

THE CHURCH AND THE NEW GENERATION *Charles E. Mowry* builds specific approaches in this lively, crusading work which identifies barriers between the institutionalized church and the emerging generation and suggests ways to overcome them. Chapters deal with the church's ministry to young people and their reaction. Paper, $2.45

At your local bookstore

ABINGDON PRESS



readers write

WHAT DO WE SAY ABOUT PEACE?

Recently I was asked, as I have been several times in the past, to write the local draft board concerning the foundation for the stand our members take on peace. The following letter is my answer to our local board. I think we ought to stand by our young men when they take this stand and let the draft board know that we understand why they take it. Let us teach peace and pursue it and then pray that our young men will practice this great teaching of our Lord and Master.

"To Local Draft Board No. 36: This is to certify that I have known Donald from the time of his birth. I also know that he was taken to church and Sunday school at the Old Furnace Church of the Brethren, faithfully, from the time he was old enough to travel. I also know that his parents were faithful in teaching him the principle of peace, as has been the constant teaching of the Old Furnace church through the years. This should help you to understand where Donald gets his foundation for this stand. He has been taught this principle from babyhood by his family and his church.

"If you will examine the records across the years, you will find that we have had members taking this stand in World War I, World War II, the Korean Conflict, and now this Vietnam War. We believe in peace and shall continue to teach it, with the hope that all our young men will follow and practice the teachings of the Prince of Peace.

"Donald has been giving his widowed mother more than half of her support, and I know she needs this support very much. I would be happy to see him deferred indefinitely to continue this."

JESSE W. WHITACRE

Keyser, W. Va.

LAW ENFORCEMENT REFORMS

News accounts of the police's shooting dangerous men appear in newspapers and news broadcasts every week. Despite all the modern methods of crime detection and law-enforcement, the hunted man still faces violent death in the good old-fashioned gun battle if he does not surrender himself. Much study and effort have gone into methods of reclaiming sick persons who commit crimes. Funds have been invested in projects to rehabilitate criminals. Yet very little seems to have been done to rescue one of these same persons who obtains a gun and begins shooting. Far too often he is hunted down and shot. Period. Isn't it time that we also bring this branch of law enforcement up-to-date?

Consider the "humane" laws (and economics) that protect our animals. Do you know what often happens when a lion or a tiger escapes from its owners? (Remember, these animals are worth money.) News accounts have often related stories of escaped wild animals' being hunted down and shot – with tranquilizer guns. Is it not sensible to consider a hunted man, guilty or not, to be worth as much as a beast? (See Matt. 12:12.)

In addition to tranquilizer guns there are special nerve gases available. These can immobilize a person in a short time and leave no harmful aftereffects. According to one news report, some of these gases are now produced in aerosol, push-button cans. Surely something can be adapted from these new developments to assist in capturing men. . . .

Is the church making any effort to have reforms made in this direction? Who is responsible for present methods? police officers? gun companies? (Watch for opposition from those with profits to lose.) Why not think about this problem? What information or suggestions do readers have to offer?

JOHN E. EASH

Markleysburg, Pa.

FANTASY WORLD

Recent news items:

- Movies are better than ever!
- Seventy-five percent of the audience are teen-agers.
- More perverted sex will be shown.
- A current kiddies' show ended with children in tears after the ghouls had eaten many people alive, the hero and heroine had burned to death, and a little girl had killed her mother.
- Eleven pictures last year featured homosexuals.
- Sal Mineo, directing his first movie, announced that one of the scenes will show a male prisoner's being raped in a prison shower room.

As our teen-agers feast on this orgy of entertainment, the rest of the family gather about the television set.

And what do we see? Increasing sex, sadism, and violence. More frequent references to homosexuality. Suggestive music and dancing. Comedies as remote from real life as possible. Idiotic, canned laughter to tell us what is funny. And (thrill!) the movies our teen-agers saw a few years ago.

Sometimes in a quiet moment do you think, "Where must this path ultimately lead? What on earth are we doing to ourselves and our children?"

We are escaping from the grim realities of daily survival, the poverty issue, the race issue, the war issue, the knowledge that our nation is slaughtering innocent children, by lulling our minds to sleep with the tranquilizer of a fantasy world.

If an enemy announced that he intended to enslave the minds of the American people, would we fight for our freedom and sanity? But what if he crept in, unannounced, and did it, oh, so subtly?

Farfetched? Think about it.

The Bible says there is an enemy who desires to have our souls. Could it be he is winning the battle?

BETTY WHITE

Oregon, Ill.

BYLINES: **Ernest H. Walker,** who has been engaged in antipoverty efforts both as a Church of the Brethren minister and as a staff member of the Council of the Southern Mountains, currently is educational specialist on the CSM community action technical assistance staff. . . . Pastor of the Topeka, Kansas, church is **Richard L. Landrum**. . . . A frequent contributor to MESSENGER is **Elaine Sollenberger,** who with her husband **Ray,** a farmer, lives at Everett, Pennsylvania. . . . News analyst **Robert A. Fangmeier** is with the United Christian Missionary Society. . . . **Theresa (Mrs. John) Herr** and family live in Lima, Peru, where her husband represents John Deere, manufacturer of farm implements. . . . English teacher **Leona S. (Mrs. Jacob) Dick,** of Fresno, California, attends classes in transcendental meditation and sensitivity training. . . . A 1968 graduate of Bethany Theological Seminary, **James Poling** teaches religion at Penn Charter High School, Philadelphia, Pennsylvania . . . . **Fred W. Smith,** Cedaredge, Colorado, farms and owns a small business. He is writing a book exploring several viewpoints on the origin and destiny of man. . . . Pastor of the Enid fellowship in Oklahoma, **Byron E. Dell** serves as executive secretary of the Southern Plains District.

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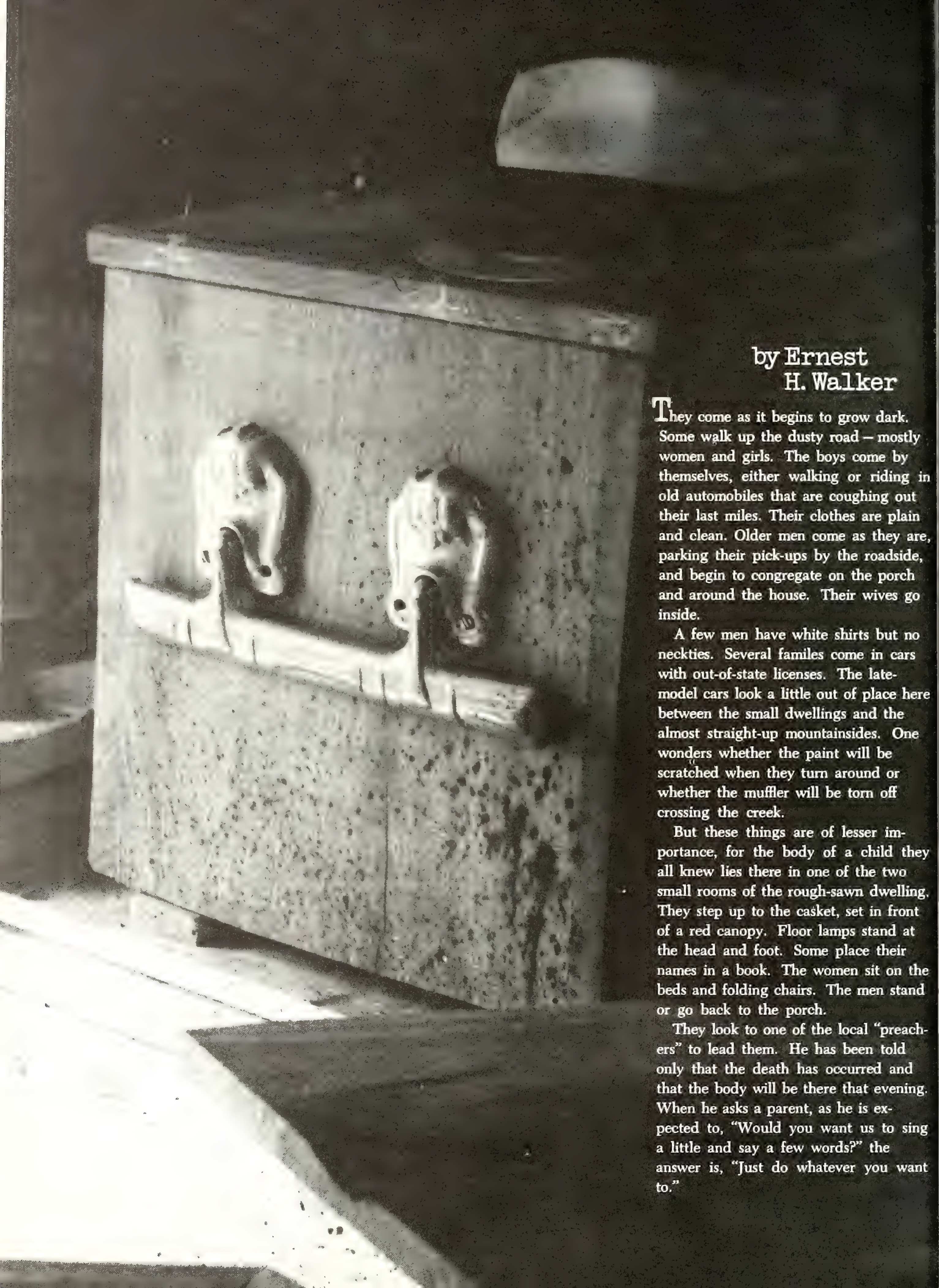


by Ernest H. Walker

They come as it begins to grow dark. Some walk up the dusty road — mostly women and girls. The boys come by themselves, either walking or riding in old automobiles that are coughing out their last miles. Their clothes are plain and clean. Older men come as they are, parking their pick-ups by the roadside, and begin to congregate on the porch and around the house. Their wives go inside.

A few men have white shirts but no neckties. Several familes come in cars with out-of-state licenses. The late-model cars look a little out of place here between the small dwellings and the almost straight-up mountainsides. One wonders whether the paint will be scratched when they turn around or whether the muffler will be torn off crossing the creek.

But these things are of lesser importance, for the body of a child they all knew lies there in one of the two small rooms of the rough-sawn dwelling. They step up to the casket, set in front of a red canopy. Floor lamps stand at the head and foot. Some place their names in a book. The women sit on the beds and folding chairs. The men stand or go back to the porch.

They look to one of the local "preachers" to lead them. He has been told only that the death has occurred and that the body will be there that evening. When he asks a parent, as he is expected to, "Would you want us to sing a little and say a few words?" the answer is, "Just do whatever you want to."

Four fifths of the people in our nation
enjoy the bounty and prosperity of our abundance.
Must we tell the other one fifth there is

NO ROOM FOR THEM?

They sing. Several preachers preach. Then they sing again, and a few neighbors spend the night. During the long hours the little children are quiet, tired; ometimes they go to sleep in the packed rooms . . . patient . . . patient. f burial is held over another day, they ll come again the second evening and many come to gather around the grave he next forenoon.

What is the message? God loves little children. God loves all the righteous. But all sinners must take warning and epent before it is too late. Death comes to all of us; we must accept it. We must accept God's will. We do not understand why, but this is God's will, o we must accept it.

What do they sing? "Amazing Grace." How Often I Wonder." "If I Could Hear My Mother Pray Again."

This takes place often in our hills. Here there is beauty; and here there is hardness. The mountains are green; treams are lively. This is the land of dogwood, redbud, and fall colors. It is also the land of hard rock, coal, and the hard life. It is a land of life. It is a land of death. Infant mortality is nearly welve percent higher here than in the country as a whole. That means that of every 1,000 babies born here three more will die before their first birthday, as compared with national figures.

The people must have an answer. Their answer is God.

We remember other times, other places. And we remember, "A voice was heard in Ramah, wailing and loud amentation. . . ." We also remember, "And she gave birth to her first-born on and wrapped him in swaddling cloths and laid him in a manger, because there was no place for them in the inn."

As we remember many other times like this, must we also conclude that there is no place for the people of the mountains? This beautiful country is their home, but there is no place for them. There is still no room in this nation for one fifth of our people. Why? "What do you mean by crushing my people, by grinding the face of the poor?" says the Lord God of hosts.

How happy we are in this most bountiful and richest of all nations — four fifths of us, that is. The other one fifth for whom there is no place, in the country or in the city, do try to find a place; for some the city may seem to be a promised land.

Between 1950 and 1960 more than the equivalent of fifteen percent of the 1950 population of Southern Appalachia left. Any holiday weekend we see them on our highways bumper-to-bumper, coming back to touch base at home. The promised land for too many has been dusty streets, low wages, short-term work, and less living space.

We made a commitment to do something about this. We passed a law called the Economic Opportunity Act. Did we commit ourselves to economic opportunity for everyone? Have we decided to make room for all? Money was appropriated, but it has not bought the room they need to grow, to work, to live. Our efforts have met with some success, but obviously this has not been the total answer. It is too late for many and too little for the rest. The American dream was not quite this — nor was it the concept of the welfare state.

Around 1940, it has been estimated, we achieved the capability to feed, clothe, and provide for all the needs of our people. So far, this has not happened. If we can solve the logistics required to fly around the moon, explore the ocean floor, and produce enough power for instantaneous Armageddon, can we solve the logistics of work opportunities, living space, and human dignity for every citizen? Can we take every man for what he is and accept his product or service in the marketplace?

Will we make room?

Men can endure suffering, privation, poverty, persecution. They rise to amazing heights of courage and heroism when threatened or when stimulated with fear. Men will lay down their lives for others in crisis, and they will pour out their lives in devotion and service. Examples are numerous. Yet how can man fight loneliness? How can he fight rejection?

The rejected man cannot be sure of himself. To reject a man is to make him less than a man. One of man's basic needs is the need for acceptance.

A little boy was out for recess on his first day at the country one-room school. As he stood alone, uncertain, on the grass, a gaggle of girls spotted him. They would amuse him and themselves too. Taking his hand and holding it palm up, one of them plucked a hair from her head and began stroking it back and forth across his palm. "We are going to see if you steal sugar," they giggled. However, the game was a new one for him, and at six years — there was some uncertainty. All the other boys were out at their play already. However, they sensed the crisis and, sweeping through the school yard from the nearby woods, they grabbed his

NO ROOM / *continued*

free hand with commanding force and said, "Come on." They were up and away to the forest of half-grown pine trees where he soon learned what would probably be called the astronaut game today. Big boys climbed the trees, bent the tops down to the ground, and then the little command pilots would take hold. Without so much as a countdown, the restraining crew released, and the small boys were propelled up and away, to land in soft boughs of other trees.

Thus ended the crisis of acceptance on the first day of school for one. Not all incidents have such happy endings – suppose he had been black – or suppose he had been tainted with any one of the many unreasonable reasons people use to cut down other people. I traveled with a colleague of another race, in the course of our work. We went to the motel I had patronized many times. When we were told there was no space, I was convinced because I trusted the proprietor. But I was not able to convince my colleague that color did not have something to do with it.

What do we mean when we say, "They are all right if they keep their place"? The fact is, we are saying there is no place, as far as we are concerned, that is not unequal. Or we are saying, "Your concern is unimportant; I do not want to be bothered."

Oliver Quayle and Company made a survey for The North Carolina Fund. They found that over half the white people in North Carolina doubt the need for having local antipoverty programs at all. Only one in three regards it as important. The percentages go the other way in roughly similar proportions among Negroes, the race hardest hit by poverty.

We had an old-clothing program at the mission where I served. We provided used furniture and appliances as well, and we experimented with the Heifer Project. We drastically reduced the aid program while I was there. Why? Not because there was less need, but because we began to see what we were doing. People were learning to depend on hand-me-downs. They learned to scrounge and make do; that is, they were wearing clothes out of style, living in inadequate homes, and furnishing them with the broken-down things other people discarded.

There are things more important than clothing. One of these is the human spirit. We developed a self-help program, instead. How do we help poor people? Not by giving them our old clothing – not actually by any kind of give-away program – but by first according recognition and acceptance. Only through opportunity to develop self-respect and self-sufficiency can a poor person realize what he needs. So, the needy need us more than our old clothes. They need a place in this world. How debilitating must it be not to be able to pay doctor bills or grocery bills or to buy clothes. One might decide not to go to the doctor or eat properly. How degrading it must be to be at the point of delivery of another child but to have no place to turn.

Yes, the Holy Family experienced this, too. There was no place, and Jesus Christ was born in a stable. Then in that period when many families suffer so much of poverty, when children are small, he also was a refugee. They fled to Egypt to save his life.

So, to the poor, to the refugees of this world – to those who cannot find room – we must proclaim that our Lord Jesus is one of you. He was poor, had no proper place to be born, was a refugee for two years, and then as an adult had no place to lay his head.

How ironical that we, his people, must make an effort to empathize! How ironical that we, his people, must in all honesty admit that we more often own the inn; that we are more adept at turning the other way than turning the other cheek.

Would you believe it? Isaiah says, "Who has believed what we have heard? And to whom has he been revealed? He was a man of sorrows, acquainted with grief . . . and they made his grave with the wicked." In Matthew 25 Jesus tells us that the hungry, the naked, the imprisoned, the sick, are his own.

In Genesis 19 there is an interesting story about three men who appeared at Abraham's tent. He received them graciously, provided water to wash their feet, and fed them. These were the men who told him of the impending destruction of Sodom, and the very interesting bargaining to save the city took place. Of this incident, Paul said, "We sometimes entertain angels unawares."

Surely the Christian message is clear to us today. We live in a society of contrasts, with affluence and poverty side by side. Men do not accept other men. Men are not speaking the same language, even though they speak the same tongue. There is too little faith, too much distrust. We do not do business with all men on any fair basis of proven trust. Surely this cannot go on! No one doubts that we face even more perilous times.

Does redemption mean only the hope of a hereafter? Surely he came to redeem man in this life. I cannot believe it is the Lord's will that little ones suffer as they do! He combined all the Old Testament ethic when he said, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind . . . and your neighbor as yourself."

May his Spirit give us the guidance we need to become the instruments of his redemption of people from fear, controversy, hunger, and want. ☐

Faces of the One Fifth

Photography by EDWARD WALLOWITCH

"I tell you this: anything you did not do for one of these, however humble, you did not do for me." Matthew 25:37-40 (NEB)

HAROLD B. STATLER

Ecumenical Churchman

by RICHARD L. LANDRUM

On an occasional Sunday morning I have noticed a normally alert worshiper slump in his pew, his eyelids drooping, as I walked into the pulpit. I thought to myself, "Harold has had another tough week." This man works under the pressure of personal commitment in a demanding vocation. He is highly esteemed by men and women of various religious traditions and secular vocations over the state of Kansas.

He is Harold B. Statler, a Church of the Brethren minister, who for ten and one half years has distinguished himself as the able executive secretary of the Kansas Council of Churches. On February 1, 1969, he began a new venture in Pennsylvania as the executive secretary of the York County Council of Churches. We were sorry to see him go, but we wish him well. Kansas' loss is Pennsylvania's gain.

A work sample from Kansas

Let's drop in on Harold while he was in Kansas. The demands of his job are many. He grabs the minutes to read, trying to keep up with the church's responsibility in a changing world. Immersed in paper work in his Topeka office, he acts as administrator of the council's seven divisions and board of directors, as editor of policy statements and the newsletter, and as interpreter to religious and secular agencies in the state. Administrative decisions and personnel matters are a constant routine.

Irrelevant inquiries and disturbed people are also among those to whom he must interpret the work of the council. He may answer a letter referred to him by a state agency from a potential motel operator wanting to know what kind of churches are in the community. Or he may listen to a "little old lady" on the telephone who angrily attacks the churches for not doing anything about getting more praying in what she calls "our godless public schools."

Harold travels 10,000 miles by automobile and many more miles by plane to function at more than 135 meetings annually. Beyond the frequent meetings of the divisions and committees of the state council, he makes a personal appearance at annual judicatory meetings of thirteen member denominations. He attends meetings of the Association of Council Secretaries and the General Assembly of the National Council of Churches. He has carried major responsibilities with the National Council as a member of the General Commission of Christian Education, a member of the former Commission of Church in Town and Country (now Church and Community Section, Department of Church Renewal), and as chairman of Regional Workshops on Teaching about Religion in Public Schools. He serves as a member of the Kansas Advisory Council on Civil Rights and of the Advisory Council for the Division of Service for the Aging.

Oh, yes, Harold has a fine family to occupy the rest of his time. His wife, the former Ruth Ludwick, first caught his eye as she drank from a water fountain at Manchester College. They were married in 1950 at the Beaver Run meetinghouse in West Virginia. They have two lively daughters, SuzAnne and Amy, and one energetic son, Mike.

An especially noteworthy sample of Harold's work was his involvement with the presentation of the paper, "The Church and Taxation." Two governmental committees began work in the area of tax reform for the Kansas legislature. One of the concerns was consideration of the church's tax-free status, raising questions about possible undue privilege through tax exemption. Of course, the church and state issue is highly germane to the church and taxation. The Kansas Council of Churches had to act to give the church some voice in the legislative process and to help the legislature by making guidelines available from the church's perspective.

The study was guided by Harold, who worked with the Church and Taxation Task Force as they struggled with the issues. A five-page policy statement was presented to the board of directors. The board amended the paper through hours of discussion. The final product involved innumerable hours of Harold's time in meetings and six rewritings.

The policy statement was submitted in time to have bearing on the legislative process. The task force chairman and the

To be a geographic expression of the body of Christ and to manifest the oneness of the church — this is the function of area councils

executive presented the council's report to the committees developing recommendations for the governor and the legislature. The Governor of Kansas, the Honorable Robert Docking, was in attendance at one of the hearings. The policy statement on "The Church and Taxation" has been a vehicle for real service to Kansas churches and the Kansas legislature.

The past shapes the present

Now for a look at Harold's background. He was born April 28, 1927, at Huntingdon, Pennsylvania, to Foster and Grace Statler. Foster was the young pastor of Stone Church of the Brethren.

The regular traffic of people and ideas coming through the parsonage of the college church made impressions in Harold's formative years. Brotherhood leaders, pastors, professors, and students often visited the home. Kenneth Morse, editor of MESSENGER, was then a student at Juniata College who took little Harold for walks. Dr. C. C. Ellis used to bring a crisp one-dollar bill and a roll of one hundred pennies to the preacher's son for Christmas. Warren H. Bowman, later president of Bridgewater College, was a close neighbor.

Among Harold's childhood heroes was D. W. Kurtz, who came to lead meetings at Stone church one year. Harold remembers how he used to sneak to the top of the stairs, after he was put to bed, to eavesdrop on adult talk. Dr. Kurtz and Harold's parents would discuss theology late into the night, a tasty late-night snack for a boy's hungry ears!

In 1937 the Statler family moved to Mount Morris, Illinois, where Harold lived his teen years in the parsonage of a former college church. He was fascinated by the history of Mount Morris, its college, the home of the early *Gospel Messenger*, the college home of Wilbur Stover, pioneer missionary to India for the Brethren, and other celebrated Brethren pioneers. Harold remembers M. R. Zigler and his dad arguing politics on Election Day in the 1936 contest between Roosevelt and Landon. He remembers the pleasant visits of the Harold Stover Kulp family when they were home on missionary leave. Statlers and Kulps were close friends from college days. Harold was named after Harold Stover Kulp.

At Mount Morris Harold took his first job emptying trash for a dentist. Later he worked for a Gambles and an A & P store. He competed in track and basketball, participated in dramatics, and blew on the cornet in band. He had a close friend who was the son of a Lutheran pastor. His admiration for his father grew as he began to comprehend his father's background and perspective. Foster Statler attended Princeton Theological Seminary, built working friendships with persons of other denominations, and helped establish a council of churches in Mount Morris. So a deep appreciation for the Brethren and a broadening identity with the larger church were both at work in the little boy and teen-ager.

Harold attended Manchester college where more eventful experiences shaped his life. He sang in the male quartet. He learned to love sociology and history. His junior year he was employed as assistant to the pastor of Walnut Street church. Under the helpful guidance of H. F. Richards he worked with youth, assisted in morning worship, preached occasionally at Sunday night services, and called on the congregation.

He looked toward the ministry, going in 1949 to Bethany Biblical Seminary in Chicago. He worked hard to earn his bread as well as to earn his degree. He was employed as a secretary at the former Herzl Junior College for two years and worked on the seminary maintenance crew for one year. He used to visit with the late William Beahm in the dean's office about his doubts and struggles. Dr. Beahm told him, "Harold, seems to me that the way for you to work through your concerns about the Christian faith is to sing it out." Harold took the advice. His love for music was therapeutic, helping him to get a lift when he felt low or to work through conflicting ideas.

In 1952 the young seminary graduate and his wife moved to Indianapolis, Indiana, where Harold was installed as pastor of a small city church. He recalls his butterflies on the first Sunday! After church a bum knocked on the parsonage door wanting money. Harold talked with him trying to determine if he should find a couple of dollars for this needy soul. He gave him two dollars, only to learn a hard lesson. He discovered that this guy hit all the new pastors in town! He had seen Harold's picture in the paper as a new, young pastor and sought him out as a "soft touch."

The Indianapolis parish provided good experience. The pastor worked with the congregation, caught in a neighborhood of racial transition, to make decisions about its future. First church declared itself an "open membership" congregation in 1954. Later the congregation relocated in suburbia as "Northview." One of the unique joys in the relocation for Harold was his intense involvement as pastor with his people in the actual construction of the new building.

Harold made friends as he became much involved with the Indianapolis Church Federation. When he resigned in 1957 to seek another Church of the Brethren parish, circumstances provided new opportunities. He was offered a position on the staff of the Indiana Council of Churches. With the encouragement of his council friends he took the job. Then things happened fast!

Next year Harry K. Zeller Jr., then pastor of the McPherson Church of the Brethren, submitted Harold's name to fill the position of Executive Secretary of the Kansas Council of Churches. From Indiana he came to Kansas to do a marvelous job of building a vital, state council structure in ten and one half years. To this juncture he has worked with the council to revamp completely the administrative structure to be more flexible in responding to the ecumenical imperatives and issues of mission in a changing society. A new constitution was adopted by the last General Assembly, which eliminated the General Assembly and introduced a more workable structure — a crowning climax for Harold's last year in Kansas!

An ecumenical perspective

Harold ponders his work for perspective. A conscientious person has to struggle with the meaning of work to find a meaningful role. In this regard Harold says, "A council is not a cluster of individuals with like ideas and shared concerns but is best described as the interrelationship made officially possible by whatever level of church body is designated to relate to another church body of the same level. This is not a question of interested people but the church's deciding how to relate in an official and meaningful structure. A council is a geographic expression of the Body of Christ manifest in fuller wholeness, seeking more fully to discover and manifest the oneness of the church. . . ."

Discover and manifest — these are important words. Discovering and manifesting oneness center around four basic concepts in Harold's thinking.

First, who is the church, and how does church life work? The work of councils takes place within the larger context of the ecumenical movement. Harold's perspective focuses on the words of Visser t' Hooft: "The ecumenical movement is an attempt to rediscover the integrity of the church." Responsiveness and flexibility are very necessary if a council is to help the church rediscover integrity and manifest oneness. A council must be flexible to respond to changing denominational developments.

Harold says, "I sense the changing function of councils . . . within the larger context of the ecumenical movement. In twenty-five years, state councils, as we know them, will change their structure and function. Much depends on metropolitan developments, reorganization, and the Consultation on Church Union." For the present Harold sees the conciliar function as (1) being a bridge between Protestant groups, Evangelicals, Roman Catholics, and other church bodies; (2) being a center of resources and action; and (3) developing an issue-oriented program to help the church be in mission in the world.

Second, a council must work for a structure that provides responsible and prophetic statements of policy about itself and important issues. This requires efficient and flexible organization, sensitive to denominations and to world needs and attitudes.

Thirdly, a council must make an impact on the life of the churches about the citizenship responsibilities of the church and of individual Christians. Harold feels strongly that this impact should "create situations and provide study, so churches can come out of shells and face real issues today." This requires objective, responsible dialogue.

Fourth, one must realize that the situations and roles of each council are likely different, making each council unique. Thus, a city council is different from a state council, or one state council may be different from another state council. However, all councils must deal with ministries to persons and institutions, current social issues, and services that help member churches. For example Harold feels that the Kansas Council should not do the work of ministry in the state parks, but should provide educational exposure, guidelines in developing program, and consultation services that will enable people in the churches to assume responsibility for ministries in state parks.

The Brethren and the frontier of the church

Harold believes the ecumenical movement to be the real frontier of the church today. Councils must find ways to be more spontaneous in helping the Body of Christ to discover and manifest oneness in fellowship and mission. Ecumenical involvements are usually exciting encounters with God's truly concerned people.

It behooves the Church of the Brethren to find ways for ecumenical dialogue. Harold was disappointed that the Annual Conference voted against full participation in the Consultation on Church Union. He believes the Brethren have a tremendous witness to make and much to learn from the larger church in the process of discovering and manifesting the oneness of the church. Brethren have made great impact in the ecumenical movement, way out of proportion to the smallness of our denomination, especially in the areas of creativity, peace, reconciliation, and service. We have made theological contributions to the work of Faith and Order from the view of the free church. Harold sees this as evidence of the vitality of our tradition.

He loves his church, but he fears for the vitality of the Church of the Brethren if we cannot enter more fully into dialogue. For through ecumenical dialogue the church can, in the words of Visser t' Hooft, " . . . rediscover the integrity of the church," for the Brethren and all of God's people. ☐

day by day

From that moment four years ago when we got our first glimpse of Mickey Mouse in Disneyland, our guide, Nancy, did her best to see that we enjoyed our entire tour. Only a Scrooge could have spurned her enthusiasm. She immediately put the spell of the Magic Kingdom on us. Like the children who followed the Pied Piper, we were behind her wherever she chose to lead and loved every minute of it. For those hours she was our friend.

Last summer our family visited colonial Williamsburg, Virginia. Here, too, we were soon caught up in the spirit of the place – with one exception. In the Magazine House our guide could have gone to lunch and left a tape recording. His mechanical, bored, sometimes sarcastic delivery soon told us that anything less than payday probably wouldn't move him off his stool.

What a difference an attitude can make! Nancy obviously was dedicated to her work. Her whole demeanor – the smile, the lilt in her step, the excitement in her voice – soon had us straining to catch her every word. We couldn't help ourselves; we had to enjoy the tour.

In our homes we have the constant task of keeping life interesting – even exciting. Somehow, in the scurry of the hour before the family leaves for school or work, we should try deliberately to establish a good mood. It can set the tone for the remainder of the day.

Our county agent encourages the farmers' wives to send their husbands off to the fields in good humor. Statistics prove that more accidents happen after quarrels and disappointments. Children notice the difference, too. Just the other day, as our young son went out the door to meet the bus with some time to spare, he said, "It's nice that we don't have to leave in a panic this morning."

The psalmist said it well: "I will *lift* up mine eyes. . . ." An attitude with that slant has the edge over all the others.

Suggested activities

1. Plant a few sunflower seeds. Watch how the plants daily lift their heads to the sun and follow its path across the sky. As the sunflower "worships its god," it offers something symbolic for the Christian.

2. Keep a growing list, as the family sees them, of nature's subjects "looking up." Crocus heads, pussy willows, tree buds, blossoms, frogs are some for which to watch.

3. Read Psalm 121 as a choral reading. Repeat verses one and two at the end.

4. Mothers, assign yourselves the task of giving your family a cheery send-off each day. A child's day begins when you call him to get up. The words, "Have a good day, my handsome husband," hit the ear much better than "Try to be home at dinnertime for a change" or "Surely you're not wearing *that* tie again!"

5. Good attitudes and pleasant words won't make everything lovely. The view is sometimes ugly. List a few "uglies" – smog, a lonely face in the window four stories up, napalm, the ceiling above the bedridden, the red eyes of a drunken father. Is there one thing your family can do to change an ugly spot?

6. Try to view some of the "upper world" from a toddler's vantage point – chair legs, Mother's knees, undersides of tables, pipes under the sink, piano-key edges. Make a practice often of getting the little ones up "where the action is." Their opinions of the world will improve.

7. Sing or read hymns. *The Brethren Hymnal* contains several that express the thought of Psalm 121. Small children like the promises of "How Strong and Sweet My Father's Care" (No. 81). They will readily sing and understand "Father, Lead Me Day by Day" (No. 282). Supplement Activity Five with "The City, Lord, Where Thy Dear Life" (No. 365). Sing it to a familiar tune – any hymns with the numbers 8686 under the title will fit. The poets of "Lead, Kindly Light" (No. 423) and "Unto the Hills Around" (No. 85) – especially the latter – beautifully rephrase the psalm. Exchange the tunes for these two. Do you like the new sound? – Ray and Elaine Sollenberger

DAILY READING GUIDE March 16-29

Sunday Psalm 121. "I will lift up mine eyes."
Monday Ps. 119:15-19. Open your eyes to see God's ways.
Tuesday Eph. 1:15-23. We know through the eyes of our understanding.
Wednesday Ps. 5:3. "In the morning I will direct my prayer unto Thee and will look up."
Thursday Prov. 20:12, 13. The Lord makes the seeing eye and the hearing ear.
Friday Matt. 13:16. "Blessed are your eyes, for they see. . . ."
Saturday Is. 40:25, 26. Lift up your eyes to see the Creator.
Sunday Phil. 4:8, 9. "What you have learned and received and heard and seen in me, do."
Monday Matt. 20:33, 34. Jesus wants us to see so that we will follow him.
Tuesday John 3:16. Is this not sufficient hope for the Christian?
Wednesday Prov. 3:7. We need to look to God for wisdom.
Thursday Rom. 8:35-39. Be thankful that we can be "more than conquerors."
Friday Phil. 1:9-11. Approve things that are excellent.
Saturday 1 Cor. 15:58. "Your labor is not in vain."

news

Hunger in the USA

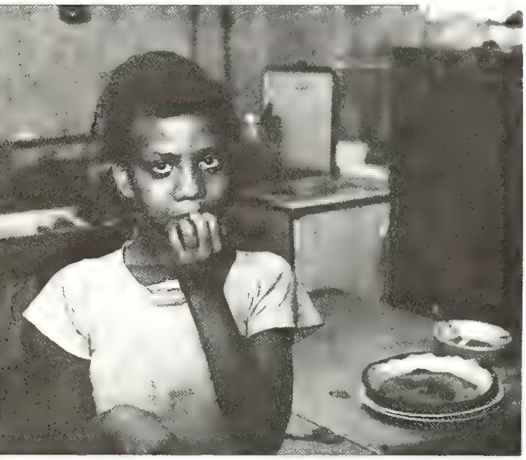
INTENSIVE EFFORTS to eliminate hunger in the United States are being launched by the National Council of Churches' Committee on Hunger, which began functioning six weeks ago. Among the committee members is Ralph E. Smeltzer, social justice consultant of the Church of the Brethren.

The committee's debut came at a time when a report to a Senate committee revealed that diseases related to malnutrition are widespread among the nation's poor.

Alarming data: For a country noted for its food surpluses, medical researchers were amazed at the prevalence in the United States of malnutritional diseases once believed virtually eliminated: rickets, marasmus, endemic goiter, even kwashiorkor, a protein deficiency disease now rampant in Biafra.

Reporting on only a sampling of diet-related problems, Dr. Arnold E. Schaefer of the Public Health Service told the Senate Select Committee on Nutrition and Human Needs that the nutritional level of the people surveyed was as low here as it is in some parts of Central America. He said that 16 to 17 percent of the people examined were in need of medical attention because of diet deficiencies and that many children who have suffered from malnutrition in their early years may be physically and mentally stunted throughout their lives.

Many a malnourished child may be stunted both physically and mentally for life



Researchers noted that one state believed to have particularly acute hunger problems, Mississippi, was omitted in their survey because of opposition by an influential congressman.

Priorities: Such findings substantiate the concern of the NCC's Committee on Hunger for aggressive action on the domestic scene. In commencing its work, the committee outlined the following areas as matters of prime concern:

Legislation. New legislation for the relief of domestic hunger on the national, state, and local levels will be urged, with the suggestion of easing present barriers to food distribution among the poor. Fuller use by state and local administrators of existing federal programs for combating hunger will be sought.

Education. Denominations and councils of churches will be asked to initiate education-through-action programs. Instruction on the problems of hunger and malnutrition will also be offered.

Projects. Demonstration projects designed to support and strengthen self-development among poor people are to be set up. Churchmen will be urged to relate to welfare and rights groups whose aim is to secure food for the hungry.

Relief. For disaster and emergency situations on an immediate, short-term basis, food and money will be collected. Members of the Church of the Brethren and of other denominations in several states have engaged in a number of such drives over recent years to assist residents of the Mississippi Delta. However, for the NCC to become integrally involved in the distribution of food to the hungry within the United States represents a major shift in policy.

Chairing the Committee on Hunger is Ian McCrae of the Christian Church, Indianapolis. The executive director is the NCC's social welfare head, John McDowell.

Factual base: The committee's work will be based on an exhaustive study of hunger in America undertaken by the NCC's Department of Research. The committee will draw also on such governmental findings on diet and health as already reported in part.

While hunger claims in the country have often been looked upon with cynicism by governmental leaders, the formation of the Senate Select Committee on Nutrition and Human Needs to study aspects of the problem is hailed as a possible breakthrough.

Former Agriculture Secretary Orville Freeman, who a year ago as part of the political establishment appeared defensive as to the extent of hunger that existed in the nation, more recently placed the cost of an adequate food program for the nation at double the present one billion dollars a year.

Substantial as that is, it is well beneath the cost of conducting the Vietnam war for a single month.

Genocide denied

THERE IS NO EVIDENCE of genocide against the Ibos in Nigeria, the United Nations reported in January, citing findings by Nils Gussing of Sweden. Mr. Gussing is U Thant's representative in Nigeria surveying the humanitarian aspects of the civil war.

There has been, however, "expensive devastation" throughout the war, the report said. And it added that there is still no significant trend toward normalcy in federally-occupied areas formerly held by the Ibos. Most larger Biafran cities now under federal control remain generally empty.

Eye-witness check: Mr. Gussing, whose "restrospective" report was the fourth since September, is continuing his

In occupied secessionist territory, Nigerian soldiers aid in food relief to Ibos (above). But millions of other refugees (as at right) have fled federal troops

eye-witness mission in order to check on Nigeria's claim that "there is no intentional or planned systematic and wanton destruction of civilian lives or their property in the war zone."

Biafran leaders, among them widely known churchman Francis Ibiam, a former president of the World Council of Churches, long have claimed Nigeria's federal government was intent upon waging genocide against the people of the secessionist area.

In flux: UN observer Gussing wrote that while no major town has changed hands since last September, there was fighting over extensive rural areas and connecting roads. The continuing flux in the war situation has prevented any large resettlement of displaced persons and their return to life in the villages.

This situation, he said, has been aggravated by ambushes behind the front lines and incidents such as the murder of a local chief accused by the Ibos of having collaborated with the federal authorities and relief agencies.

Mr. Gussing reported that for these and other reasons, the fear of reprisals "remains a reality." This fact may have prompted officials in Lagos to discontinue dropping safe conduct passes over the occupied Biafra areas where most villagers remain hidden in the bush, beyond the reach of relief supplies.

Minimal planting: He also said there are only limited signs of cultivation in the war zone despite the approaching planting season. On the other hand, he was "impressed" by federal efforts to ensure the preservation and protection of real property belonging to the people of Biafra.

Referring to conditions in camps around Benin, Asaba, Onitaha, Enugu, Port Harcourt, and Calabar, Gussing said they were "relatively good," and so was the supply of food. Even so, he continued, food deliveries were "barely adequate for minimum needs and it should be recognized that if many of those still in hiding were to return to their settlements, or a major shift in the military situation occurred, the strain on the relief supply and distribution net would be beyond its present competence."

He estimated that more than 800,000 persons were receiving relief in federally-held territories, and about 50,000 others were benefiting from medical treatment. He gave no figures for rebel-held areas.

Logistics formidable: Though he saw "marked improvement" in nutritional and health conditions in many areas where starvation had been imminent or actual, Mr. Gussing noted that logistical problems remained "formidable."

"Provided suitable land routes could be arranged, there is little doubt that supplies from within Nigeria in addition to those from abroad would be sufficient to meet the needs of the ill-nourished and sick in all parts of the country affected by the war," he told U Thant. But there was no hint in his report that the government in Lagos was ready to consider such a move.

Viet reconstruction

To COORDINATE EFFORTS by the churches in meeting needs arising from the Vietnam war, a global, 50-member interreligious commission is taking form.

The commission will draw its representatives from the Christian community in Vietnam, the East Asia Christian Council, Christian service agencies assisting in Vietnam, and the World Council of Churches. Consultants will be added from the Roman Catholic Church and from non-Christian religions.

The commission will seek to evolve an overall strategy for development in Vietnam by religious agencies.

In the meantime, a new Church of the Brethren volunteer, Dennis Metzger of Claypool, Ind., commenced service last month in Vietnam as an agriculturalist under Vietnam Christian Service. It is anticipated that additional workers, and funds totaling $23,200, will be channeled by the Church of the Brethren to Vietnam Christian Service this year.

Happenings on the local scene

INSIDE THE CONGREGATIONA

Students from ghetto areas, many of whom are dropouts and tend to be disruptive, come to the San Francisco Church of the Brethren for counseling under the school district's guidance program.

Pastor Carl W. Zeigler, in commenting on the rental of the church's facilities for the counseling and corrective education program, noted that it has been "frequently necessary to be 'reconciler' as the predominantly black students enter a white neighborhood, often abusive and unruly toward both property and persons."

"However," he continued, "the high percentage who return to school and complete their education justifies the involvement."

"Unless renewal begins with those in the local church, the light is not likely to shine far into the community or world."

It was this perspective which prompted 10 congregations of the immediate Lancaster, Pa., area to cooperate in an emphasis on attendance and church renewal. Projected through Easter and beyond to Pentecost Sunday, May 25, the program stresses faithfulness and loyalty to Christ and the church in light of the members' baptismal vows.

Participating parishes include East Fairview, East Petersburg, Elizabethtown, Florin, Lancaster, Lititz, Mountville, Quarryville, Salunga, and West Greentree.

A Capitol Hill Group Ministry has been established in Washington, D.C., to serve the community known as Capitol East. Fifteen ministers from ten congregations and ten leaders from religious and secular agencies are related to the program, which is concerned with housing, employment, children and youth, adults, ecumenicity, education, public hearings, and community organization.

The Washington City Church of the Brethren has been integrally involved in the ministry. Pastor Duane Ramsey is secretary of the board of directors and associate pastor Donald E. Leiter is the administrative officer. The staff includes a full-time minister to the neighborhood and two part-time workers, including Mr. Leiter, who gives 80 percent of his time in group ministry service. The work is being followed closely by groups concerned with urban mission strategy.

A Children's Center, for two- to four-year-olds, was opened in January at the South Bay Church of the Brethren, under auspices of the Redondo Beach, Calif., City Schools. Funded by the state department of education for up to 120 children, the center is open 11 hours a day, 12 months a year.

To be eligible to attend, a child must be in a home in which both parents, or the one and only parent, work outside the home, at an income that does not exceed a prescribed level.

A professional staff offers developmental educational experiences to the youngsters, more than mere physical care.

The ladies who sew each third Thursday at the West Charleston, Ohio, Church of the Brethren sometimes asked themselves, "Is our effort useful, or could we use our time in more productive service?"

Reassurance as to the value of their work came in a note from a French missionary, Mlle. Julia Hoel, of the Songa Mission in the Congo. She wrote:

"How I have longed to know whose blessed fingers have stitched and worked on these quilts and blankets which were sent to us by the Protestant Church Council. Now at last I opened one which had your address written on one of the patches.

"I wanted very much to let whoever had put such loving care into them and expense to get them ready and ship them to us know that no greater blessing has come to our hospital in such a time of need.

"We have just had our cold season and the poor people would have suffered without them. Since the wars and hostilities of the past few years, most of the hospitals in this province have been left empty without doctors; therefore, the people came pouring into us from all sides and from hundreds of miles away. We ran out of blankets just before yours came and we felt that the Lord watched over the shipment to get it here just in time. . . ."

Needless to say, the West Charleston sisters sew on, maybe even a little faster than before.

Outreach to the community at the Decatur, Ill., Church of the Brethren has taken the form of a Neighborhood Center Study Hour Program. The effort is carried out in cooperation with the First United Methodist Church and is staffed by volunteers from the two congregations.

The coordinator is Florence Palmer, a Methodist retired from 38 years of missionary service, during which time she worked side by side with many Brethren in Gujarat State, India.

Decatur school officials are enthusiastic about the supervised study center.

Deaf handicapped children received professional help in a program begun this past fall at the Franklin Grove Church of the Brethren in Illinois. Six preschool children with hearing problems met with the regular nursery class conducted weekdays at the church. For 10 Tuesdays a specialist in the deafness

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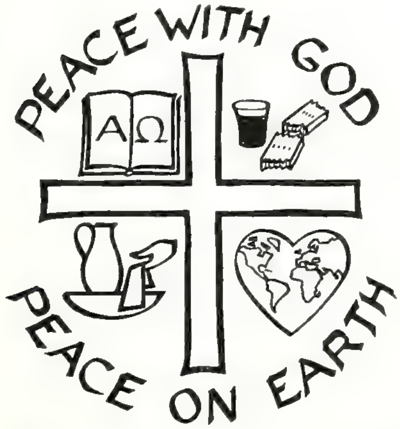
handicap came from Rockford to work with the children individually and with their parents. The $50 a day needed to employ the specialist was raised through an association formed by the parents of the deaf children.

This winter, as the therapy was undertaken by a specialist from Northern Illinois University at Dekalb, the children with hearing difficulties were moved to a more central locale, while the other nursery class members remained. It is with gratification that Franklin Grove members reflect upon the special education program which they had a hand in launching.

"The children with normal hearing benefited at least as much as the handicapped children," commented the pastor, Alan Kieffaber, recalling upon his own three-year-old's reaction to the playmates who could not hear. "Besides learning the importance of imitation, sight, and feel in speech, my daughter learned something about acceptance, which I think is especially good."

Two central biblical themes, *peace with God* and *peace on earth*, have been incorporated into a symbol used by the Bethany Church of the Brethren, New Paris, Ind. As a graphic depiction of the congregation's purpose, the design, as explained by Pastor James McKinnell, is based on the following premise:



Bethany church . . . the essence of belief

"The two phrases from Rom. 5:1 and Luke 2:14 describe the goals of God's kingdom. The cross of Jesus is the instrument by which peace is realized, and it is given a central and dominant position. The peace is expressed by the Word of God and experienced by those who receive 'the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit' (2 Cor. 13:14).

"This medallion is an expression of what I believe and try to communicate as a minister of the Word of God."

The peace heritage of the Midland Church of the Brethren in Virginia took its members to the streets for a unique Yuletide observance.

There they passed out leaflets protesting the sale of war toys and gift weapons and posing the question: How do you prepare to celebrate the coming of the Prince of Peace?

The mimeographed leaflet with its hand-crayoned wreath on the cover also included texts from scripture and a commentary which read, "Why are we afraid of people? Is it not because we lack love, love which became flesh at Christmas?"

A limerick also appeared in the leaflet, to be sung to the tune of "Jingle Bells." It read: "Oh, what fun it is to kill an enemy each day."

Among stores selling toy guns and military games, and hence points where the leaflets were distributed, were Drug Fair, Western Auto, and Ben Franklin in Warrenton, Va.

"People were interested and seemed to be reading the message," Midland pastor Clyde Carter said.

A renovation of the 1770 meetinghouse at Germantown, Pa., was aided by a workcamp of youth from the Chiques congregation in Pennsylvania, led by J. Becker Ginder. The group spent a week in removing wall paper and cleaning, patching, sanding, and painting the walls, as well as in learning of the work of the present Germantown Ministry. Since the project, the meetinghouse has been restored to what the Historical Committee believes was its more original arrangement and decor.

Local coffeehouses sponsored either on a congregational or an ecumenical basis, and involving Brethren support, include *P.L.'s Place,* Boulder Hill church, Aurora, Ill.; *Colloquy,* Highland Avenue church, Elgin, Ill.; *The Vegetable Garden,* Everett church, Everett, Pa., and *The Unicorn,* Oakland church, Oakland, Calif. For the older set, those 60 and over, the *Park Squares* have been formed as a fellowship group by two churches in Westminster, Md., the Church of the Brethren and St. Paul's United Church of Christ.

A tough winter where you live? In Portland, Ore., where drifted snow blocked mail deliveries for a week and brought a state of emergency declaration from the governor, district executive Bruce Flora and Peace church pastor M. Andrew Murray joined in delivering boxes of groceries to families unable to dig out. One agency they worked with was called, appropriately, Snow-Cap. . . . And speaking of winter, a mid-January sermon delivered by Pastor James McKinnell of the Bethany church in Northern Indiana was entitled, "The Next Time It Snows." The text: Isaiah 55:10-11.

A funereal-type announcement, supplanting space usually devoted to a meditation or a poem, appeared on the mid-January cover of "The Letter," the church paper of the Springfield Church of the Brethren, Akron, Ohio. The item, a message from Pastor Paul L. Groff who came to the Akron charge from a parish in the Baltimore area, acknowledged the expressions of sympathy extended to him following "the tragedy of the Super Bowl."

news

The country home of one of the teams working in community development in Bolivia

Potato planting by Jim Fitz, Indian peasants on Bolivia's high arid plains

Chapel service at the American Institute in Cochabamba, where Joanna Neff was a volunteer

Mark Logan, Padre Olives, Charles Cabl

THE WI

Off on a Spanish isle

When a Protestant youth moves into a Catholic parish to assist the priest – and in Spain, at that – the ecumenical door has swung open wide.

It all began in 1967 when Mark Logan, a Brethren Service volunteer from Bridgewater, Va., was assigned in Europe to help a Catholic organization known as Building Companions carry out its work camp programs. Set up to do church construction, the international group was headquartered in Belgium and engaged in projects as far away as Venezuela and the Congo. It was during the year Mark spent with the French unit of Building Companions that his ties to a Roman Catholic parish in Spain began.

Mark Logan

Resort area: From June through August of 1967 Logan participated in a work camp to help erect a church for

Gary Dull, BVSer currently assigned to the Menorcan parish

n parish

Mark Logan, Catholic work campers helped erect the church

NING WORLD OF BVS

the relatively new parish. The setting was Ciudadela, a Spanish town of 18,000 on the island of Menorca. The island is a leading tourist spa 100 miles off shore from Barcelona.

Mark, having some electrical training behind him and having gained some familiarity with building methods as used in France, proved to be a major help in the technical aspects of construction. He also geared into the parish life and related well to the young priest of the congregation who not only had invited the work campers in but who sought for his own people a greater involvement in the community life.

Several months after the work camp ended, Mark completed his assignment in France and, at the invitation of the priest in Ciudadela, returned to the community for a year to help finish the building and to work in the parish.

Outlook: This particular parish openly pursued relations with a Protestant church on the other end of Menorca, twice a year observing an Ecumenical Sunday. To be sure, not all members approved, which may be expected in a country where marriage is not recognized by the government unless it takes place in a Catholic church.

Although Mark participated in parts of the mass, as a Protestant he was not permitted to take communion. "Since the communion was weekly, at first I didn't mind," the BVSer recounted. But on special occasions, it was at this point he regretted most the separation from a people to whom he felt close in so many other ways.

With the influx of tourists to the Mediterranean island, the services at the Catholic church usually were well attended. Since in the summer the worshipers at the evening masses often overflowed the sanctuary, open-air services were begun outside, for which Mark set up the sound and lighting systems. He also related to the youth program, which was not unlike that of many churches in America in that it included activities for both the younger and older groups on Sunday and recreational facilities open at the church on weekdays.

Co-workers: Besides the keen social consciousness evidenced by the priest in the Menorcan town, Mark appreciated the presence in the parish of other young men much like himself, only priests in training. The young men took leave from the seminary for a year to work in a factory on weekdays and in the parish on weekends, in order better to understand parish life. In part the experience tested their fitness for the priesthood. When priests begin their special training as early as age seven, and for the most part live in isolation from the common man, such a venture as this in the training for priests seemed most essential to the American observer.

While the Brethren youth did not discern "outright resentment" toward Pope Paul VI over such issues as birth control, he did feel the Spanish people increasingly were seeing the pontiff "as a man and perhaps a representative of God, but not divine." Logan said Catholic worshipers are deeply perplexed when the pope takes one stand and the local priest takes another. Such disagreement rarely happens publicly in Spain, he said, but it does occur in private family counseling. He added that the Spanish birth rate is especially an acute problem where, as in an adjoining town, residents boast because their families average 10 children each.

Assessment: On the whole, Logan reflected that his year's experience with the congregation was probably little different than a Catholic youth would find in serving a Protestant parish. He commends the growing Protestant-Catholic rapprochement on many levels and is continuing such an interchange personally, in his friendship with a young lady in France, a Catholic. Once he completes his degree in electrical engineering he would like to work again for the church, perhaps in Latin America.

The doors Mark Logan opened in Spain remain open as two subsequent volunteers, first Charles Cable of Syracuse, Ind., on an interim basis, and now Gary Dull of Long Beach, Calif., have followed him in the Ciudadela parish assignment. International and interfaith as the project is, ecumenicity for the three volunteers has also become intensely local.

Bolivia up and down

Just as Mark Logan blazed the trail for BVSers in Spain, so did Joanna Neff and Jim Fitz in Bolivia. They were assigned there in January 1967 under the Bolivian Methodist Church to work in community development.

As it turned out, because a Bolivian counterpart was not then available to team up with Joanna Neff, her substitute assignment as a dorm mother and English instructor took her to two quite contrasting church institutions. She worked first in a small country town by a lake in Altiplano, the high plains at 12,500 feet. There she worked with Indian girls from mostly poor, rural families, the girls ranging from grades 3 through 12 and from ages 9 into the 20s.

Joanna Neff

For her second year Joanna was transferred to the city of Cochabamba, a lower section of the country 8,500 feet high, where at the Methodist-sponsored American Institute her charges were children of the upper crust, preparing for college either in Bolivia or the United States. Their families were mostly of Spanish or German descent.

High moments: "In either situation, the most rewarding moments came just in being accepted by the people, in being able to communicate with them," the Manheim, Pa., volunteer said. "Whether with the country folk at the school on the Altiplano or with the more refined youth at the American Institute in Cochabamba, the greatest thing for me was to be accepted, to be accepting, and to share whatever I felt.

"What made me feel that I had accomplished something was when we could actually share as friends and not as an American and as Bolivians."

A graduate of Elizabethtown College, Miss Neff reflected upon the whole BVS experience as "indescribable." With two years of high school Spanish, she had entered the program with some thought of an overseas project but not knowing until well into unit training of the possibilities unfolding between the Church of the Brethren and the Methodists of Bolivia. It was a development which was profoundly to shape her life.

Return: This month Joanna plans to return to Bolivia where she will be married to Nicolas Huacani, a former teacher she met during her first year there. He now is studying at the university.

No small part of Joanna's fascination with Latin America is for the people, their character, and customs. She is not at all sure how to appraise the work she has done as housemother and English instructor; what she does treasure are the personal friendships with the girls, the co-workers, the mission personnel.

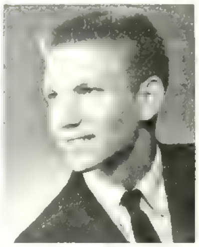
Impressed as she is by the church's work in Latin America and the degree to which it is countering the superstition that prevails, Miss Neff wonders if mission efforts are not overly oriented toward education and medicine — "things you can see" — rather than to evangelism.

To illustrate, she said she was especially impressed by a maid in her 50s. The woman had been a Christian for several years and had learned to read. "Some might say Vickie is what she is today because she learned to read. But if you were to ask Vickie, she would respond, 'I have found my Jesus, my Christ.' "

Joanna added, "I think it is important for any mission to remember the primacy of teaching men of Christ and of sharing the joy we have found in him."

Colonization: For Jim Fitz, also a Pennsylvanian and alumnus of Elizabethtown College, the initial assignment early in 1967 was in the Altiplano, about 15 miles from the first school where Joanna Neff was assigned. But the prime development work for which he went to Bolivia came in November of that year, in the rural Chapare district of the tropical lowlands. The district is an official colonization area for people leaving the Altiplano in search of a better life. With proper agricultural development it is believed that Chapare could have its present population of 20,000 increased 10 times over and still support the populace.

With a team half North American (two Mennonites, one Baptist, and one Brethren) and half Bolivian, the workers were paired off and sent out to the communities of the Chapare to serve under a local church. The initial tasks centered on getting to know the residents and on building a relationship with one's Bolivian partner. The latter task, Jim Fitz discovered, was exceedingly difficult.


James Fitz

Salesman: Much as he had done in his work in the Altiplano, the BVSer ent to the market and town meetings sell seeds and literature on gardening. he response, he found, was tremenous. Soon he added soybean seed and ecipes to the materials for sale.

As he himself became more familiar ith the merits of the soybean — it is rown easily in a variety of climates; it ertilizes the soil with nitrogen; a high rotein content makes it a superb subitute for milk, eggs, and meat; and ountless food dishes can be made from — Jim saw it as offering a solution the malnutrition which leaves the eople weak, tired, and inefficient. Soybeans can change this," he declared. Literally, the Chapare can be turned ight side up nutritionally in a few ears. The job is to get the people to lant and use them."

In his estimation, the people will be esponsive. "I'm convinced the *camesino* wants to change and is looking or something better. As soon as we ome down to his level and start communicating through concrete, worthwhile innovations, he will be more than willing to accept them." The development teams, nurses, and Peace Corps workers have also become committed to making the soybean king in the area.

Other ventures: In another effort Jim Fitz worked with a model poultry project, starting with 60 purebred leghorns. In the process he helped introduce two practices in poultry care almost unknown to the *campesinos:* a balanced feed ration, using products of the area, and a chicken house. Native poultry always were allowed to run and eat what they could find.

Still another program undertaken by the church's development team is the teaching of reading and writing, utilizing materials prepared for the *campesinos* for the first time. "It is something to see a 40-year-old learning to read," Fitz said. "They study with a persistence and gusto we seldom see."

The volunteers also worked with other agencies, the Peace Corps and governmental experiment stations and development programs among them. A special project of the Peace Corps in Bolivia has been the developing of family fish ponds and the introduction of a fast breeding fish from Africa. The fish, along with the soybean, help close the protein gap.

Curtailment: The BVSer also commended the work of the Alliance of Progress in building a new road connecting the Chapare area with the country's major population centers. However, the cutting of U.S. funds for overseas aid has seriously curtailed some much needed programs, he added.

The method of working in community development is to discover the felt needs and begin from there, the York, Pa., youth explained. "Because of this, the work here is quite different from most Brethren Service projects in that the only discipline is self-discipline. Everything is up to us. And in such an approach things can become vague, fuzzy, and frustrating."

But to Jim Fitz there is immense challenge as well as risks in the community development approach. At the termination of his assignment early this year he was weighing offers to continue on in various aspects of development work.

Toward the end of 1968 the work had evolved in the Chapare district to the point where a BVS couple, the Richard Welches, were sent to coordinate the community development teams. They work under Comision Boliviana de Accion Social Evangelica, the country's Protestant service agency.

"When I do get home," Jim Fitz wrote from the Chapare late last year, "I hope to work at educating our adult middle class into becoming aware of the problems confronting us as world citizens, especially in relation to poverty, racism, and war."

In a sense that too is community development, also of urgent need. — H.E.R.

Toward radicalism

As SMALL GROUPS OF ACTIVISTS become disenchanted with the "consensus" stance of their denominations, a mood of "peace radicalism" is coming to the fore not only in the mainline Protestant denominations and the Roman Catholic Church but in the historic "peace" churches as well.

The impatience of the peace activists was revealed by representatives of 16 denominational peace fellowships who were called together for a one-day meeting in New York recently by A. Stauffer Curry, director of interfaith activities for the Fellowship of Reconciliation, with which most of the fellowships are affiliated. Alfred Hassler, executive director of the F.O.R., called on the fellowships to adopt a radical new program of action to deal with escalation in the manufacture and storing of nuclear weapons, with world poverty and with the population explosion. Said he: "Peace groups are in much the same position as the generals — prepared to fight the last war. If we deal with things as we have in the past we are finished."

In question: Some time ago a number of Quakers came to the conclusion that the widely respected American Friends Service Committee was moving too slowly. So they set up a Quaker Action Group and initiated several projects, of which perhaps the best known is sponsorship of the voyages of the yacht *Phoenix,* bearing medical supplies to the North Vietnamese. At the meeting in New York a Quaker leader reported that even the traditional nonviolent posture of the Friends is being challenged by some who feel that it has been outmoded by events in the underdeveloped areas of the world. It may be an "act of extreme presumption," he said, for Quakers to urge nonviolence on a people who cannot make it succeed. Just now an A.F.S.C. task force is studying the question of violence *versus* nonviolence in relation to revolutionary movements in Africa and Latin America.

A similar development is taking place within another "peace" denomination — the Church of the Brethren. The Brethren Action Movement (BAM) was formed, its representatives said, because "respectability" rather than obedience to

God had become the criterion for decision making in the denomination. Organizing for radical action, they hope to establish "little" BAMs throughout the country and to promote projects of the sort usually avoided by a "consensus" church – draft resistance, accumulation of financial support for war resisters, exposure of plans for "concentration camps" such as are said to be on deck.

Inside effort: The spokesman for the Mennonites said that while it is conceivable that at some time in the future the BAM technique may be adopted by progressives within his denomination, for the present Mennonites plan to work within the established church.

Most of the fellowships identified with other than the "peace" churches likewise plan to stick with the establishment and work from within to develop more dynamic peace programs.

Despite considerable growth during the Vietnam conflict, these fellowships still represent a very small minority within the parent denominations. Among those organized during World War II to provide moral and financial support for conscientious objectors who were members of the denomination involved are the Baptist (no membership figure given); the Jewish, with 500 members; the Lutheran, with 300; the United Church of Christ, with 900 names on its newsletter subscription list; and the United Presbyterian, with 500 members. The 30-year-old Episcopal Peace Fellowship has 1,300 members and 1,000 additional supporters; in 1965 its budget totaled $60,000. The 35-year-old Disciples Peace Fellowship, with 500 members, has hired Bill Herod, a veteran of Vietnam Christian Service, to serve as its first full-time director; he will serve for the first nine months of 1969.

Largest body: Newest and largest of the groups affiliated with the F.O.R. is the Catholic Peace Fellowship; organized in 1964, it has 4,500 members and affiliate members. Its emphasis is on radical action; its director, James Forest, has just been released from jail on bail in Milwaukee, where he was arrested for allegedly throwing "napalm" on draft files.

In addition to these groups, small groups with varying degrees of vitality have been organized among Christian Scientists, Moravians, Orthodox Catholics, Unitarians, and members of the Ethical Cultural Society.

At the end of the day's discussion in New York there seemed to be a number of areas of agreement: (1) If peace fellowships are to be effective, they need executive staffs; (2) there is need for radical action projects; (3) support for repeal of the draft and for ratification of the nuclear nonproliferation treaty is called for; (4) the biggest job facing the denominational peace fellowships may be to work for a more progressive policy within the denominations with which they are affiliated. – ROBERT A. FANGMEIER[*]

A birthright Quaker

"THE TIMES are on the side of peace," President Richard M. Nixon declared in his inaugural address. And he called on the American people to work together in building "a cathedral of the spirit" which would lead to peace abroad and a healing of the wounds within the land.

Further, the 37th President said the greatest honor which can befall any man or nation is to be called "peacemaker." It was his personal conviction that America "is ready to answer this call."

In espousing high goals of international peace and national reconciliation and in references to the need to be quiet, the need to listen, Mr. Nixon provided strong traces of his Quaker background. For some, they were reassuring traces, for questions were surfacing from various sources as to the extent of Mr. Nixon's Quaker commitment today.

No contact: One source was political columnist Drew Pearson, himself a Quaker, who just before the inauguration revealed that several Quaker groups interested in talking with Mr. Nixon had been unsuccessful in their attempts to reach him before he took office. The columnist said the Friends Committee on National Legislation was one group turned down by Mr. Nixon's appointments secretary.

At the November meeting of peace church representatives at New Windsor, Md., it was made known that national Friends' leaders were hoping for such an encounter with the then President-elect. In a sense the visit would have been a "pastoral call," but in Quaker fashion conducted by a committee.

Further speculation that Mr. Nixon's ties to Quakerism are nominal stemmed from reports that only once during his eight years as vice-president had he attended a Quaker meeting.

Too pacifist? There was some suggestion that the new President's lack of identification with the Friends Meetinghouse in Washington, on Florida Avenue, stemmed from the congregation's liberal stance and aggressive peace action. The congregation has sponsored a shipment of medical supplies to North and South Vietnam and several of its members are in prison for declining to participate in the Selective Service System.

Close friends of the Nixons explain the President's shunning of religious formalities, church going, and pious expressions as an effort to avert making a display of faith. If this is the case, Mr. Nixon stands within Quaker tradition.

Undemonstrative: "In some regards Dick Nixon is one of the best Quakers in the country because he is an undemonstrative Quaker," Paul Smith, president of Whittier College and a former teacher of the President, was quoted as saying by *New York Times* religion editor Edward B. Fiske.

In spite of the President's heavy peace commitment expressed in the inaugural address, it is Mr. Fiske's assessment that the new President brings to the White House "a Quaker religious heritage that is closer to American Protestantism than it is to the genteel piety and pacifism of William Penn."

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Guided by their own Protestant lay minister and encouraged by gifts from Church World Service, Peruvian families are building a new community at

Pedregal Alto: A High Place Full of Stones

by Theresa Herr

High above the small town of Chosica on the side of a barren, rocky mountain bordering the river is growing a new community. Known as Pedregal Alto, which means "a high place full of stones," the area is aptly named. The families of Pedregal Alto take literally the biblical admonition to "build your house upon the rock." Boulders must be moved away so that the walls of adobe brick or the less permanent structures of reed mats can find a level footing.

To reach the home of Felipe Arias

PEDREGAL ALTO / *continued*

Barahona, a self-styled community leader with a deep sense of commitment to his neighbors, one pushes his car to the utmost limits, parks in a precarious space cleared of rocks, and sets out on foot over gravel, sand, and stones higher up the mountain. What the people of Pedregal Alto lack in the way of green grass and lovely homes is almost compensated for in the striking view of the irrigated valley housing the town that spreads out beneath them. But one shudders to think what a landslide would do to the community and to the town below. Fortunately for the inhabitants, the earthquakes that so often shake Lima, the capital city some twenty miles to the west, do not occur in this higher altitude, and the people can feel reasonably sure that their homes will stand.

Pedregal Alto is a *barriada,* or small suburb, of Chosica. This particular *barriada* manifests some striking differences to its counterparts in nearby Lima. One difference we noted immediately was the presence of the warm sun, which fails to penetrate the Lima fog for six or seven months of each year. Another distinguishing feature was the presence of small trees that had been planted with great care along both sides of the narrow "street" or walkway between the houses. Each small plant was nestled down deep in a large circle outlined with small stones — a system for irrigating the fledgling trees.

Gathered in the patio, or courtyard, of Señor Barahona's modest home were some twelve or thirteen women and an equal number of small children who clung shyly to their mothers' skirts and peered warily at the strangers from the city who had invaded their privacy in this warm, springlike morning. At the entrance to the patio, a sign proclaimed that these women who had participated in the adult literacy program taught by Señor Barahona and his two assistants, and those persons who had helped plant the trees and clean the streets, should come at ten o'clock in the morning to receive food and clothing to be distributed by representatives of Church World Service, or the Commission of Social Help as it is known in Peru.

Señor Barahona, his wife, and his children had worked long hours the day before, diligently weighing the flour, powdered milk, and wheat product known as trigor. Now the various packages were neatly arranged in rows, separated according to contents, in the largest room in his house. Stacked along the wall on chairs were piles of clothing which had been parceled out according to the needs of each family, each bundle tied together with a belt.

By the time we had admired Señor Barahona's two small vegetable gardens and commented upon the efficiency with which he handled the distribution, more than thirty women had assembled in the courtyard and were conversing among themselves as they patiently waited for the rewards for their efforts.

Señor Alfredo Aramayo, representing Church World Service, spoke briefly to the women, commending them on their

efforts to beautify their small community and encouraging them in their desire to learn to read and write. When it was my turn to speak, I sketched for them the journey of the clothing they were about to receive from the time it was taken from a home in the United States to the local church, then on to Modesto, California, where it had been processed, and finally shipped by boat to Lima, Peru.

Forming a line, the mothers and children stepped forward to receive their food and clothing, each one painstakingly signing her name on the record sheet. For some, this was a most difficult task, for they had had but a few weeks of classes and were only learning to write. But it was proudly done and the usual South American flourish was added, thus marking each signature as individual and slightly different from the one before.

Felipe Arias Barahona beamed with satisfaction as the members of his class and his community improvement workers passed by him claiming their sacks of flour, powdered milk, and trigor. A stevedore at the docks in Callao by trade, Señor Barahona has an ingrained sense of community pride and an unusual concern for his neighbors' good. Since he may have only two or three days work each month at the docks, he is in the community daily and can see the needs perhaps more clearly than the other men who are gone every day. He sensed the frustrations of his neighbors who could neither read nor write and decided to share his knowledge with them. A self-appointed Protestant lay minister, his small church is a loosely built structure of reed mats and poles, nestled among the rocks in an open space in the community. Here he meets his classes each afternoon and, with the help of two women in the area, teaches them the basic fundamentals of reading and writing.

Unsupported by any organized church or mission, Barahona somehow manages to support his family and to give of himself to Pedregal Alto. Realizing that people who work together for the common good of their community are bound to have a greater appreciation for their neighborhood and their neighbors, Señor Barahona suggested that each week a certain number of hours be spent in cleaning the streets of rocks and garbage, thereby making their surroundings a healthier and more attractive place in which to raise their families. The members of his literacy classes, as well as others in the community, responded to his call and to his leadership and together they are proving to the inhabitants of their *barriada* and to the town of Chosica that much can be accomplished by people who are determined to improve their lot in life.

As an encouragement to this community spirit and as an example to all men everywhere, Church World Service has responded to the need with supplies of food and used clothing, both essential items to the life of the people in Pedregal Alto, a quiet, mountain hamlet bypassed by the technological advances of twentieth-century Peru and the world. ☐

SPEAKING UP AN

Editor's Note: Messenger *is eager to encourage its readers to speak up and speak out on topics about which they have serious concern. We welcome their comments, whether they come in the form of brief letters we can publish in our Readers Write page, in longer statements such as those appearing here and otherwise under our "Speak Up" heading, or as still longer articles that develop a particular point of view. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with official stands taken by the Church of the Brethren. But we respect each writer's right to be heard, and we try also to be sensitive to the reader's right to disagree.*

All Life Is Holy

by Leona S. Dick

For too long the church has hung on to a leftover theology, left over from the Middle Ages. Everyone else has changed, but the ancient myths and superstitions remain, and they are "too hot to handle" because, if dealt with honestly, too many ministers and priests would be forced out of their pulpits by their constituencies. So because these "holy men" haven't been able to fulfill their function, so-called secular media are taking over the task. Two very popular comedy hours on television have taken on this job of changing the people without benefit of clergy, unless you call Henry Gibson a clergyman.

There are three goals for which these programs seem to be striving. Their first goal is to be iconoclastic. They want to break down all taboos by making jokes about the things which were once held sacred or taboo. There are no more sacred cows on *The Smothers Brothers Comedy Hour* or Rowan and Martin's *Laugh-In*. Among these topics are sex, homosexuality, religion, race, drugs, alcohol, high echelon public officials, as well as high governmental bodies. All of these subjects are treated with the light touch. Nothing is condemned; only strong satire is evident.

The second aim is to get people laughing about that which was once "too sacred to be tampered with" or "too bad to be mentioned aloud." Once people can look at these "too sacred" or "too bad" areas of life and see them from a comic point of view, the ice is broken. Somehow a barrier comes down and these aspects can be viewed in the light of reason; they can be thought about and discussed. They are no longer locked up with a "please do not discuss" sign on them. Once we can laugh at our foibles and discuss them, we are amenable to change.

Change is the third aim of such programs. As we start thinking and discussing, the chances are we will change our viewpoints away from the one that was satirized to a more wholesome approach.

These same ideas are being promoted in the theater as well as on TV. The shock-art of our day exists essentially for the same reason. Once we get over some of our puritanical hangups, we will be free to live as human beings. Let me explain: The theater, TV, nudist colonies, and the movies are all trying to break down the taboo that surrounds the unclothed body. The body is one of the most beautiful of art subjects known to man. The functions of each part of the body are essentially wholesome and normal and common to all of us. Yet we have developed a stigma around certain areas of the body having to do with the sexual and the elimination functions; we have covered these parts up, saying, in effect, that they are evil and not to be looked upon! The recent approach of some of the mod art is to get the public to see that the body itself is not evil but essentially good. The only evil that might exist in viewing a nude body would be in the mind of the viewer. The puritanical concept that all sex is evil — even married sex — results from the biblical idea, "In sin did my mother conceive me." Few persons anymore believe married sex to be sin. It is viewed as a wholesome, normal, enriching part of married life. But the old taboo connected with it — nudity — has not disappeared.

Some say sex is sacred and as such it

PEAKING OUT

s no place in the arts. For such rea-
ning, one must reply that God, creation,
ayers, and the Bible are also held sa-
ed and these have been subjects of the
ts, both fine and plastic, for hundreds
years. Think of the Sistine Chapel, of
ichelangelo's David, of the great ora-
rios, of the museums running over with
ligious art through the centuries. Those
acred" areas of life were some of the
st subjects of the great art of the Ren-
ssance.

The shock-art of today is making a
old statement: It is only when society
ets over its sex hangups that men,
omen, and youth will be able to accept
eir sexuality as part of their God-given
fe – a normal part – and thus end the
ex mania or the obsession with sex that
ermeates our society in a very unhealthy
ay. This acceptance of self, of one's
exuality, gives one a freedom, a release
o life that is not now felt among the
traight generation.

The hippies tried to get the straight
generation to pull off its masks and face
ife truthfully and authentically. The
war resisters have used other methods to
elp Joe Average-Public to see that what
s the penultimate of religion is man's
elationship to all other human beings –
a relationship in which he feels accepted
by me, and I, in turn, feel accepted by
him, not because of what I have or
don't have or because of what I wear or
don't wear or because of what I believe
or don't believe but simply because I
am a human being.

Sin does not exist in seeing a nude
body or viewing an artist's concept of
lovemaking; it does not exist in the act
of sexual intercourse. However, when
one uses sexual intercourse in a selfish
manner at the expense of the other per-
son, whether in marriage or out of mar-
riage, it is crushing another personality.
Any method of crushing another person is obscene.

Such European countries as Sweden are listing as obscene the films which show men killing other men with guns and bombs and with a raining fire of napalm which eats a slow death into the mother, child, or aged person. This is obscenity of the first degree. The films showing normal sex relations and nude bodies are not considered obscene in these countries. How different from our own evaluation of obscene!

So if the war resisters, the four-letter words of the university students, *The Smothers' Brothers Comedy Hour,* the theater-of-blasphemy, the movies, and the art displays get you up-tight, relax. That is exactly their aim! Once our unimportant hangups are resolved, we'll be free enough to look at life as it really is; we'll be able to see that the only thing really important in this life is to treat human beings as human beings, created – in the nude – by the Eternal Spirit, God!

These media have taken over the work of the church: the job of changing men's minds from the hostile, condemnatory, and rejecting attitudes of the status quo to the accepting, loving Christlike attitude that Jesus taught us to have toward all of life and toward every human being in the world. They have begun; they are doing a terrific job of helping rid our society of the dichotomy of secular and sacred. They are saying in a light yet profound way: All life is holy! ☐

The Conservative Is Not the Enemy

by James Poling

Liberal education teaches us that the cause of most problems in the world is ignorance. This ignorance is found among conservatives who oppose progressive change in society. Therefore the task of graduates into this ideology is to educate people to make use of social programs and not resist change.

My thesis is that liberalism serves the function of distracting many of us, by the theory of the ignorant conservative, from the domination and exploitation of the system itself.

According to the liberal ideology, there are two general approaches to problems. One can be defensive about the status quo and try to protect the structures and customs as they exist presently. A conservative might be defined as one who will tolerate any amount of injustice in order to preserve the familiar. People over thirty are considered conservative because they are afraid of change and are insecure about the future.

Within this context, the alternative to conservatism is liberalism. A liberal is one who looks with optimism to the future because it provides opportunity for changing society and solving some of the problems which cause suffering. He favors "progressive programs" which apply man's reason to problems rather than resisting such programs because of emotional insecurity.

Given these two alternatives, I felt

SPEAKING UP AND SPEAKING OUT

I had no choice but to become a liberal. In accepting the liberal position, I learned that the conservative is the enemy. That is, the main obstacle to the success of progressive programs is the resistance of conservatives. Because of their ignorance and insecurity, they do not support the liberal programs which could solve the problems of starvation, racial discrimination, and war. My job, as a young liberal, was to find ways to convert these ignorant people into intelligent, rational beings who could understand that the future of the world rested with the liberal, progressive programs which come out of the major religious, political, and economic institutions of our society. But if these conservatives could not be persuaded to change their minds, then my job was to develop programs without their support and thereby destroy their power over others. The problems are so crucial that I cannot wait until the conservatives are convinced – by that time the world might be destroyed. Rather, I must barge ahead with the solutions I know are right and refuse to be affected by their opposition. While I should be nice to all people, I must not let their ignorance affect my programs.

My conversion away from liberalism began with my opposition to the Vietnam War. Through that war in Southeast Asia, I was reminded that the existence of the war machine in the U.S. poses one of the greatest threats to the world today. As I began to examine the situation and to try to determine how this monster was allowed to survive here, I discovered that the military establishment was supported by all the major institutions of our society. Congress voted the tremendous appropriations to the Pentagon; big business provided the materials; the universities supplied the "brains"; and the religious establishment gave its divine blessing. If this kind of network supported the Vietnam War, then what else was it involved in? I discovered that these same institutions owned the segregated businesses in the South and maintained the ghettos of the North. The coalition of business and military institutions exploited the underdeveloped countries of Asia, South America, and Africa where millions were suffering. It became clear to me that the problems I had dedicated my life to solving were caused by the major institutions of our society. It was their resistance to change and their continuing exploitation of people all over the world that caused the suffering that I opposed.

This disillusionment with those institutions which created "progressive" programs led me to reevaluate the complete ideology. It was liberalism which had convinced me to support the major institutions of society. By winning my support for some of their programs, they made me into a propagandist for the social order and its prevailing value system.

If this analysis is correct, then I wasted all my energies during those years I fought with conservatives. They are not the enemy – they are only the victims of the system of institutions which dominates most of the world. It is not their ignorance which prevents change, but their manipulation by the leaders of the social structures. As I have begun to see that the main problem in our society is the institutions themselves, I find myself in sympathy with the conservatives who are victimized in the same way that I am.

My conclusion is that I have been distracted from the real problem by my liberal brainwashing to believe that the victim is the cause of the problem. Liberals have been distracted by the theory of the ignorant conservative. Conservatives have been distracted by the theory of the "international communist conspiracy." Both theories have kept us from uniting in our concerns for a bette world.

The Church of the Brethren has a strong tradition of antiestablishment theology. We have, from the beginning rejected the way society has been structured. Therefore, we should be able t understand as a group that modern society is made up the same way as the society of the first century which Jesus rejected. On the basis of this common theology, the liberals and conservatives of our denomination should be able to unite. We must quit reflecting the world by using the acceptable scapegoat titles of "conservative" and "liberal." We must rediscover the rejection of the world which is a part of our tradition and provide the prophetic insight which was the genius of our forefathers. ☐

Is Nonviolence Still Workable?

by Fred Smith

"Blessed are the meek," said Jesus, "for they shall inherit the earth." We have come to a time now when many who once felt committed to a policy of nonviolence in their personal, social, and political relationships are stricken with severe doubts as to whether or not noniolence is a realistic or a workable olicy for all situations and seasons. fter one has been struck repeatedly on ne other cheek, then what?

Having observed and thought about onviolence for a number of years, havng spent some time in prison over the natter before it became respectable or eroic to do so, knowing friends in a milar situation, and having lived and vorked with all kinds of people while earing myself the indelible social mark f severe military nonconformity, it has eemed neither strange nor unusual that ne philosophy and practice of nonvio-ence is coming today to have as large crowd of defectors as it had converts esterday.

The crucial point is whether one sees onviolence as a policy or as an attitude his life. As a policy, nonviolence can e and has been very effective, but it has lso been equally ineffective. Its effec-veness may depend largely on one's ad-ersaries. Truth and experience teach us, owever, that there are adversaries both ruel and murderous, some even who elight in torturing and murdering the nocent. In such cases nonviolence as a olicy is apparently a total failure and an scarcely recommend itself to anyone.

On the other hand, if one commits imself to nonviolence as his basic life ttitude, then success or failure at any articular point is interesting but not de-isive. For example an apple tree pro-uces fruit because of its nature and ac-ording to conditions. The apples may ot on the ground or be placed on a ing's table. But every apple's rotting vould not alter the fruit-producing na-re of the tree.

It is very easy to espouse a policy nat seems to be winning its way effec-vely. It is less easy to espouse a way f life, the fruit of which seems destined rot on the ground. The only thing, it eems to us, which can make such a commitment possible is a profound trust in the innermost nature of the universe. "Though he slay me," writes the inspired poet, "yet will I trust him."

Is the innermost root and core of things of a nonviolent nature? If we can see that it is, then we might commit ourselves, insofar as we are able, to a similar attitude. If we see otherwise, then such a commitment becomes difficult, perhaps impossible.

Is nature red in tooth and claw? Must we constantly war against nature and subdue it in order to exist? Will our internal organs attack us unless we attack them first? Does nature inexorably produce offspring without any corresponding ability to support them? Are we always about to be engulfed by powerful and insidious social, political, biological, or religious enemies? Does force always overcome gentility? Will evil eventually overwhelm and destroy the good?

We do not live in a nonviolent culture. Neither the TV nor the university provides nonviolent answers to life's profound questions. Church philosophy and practice, sad to say, are too often similar pills, perhaps sugar-coated and deceiving no person of discernment.

But other men in other times and other places have had other answers to these and other killing doubts. Even some men here listen to the distant beat of another drummer, and so must we if we would maintain a nonviolent attitude within this compulsively violent society.

And another drummer may be heard even among us also. A person is a Christian because he sees in the life, fate, destiny, and person of Jesus Christ a revelation unlocking all the deep meanings of this world and of the worlds that have been and are yet to come. Jesus, the Lamb of God that bears away the sin of the world, is the epitome and perfection of the attitude of the nonviolent. He stands in the same relationship to our culture that he did to the establishment of his own day. Jesus Christ the same yesterday, today, and forever. As a matter of fact, the essence of this world hasn't changed much in the meantime either.

As Christians see it, the cross is the center, hub, reason for, and meaning of everything. God didn't devise some clever plan or policy to cope with unforeseen difficulties. God simply presented himself to men as he is in his own innermost nature and being. Nonviolence is not something new, freshly minted during the last few centuries. It is ancient and eternal, existing in the mind and life of God before the beginning of creation. Will the proud and the violent inherit the earth? Will wolves outlast lambs? Will darkness swallow up the light? Will evil ultimately overcome and extinguish the good? Certainly not. These things which here assail our minds and senses will never prevail. Why? Because the innermost heart and being of the deity, the creator and supporter of the universe, he who is the alpha and the omega, the beginning and the end, is himself the deepest and most profound humility, gentility, peace, harmony, love, and self-sacrifice.

How is night transformed into day, pain into joy, and the most dismal defeat into the most signal victory? God sacrifices himself. This is the most wonderfully surprising secret that the wisest men of all ages and cultures have discovered. And if God is able and willing to accept the injustice, shame, and pain of crucifixion in order to transmute this world's evil into good and thereby to establish his own kingdom, power, and glory among us, then we poor, shortsighted, and miserable men should trust our creator enough to try also to follow that example insofar as we are able and as we have been commanded so to do. Lord Jesus, help us. □

Old Testament Insights on God's Action in the World

GOD IN MAN'S EXPERIENCE, by Leonard Griffith. Word, 1968. 192 pages, $3.95

DIALOGUE IN DESPAIR: PASTORAL COMMENTARY ON THE BOOK OF JOB, by William E. Hulme. Abingdon, 1968. 157 pages, $3.50

THESE BOOKS are similar to the extent that both deal with a book of the Old Testament and both are concerned about God's action in the world. Dr. Griffith writes on the Psalms and Dr. Hulme on Job. Each writes from the standpoint of his ministry, Dr. Griffith as a well-known pastor and Dr. Hulme as a seminary professor of pastoral care. Both books can be read profitably by pastors and laymen.

In *God in Man's Experience,* Dr. Griffith uses a unique format for the dedication page and the chapter titles. He has chosen twenty-one of the Psalms and given each a two-word chapter title which describes God's action in the world. Examples are "God Suffices," "God Answers," and "God Unifies."

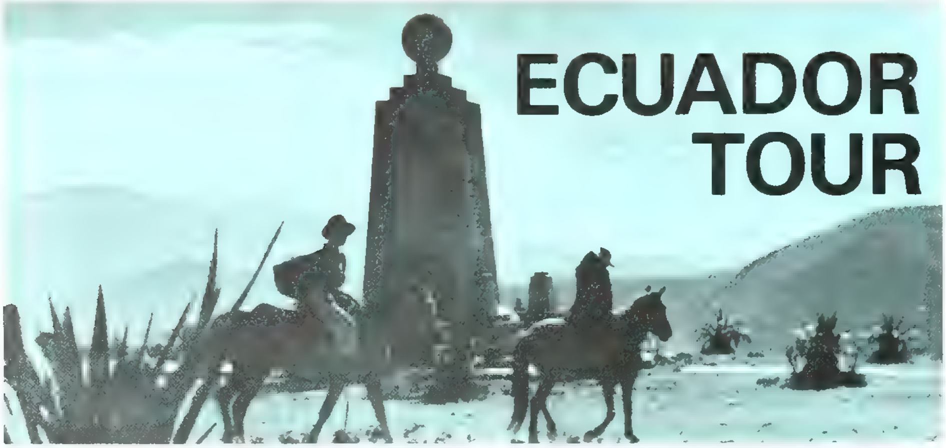
Writing from a pastor's point of view, Dr. Griffith provides stimulating insights and comments on the Psalms he has used. He gives striking illustrations, many of them from his own wide range of experiences. The chapters provide good sermon material for any preacher. At times Griffith writes from the position of both the liberal and the conservative, enabling readers holding either of these persuasions to gain greater appreciation of the Psalms.

One wonders why Dr. Griffith chose the Psalms he did and omitted ones such as the first, eighth, ninetieth, and one hundred fiftieth. This reviewer feels that these and other Psalms which are excluded are unfortunate omissions. With his sharp insights and his sound and logical interpretations, we could wish that more of the Psalms were included in his book.

Dr. Griffith lived with the Psalms in his daily devotions for many years before attempting to write about them. His main theme is that God is a living, real being who can be discovered and known in the Psalms if one deeply involves himself in study and meditation upon them. Having served as pastor of the famous City Temple in London following Dr. Weatherhead and having traveled and preached in many countries, Dr. Griffith ably brings to the reader his contention that God is alive and relevant in men's lives today.

An example of how he writes is found in the chapter on Psalm 121 under the title "God Guards." Quoting from the first paragraph: "Read my favourite Psalm," said the hospital patient. "You know – the one that goes, 'I will lift up mine eyes unto the hills.' . . . " So Dr. Griffith opened to Psalm 121 and read it to the patient. He describes this as one of the Pilgrimage Psalms. Every devout Jew at least once in his lifetime made a pilgrimage to Jerusalem. Dr. Griffith says that when he first made that pilgrimage some years ago, as the pinnacles of the Holy City came into view, he echoed the song of praise, "I was glad when they said unto me, let us go into the house of the Lord." He suggests that God stays close to us every step in the journey of life and that one of the great truths which modern theology has rediscovered about God is that God is a God who is beside us rather than a God who is only "up there" or "out there."

Typical of his illustrations is the one found in this same chapter. He tells of the time that Abraham Lincoln visited a military hospital and stopped at the bedside of a dying soldier. The lad did not recognize the President. Lincoln asked if there was anything he could do for the young soldier. The boy replied he would be grateful if Lincoln would write to his mother. The dying soldier, in the midst of severe pain, dictated a letter to his mother. Lincoln wrote it down. "Now will you sign it so that my mother will know that you were so kind?" asked the lad. When he saw the signature, the boy was awe-struck. "I didn't know I was bothering the President," he said. Lincoln,



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peaking tenderly, inquired if there was nything else he could do. After a moment's hesitation the lad asked the Presdent if it would be too much for him o stay with him until the end, telling Ar. Lincoln it would not be long. So he President sat by his bed until past hree o'clock in the morning when the irst rays of dawn were appearing and he young soldier's life expired. The resident gently closed the eyes that aw no more, folded the boy's hands ver his breast and with bowed head eft the ward, having kept his promise o one lonely soldier.

This book is not only of value for ersonal study but would provide good material for group discussions.

The Book of Job poses the universal uestion of why man must suffer. It lso contributes at least a partial answer. Dr. Hulme deals with the book from he standpoint of pastoral counseling. ob is always difficult to interpret and Dr. Hulme comes through with many elpful insights for both laymen and ministers. He refers to Job as a biblical esource in pastoral care. He warns gainst losing sight of this by becoming oo deeply concerned with the theologial implications of the book.

In the midst of the physical suffering vhich threatened to bring catastrophe o his inner life, Job, unable to live or o die, hits bottom. The visits from four f his friends, three of whom only inensified his feelings of guilt and sufferng, and the taunts from his wife to urse God and die reveal how greatly ob suffered.

Dr. Hulme takes the reader through he Book of Job beginning with Job's ery favored condition in life and then is losses and subsequent physical suferings in which Job rages at both his riends and God for what has come pon him. It is here that the true feelngs and questions come out of those vho suffer deeply. The chapters with ttention-getting titles and with subeadings provide important points in he book and a logical outline. Dr. Hulme does not deal at any length with Satan's encounters with Job, since he is concerned primarily with the roles of Job's friends and the ultimate outcome of his attitude toward God.

The question of why people suffer is still much alive today. Some persons are very understanding and sympathetic. Some can involve themselves with the sufferer in a kind of empathy which is supportive rather than one of condemnation or judgment. Others have pat answers and are all too ready to explain why the sufferer is in his condition and what is to be learned from the ordeal.

Dr. Hulme cites, as an example of how many try to identify with the sufferer, the parents of six children who lost their youngest in a fire. People tried to comfort them with the reminder that they still had five children left. The bereaved father, commenting on this oft-heard condolence, said, "Somehow it didn't do much for us." Dr. Hulme says it did not do much for them because it was spoken primarily to comfort the "comforter." The idea that the parents still had five children made those who did not share the loss feel better about it.

The persistent question of why man suffers as did Job cannot be answered fully, but Dr. Hulme brings to the reader Job's answer which comes out of his despair: Job sees that God does love him even though it is a mystery. Though Elihu was angered toward Job, it was through his compassionate understanding and reasonable statements about the work and nature of God that Job was able to accept his suffering and listen to the voice of God and become a new person.

As Dr. Hulme points out so effectively, "The Book of Job is not only a drama of a man's trust in God, but also a drama of God's trust in man."

Job came to know God as he had not known him before in his life. The pastoral counselor and other concerned people should endeavor to be supportive rather than judgmental of the sufferer in his struggle to find meaning in his suffering. — Byron E. Dell

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news

PASTORS AND PARISHES

Two Ohio residents were licensed recently to the ministry. They are **Mrs. Weldon Sheets** of Chippewa, who has served in the Northern Ohio District as president of the District Women's Fellowship, and **Gerald Rhoades,** a member of the Greenville church and a junior at Manchester College.

Elton Berg, pastor of the Outlook church in Washington State, has resigned his post there for a pastorate at Rosehill Mennonite Brethren church at Munich, N.D. . . . Southern Ohio's Harris Creek church has secured **Delmar Moyer** for part-time pastoral duties. . . . Leaving the South Bend, Ind., City church this month was **Philip Lauver,** who accepted a call from the Lima church in Northern Ohio. He replaces **Ronald Hershberger,** who has moved to Pennsylvania to engage in farm accounting.

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In Northern Indiana **Allen Weldy** will become interim part-time pastor for the South Bend City church. . . . Ashland Seminary student **Roger Eberly** will come to the Pleasant View church following his graduation in June 1969. The Northern Ohio church is near Lima.

Elected to the board of directors for the Indiana State Pastor's Conference was **David Albright,** pastor of the Beacon Heights church at Fort Wayne, Ind. The former chairman of the Pastors' Association and pastor of South Bend's Prince of Peace church, **Clarence B. Fike,** conducted the installation.

Willard E. Dulabaum, currently pastor of Ridgeway Community Church in Harrisburg, Pa., will join the counseling staff of Bridgewater College next September as the college's first full-time chaplain. . . . Zion Hill pastor **Owen Shankster** has resigned that Northern Ohio pastorate. He anticipates retirement.

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Assuming a part-time pastorate on a temporary basis will be **Stanley Hanna,** who will serve the Silver Creek congregation in Northern Ohio. . . . **M. R. Zigler** has accepted the interim full-time pastorate at the Messiah church, Kansas City, Mo.

A California pastor has resigned his post to enter a nonchurch-related occupation. **C. Leroy Doty Jr.** will be employed by the government agency for Housing and Urban Development. He was pastor of the Long Beach church.

PERSONAL MENTION

La Verne College president **Leland B. Newcomer** has been reappointed for a three-year term to the President's Committee on Employment of the Handicapped. Providing public information and education for employment of the handicapped is the function of the committee. . . . A major work on the Spanish and Italian Reformation will be published in the fall, authored by **Dr. Jose C. Nieto,** assistant professor of religion at Juniata College. Prepared while a graduate student at Princeton Theological Seminary, the book, according to Dr. Nieto, "is an attempt to trace the origins of the Reformation movement in Spain and Italy both on a popular and an intellectual level."

The office of development at La Verne College will be the new headquarters of President Emeritus of the college, **Harold D. Fasnacht,** who will begin his new duties April 1 in the areas of deferred giving, estate planning, and special gifts.

✣ ✣ ✣ ✣ ✣

After a seven-year tenure, **Garnett Phibbs** has resigned as executive director of the Toledo, Ohio, Area Council of Churches.

The Pleasant Chapel congregation, in the district of Northern Indiana, honored **Mary Alice Perkins** on her one hundredth birthday last month. The Sunday morning recognition at the church where she had been a member for sixty-one years was recorded and presented to her.

Our congratulations go to two couples celebrating golden wedding anniversaries: **Mr. and Mrs. Don Andrus** of Modesto, Calif.; and **Mr. and Mrs. A. L. Hull** of Kansas City, Kansas. . . . Among couples marking anniversaries of more than fifty years are **Mr. and Mrs. O. C. Frantz,** Sebring, Fla., fifty-six; **Mr. and Mrs. E. B. Clark,** Kansas City, Kansas, sixty-seven; **Mr. and Mrs. LeRoy W. Shafer,** Pontiac, Mich., sixty; and **Mr. and Mrs. Blaine Miller,** Shelocta, Pa., sixty-three.

CALENDAR

March 18-21	**Church of the Brethren General Board**
March 23	**Passion Sunday**
March 30	**Palm Sunday**
April 3	**Maundy Thursday**
April 4	**Good Friday**
April 6	**Easter**
April 20	**National Christian College Day**
May 1-7	**Mental Health Week**
May 11	**Rural Life Sunday**
May 11	**Mother's Day**
May 11-18	**National Family Week**
May 15	**Ascension Day**
May 25	**Pentecost**
May 30	**Memorial Day**

OPPORTUNITIES

The **National Service Board for Religious Objectors,** headquartered in Washington, D.C., is searching for a mature girl with secretarial training and experience, capable of assuming office administrative responsibilities. A qualified person will receive a good salary and benefits. Interested persons may write or call the National Service Board for Religious Objectors, 550 Washington Building, Fifteenth and New York Avenue, N.W., Washington, D.C. 20005, telephone 202-393-4868.

Eastern Pennsylvania and Mid-Atlantic Brethren Peace Fellowships will host a peace seminar March 22, at the Westminster, Md., church. Dale W. Brown of the Bethany Theological Seminary faculty will lead the seminar on the theme, "A Radical Discipleship." The gathering is open to pastors, laymen, and youth. More information may be acquired from James C. Gibbel, Box 287, Lititz, Pa. 17543.

✣ ✣ ✣ ✣ ✣

Four programs in April on NBC-TV's **Frontiers of Faith series** will treat in depth the crisis of the rich and poor nations and the responsibility of Americans in such a situation. To begin on Sunday, April 6, the series will be viewed by study and action groups in numerous communities and will also be available at a later date for in-church showings.

Clergymen of all faiths may partici-

te in the twentieth annual **Institute on**
e Ministry to the Sick at Johns Hop-
ns Hospital April 21-23. Father
uinas Sipe of Seton Psychiatric In-
tute; Frederick Silber, supervising
aplain for the U.S. Bureau of Prisons;
d Chester A. Raber, chaplain at Brook
ne Psychiatric Center, will lecture
the Institute. Interested persons may
ntact Clyde R. Shallenberger, Chap-
n, The Johns Hopkins Hospital, 601
Broadway, Baltimore, Md. 21205.

* * * * *

Do you have a **creative stewardship**
ea which your congregation has used
ccessfully within the past two years?
so, the Section on Stewardship and
nevolence, National Council of
urches, would like to hear about it.
scribe your experience in 1,500
rds or less. Authors of the three best
nuscripts chosen for publication will
ch receive $100. The ten next best
tries will each receive $50. Manu-
ipts must be typed double-spaced on
x 11 sheets and received by June 30,
69. Results will be announced next
ptember. Entries may be addressed
the Department of Interpretation,
urch of the Brethren General Offices,
51 Dundee Ave., Elgin, Ill. 60120.

* * * * *

A new filmstrip, **A Special Kind of**
rvant, details the story of village de-
lopment by Christian missions in
dia, a land of villages. Especially
tured is the Rural Service Center at
klesvar, in which the Church of the
ethren has carried a major supportive
e. Produced by RAVEMCCO and
Church of the Brethren, the color,
und filmstrip is available for $5.50.

* * * * *

Church of the Brethren response
ough the **Emergency Disaster Fund**
the crisis of the Nigerian civil war
far totals $24,500, funds sent to
geria/Biafra through Church World
rvice. While CWS agencies have
ipped eight and a half million pounds
medicines, food, and other relief
ods to Nigeria/Biafra, contributions
still much needed for the Emergency
saster Fund to permit a continuing
ethren response in Nigeria/Biafra and
other disasters. Gifts may be sent to
Church of the Brethren General
Board, 1451 Dundee Ave., Elgin, Ill. 60120.

POTPOURRI

Elizabethtown College in Pennsylvania anticipates renovation of the mansion at the Cameron estate near Mount Joy, currently being used as a residence for fifteen men students. The remodeling will be made possible by a $60,000 gift from Mrs. G. Howland Chase of Washington, D.C. The mansion will be converted into an independent study and conference center.

Flint Church of the Brethren in Michigan dedicated its new education wing and remodeled sanctuary in December. Emory C. Smith is pastor. . . . **Bethel Church of the Brethren** at Naperville, Ill., will dedicate its new facilities April 20.

* * * * *

The Draft and You: A Handbook on Selective Service, by Leslie S. Rothenberg, explains how the Selective Service system works and would be particularly helpful for draft counselors and to registrants for the draft, including conscientious objectors. Orders for the book (Doubleday Anchor, No. A649, $1.95) may be placed through the Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill. 60120.

Mrs. C. P. Householder is conducting a search for a copy of the 1909 or the 1914 *Inglenook Cookbook.* Persons with extra copies for sale may contact Mrs. Householder at 1238 Heil, El Centro, Calif. 92243.

"E" CLUB EXPANDS

Eleven churches have joined others in sending MESSENGER to each member family, boosting to nearly 400 the congregations on the Every-Home Plan.

The new churches and their districts include **Cando, N.D.,** Iowa-Minnesota; **Pipe Creek,** Mid-Atlantic; **Woodbridge, Va.,** Mid-Atlantic; **Friendship,** North and South Carolina; **Dickey church,** Ashland, Northern Ohio;

La Verne Fellowship, Pacific Southwest; **Grottoes,** Shenandoah; **Jones Chapel,** Southern Virginia; **Rocky Ford, Colo.,** Western Plains; **Eglon congregation,** Glade View church, West Marva; and **Harman church,** West Marva.

DEATHS

Barnhizer, Dallas, Indianapolis, Ind., on Nov. 23, 1968, aged 71
Beck, Dora, Greenville, Ohio, on Jan. 24, 1969, aged 92
Becker, Harvey, Mount Joy, Pa., on Jan. 23, 1969, aged 75
Bowman, Josephus, Callaway, Va., on Nov. 6, 1968, aged 100
Brenneman, Warren, New Carlisle, Ohio, on Nov. 9, 1968, aged 46
Burke, Grayson, Cumberland, Md., on Dec. 24, 1968, aged 66
Carpenter, Mary, Beaverton, Mich., on Nov. 3, 1968, aged 61
Case, Katherine H., La Verne, Calif., on Jan. 22, 1969, aged 91
Cohick, Florence M., Carlisle, Pa., on Jan. 12, 1969, aged 83
Cutsail, Milton, Littlestown, Pa., on Nov. 26, 1968, aged 76
Dilling, Roy, West Palm Beach, Fla., on Aug. 9, 1968, aged 86
Dutton, Clara A., Smith Center, Kansas, on Oct. 30, 1968, aged 86
Fasick, Clara, Greenville, Ohio, on Jan. 28, 1969, aged 71
Flora, Cornelius J., Boones Mill, Va., on Oct. 3, 1968, aged 88
Flory, Samuel M., South English, Iowa, on Jan. 30, 1969, aged 86
Frantz, Grace, Conway Springs, Kansas, on Feb. 5, 1969, aged 88
Frymoyer, Norman, Mifflintown, Pa., on Oct. 10, 1968, aged 79
Funderburgh, Irene K., La Verne, Calif., on Jan. 22, 1969, aged 71
Gordon, Grace A., New Carlisle, Ohio, on Jan. 16, 1969, aged 92
Harbold, Sue T., York Springs, Pa., on Jan. 7, 1969, aged 90
Hauck, Mary E., Hollidaysburg, Pa., on Nov. 10, 1968, aged 77
Helm, Mary, Huntington, Ind., on Sept. 7, 1968, aged 88
Hunn, David L., Phoenix, Ariz., on Jan. 31, 1969, aged 35
Jarboe, William, La Verne, Calif., on Nov. 13, 1968, aged 67
Kauffman, Ruth, Mifflintown, Pa., on Dec. 13, 1968, aged 74
Kibler, Joseph E., Luray, Va., on Dec. 25, 1968, aged 58
Kline, Thelma, Mount Crawford, Va., on Nov. 16, 1968, aged 61
Livengood, Darrell E., Cumberland, Md., on April 9, 1968, aged 48
Livingston, James H., York Springs, Pa., on Dec. 5, 1968, aged 63
Miller, Frank E., Dayton, Va., on Sept. 15, 1968, aged 90
Tubbs, Doris, Cocolamus, Pa., on Nov. 24, 1968, aged 34
Wickert, Alma, Dixon, Ill., on Nov. 28, 1968, aged 77
Woodward, William L., Luray, Va., on Dec. 25, 1968, aged 88
Wray, Mrs. Irvin, Roanoke, Va., on Dec. 9, 1968
Wright, Maude, Boones Mill, Va., on Nov. 25, 1968, aged 68

Draft Compliance and Draft Resistance

Early in this session of Congress a bill was introduced by a bipartisan group of nine senators proposing to abolish the draft and support the development of an all-volunteer army. The bill is sponsored by such diverse spokesmen as Mark Hatfield, Barry Goldwater, and George McGovern. Toward the same end President Nixon has called on the Department of Defense to establish a commission "to develop a detailed plan of action for ending the draft." And Secretary Laird has observed that, after the war, "we could move toward a voluntary army situation."

Any movement to bring about an early end to the draft certainly merits careful study and enthusiastic support. But to be realistic we must note that current proposals, while moving in the right direction, do not insure that conscription will be abolished; and they may actually be contingent upon how soon the conflict in Vietnam is resolved.

Meanwhile, as long as we have the draft, young men of draft age will be confronted with choices that challenge each one's conscience. They must experience all kinds of interruptions and delays as they make plans for the future, and they will often feel that their lives are hardly their own. Some of them, particularly the more gifted, the more talented, or those with well-to-do families, can find deferment possibilities that bypass the hardest decisions. Others who have conscientious convictions about participation in war may be able to choose alternative service and still comply with the demands of the draft.

But ever since the beginning of peacetime conscription in 1948, some young men, including a few members of the Church of the Brethren, have refused to register or, more recently, have returned their draft cards, choosing to resist the draft rather than to comply with the requirements of a system they feel to be evil. Recently the number of draft resisters has increased markedly, and even among the young men who have so far complied with draft requirements there is a feeling that to cooperate with the draft is to support conscription for the purpose of killing.

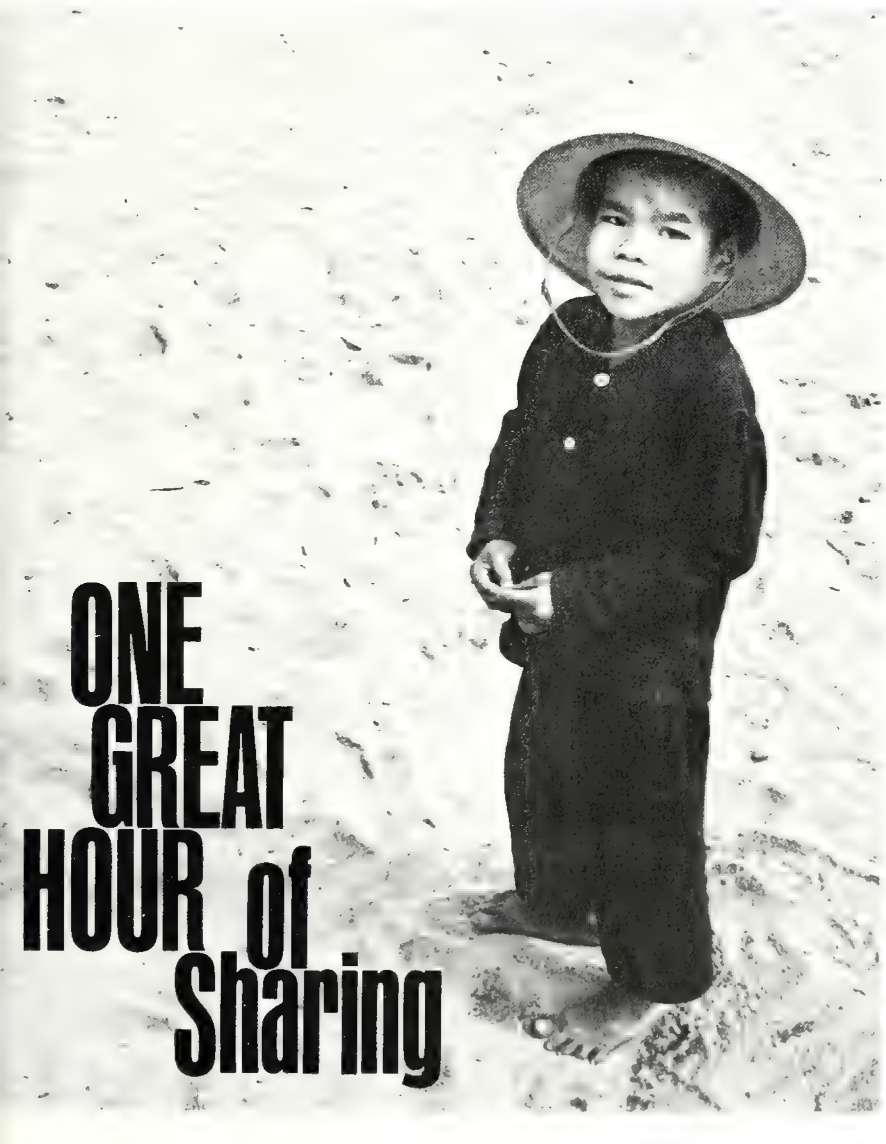
What should the church, particularly one of the so-called peace churches, say and do on behalf of young men facing the draft? Obviously we ought to be doing far more than we are presently doing. For what they are worth, here are a few suggestions.

1. Let's recognize that there is little point in having historic position if it does not speak to a current nee The most recent Annual Conference statements on th church and war, while acknowledging a variety of o tions, really put the weight of the institution behind thos who comply with the draft by choosing some form alternative service. Yet it was evident at Ocean Grov last summer that the changes accepted by delegat there begin to move in a new direction. The change recognized our uneasy conscience about accepting mi isterial exemption, about the payment of war taxes, an about accepting a provision for our conscientious obje tors that does not apply as well to selective objectors. On wonders, therefore, if the time is not here for a majo review of our position, a review that would ask als whether you can say an unreserved no to conscriptio if at the same time you cooperate with it.

2. Let's begin at once to increase and extend our serv ices to men of draft age. Many thousands of young me are honestly opposed to participating in the war in Viet nam, but they get practically no help from their parents their teachers, or their pastors, even by way of explainin the options that are open to them. Some of these fellow have basic religious reasons for their stand; others are les certain why they feel as they do. But they need counsel ing and understanding and support no matter what op tion they choose. The church ought to be helpful simpl because they are persons. A peace church ought to hav additional reasons for aiding young men who questio the war system.

3. Let's turn an attentive ear to the young people wh feel that they must resist rather than comply with th draft. We hope to carry soon in MESSENGER the statemen by one young man who turned in his draft card. Yo may not agree with the resister; you may feel that course which involves that kind of civil disobedience i unwise; but at least you need to listen to all such person who seek honestly to do what they think the churc has prepared them to do. Remember that many of th groups that helped to colonize America, including Breth ren, came here to escape conscription. Maybe the resister to our present brand of conscription can help the rest o us find more effective ways to say no to military trainin and military service. — K.M.

in response to a world in want



ONE of the world's most courageous men is Alan Paton, who works from within South Africa to correct the nation's racist order. As he perseveres in the commitment to peaceful change, Alan Paton takes a long view, a perspective rooted in the faith and hope and love of Christ. "Life has taught me," he says, "that active loving saves me from a morbid preoccupation with the shortcomings of society."

Active loving is the need of the hour. It is the need of tomorrow. It is the decisive factor between that which renders human life utterly useless and that which makes it fully possible.

Active love is the vocation of Alan Paton. It is the calling also of such persons as those who transport medicines and food for airlift to Biafra, who minister to refugees in Vietnam, who demonstrate new methods of agricultural development in India and Iran, who teach family planning in Ecuador, who establish a cooperative store in inner-city Baltimore. This witness to the way of love is the task of some 500 additional mission and service workers on assignment in 20 countries under Church of the Brethren World Ministries.

Moreover, active loving is your calling, too. It is your calling in daily relationships, in life decisions, in your support of life-sustaining ministries to others.

Out of the relentless struggle for the freedom and the dignity of all men, Alan Paton pleads that when there is a knock on the door, answer it. "You will never know if the man outside is a friend or an enemy until you open the door. But if you do not open the door, you can be sure what he will be."

One Great Hour invites you to open the door on a world in want — in want, above all, of the active love which is yours through Christ to share.

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LOOK FOR THESE FEATURES IN THIS **messenger**

No Room for Them? *Four fifths of the people in our nation enjoy the prosperity of our abundance. Many of the others live in the Southern mountains.* by Ernest H. Walker. page 3

Faces of the One Fifth. Photography by Edward Wallowitch. page 5

Harold B. Statler: Ecumenical Churchman. *The duties of an executive for a state council of churches are varied and demanding, and they give him an unusual perspective from which to view cooperative Christianity.* by Richard L. Landrum. page 8

Pedregal Alto: A High Place Full of Stones. *Peruvian families are hard at work building a new community, thanks to the leadership of their Protestant lay minister and gifts from Church World Service.* by Theresa Herr. page 21

Speaking Up and Speaking Out. *Leona Dick insists that "All Life Is Holy." James Poling asserts that "The Conservative Is Not the Enemy." Fred Smith asks, "Is Nonviolence Still Workable?"* page 24

OTHER FEATURES include "Day by Day," by Ray and Elaine Sollenberger (page 11); "Inside the Congregational Arena," news of local churches (page 14); "The Widening World of BVS" (page 16); and a review of two books pointing up "Old Testament Insights on God's Action in the World," by Byron E. Dell (page 28).

COMING NEXT

The events that accompany Jesus' death and resurrection are meaningful as history, but they also illuminate what is happening in today's world. Contributors to the Easter issue speak from a variety of vantage points, looking from past to present, from present to past, even to the future, almost as if each one wanted to offer a new variation on a familiar theme. Among the writers are Ronald Morgan, Andrew Murray, Howard Miller, Conrad Burton, and several others.

PHOTO CREDITS: Cover, 2, 12 Edward Wallowitch; 13 Religious News Service; 16 (top to bottom) Joanna Neff; (lower right) A-1 Passport Studio, Inc.; 17 Charles Cable

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor; HOWARD E. ROYER, director of news service; LINDA CZAPLINSKI, assistant to the editors. MESSENGER is the official publication of the Church of the Brethren. MESSENGER is copyright 1969 by the Church of the Brethren General Board. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1968. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

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VOL. 118 NO.

Every day we experience something of the death
of the LORD JESUS,
so that we may also know the power of the life
of Jesus in these bodies of ours.
We are always facing death,
but this means that you know more and more
of life. II Cor. 4:11-12 (Phillips)

messenger

CHURCH OF THE BRETHREN 3/27/69

Variations on a death and life theme...

Every day . . . something of his death

Easter is contemporary. This is as it should be. Every springtime ought to reaffirm as well as to recall Christ's resurrection. What looked like a dead tree buds and blossoms. Dark, dull fields are punctured by green blades. There is a new warmth in the air. Our spirits lift. We all want to sing alleluias.

Easter is contemporary — and no one objects. But Good Friday? We would prefer to think of it as history. Contemporary crucifixions trouble us. Put a cross on your magazine cover — and it seems just right for any week in the year. Picture an ancient martyr's death — Polycarp, Tyndale, or Huss — and no one will protest. But have the audacity to recognize Martin Luther King's martyrdom just before Palm Sunday, and you get letters, indeed, you get letters.

Gethsemane and Golgotha, are they not also contemporary? It subtracts nothing from the uniqueness of Jesus to suggest that the garden and the cross are reflected in the experiences of many persons today. The trouble is that we who honor the crucified Christ may be among the crowds who look with distaste at a contemporary prophet and cry out, "Crucify him!" Or, being a little more polite and disbelieving in violence, we are more likely to observe that if some fool is crazy enough to get himself in trouble v
the authorities, it is obviously his own fault, and he co
get the whole mess straightened out if he simply uses
head.

But Paul the apostle thought otherwise, and he foun
to be otherwise. "Every day," he wrote, "we experien
something of the death of the Lord Jesus. . . . We are
ways facing death." He knew what it was like to be f
saken by friends, betrayed by an opponent, criticized by
colleagues, and scorned by the populace. His persecuti
was also physical, and he suffered bodily harm. But Pa
saw a connection between crucifixion and resurrection, b
tween the dying a Christian must experience and the v
tory he can also experience, a connection that applies
men as well as to the historical Jesus. And, says Paul, t
result is not merely that one man suffers, but that oth
persons, including his tormentors, may "know more a
more of life."

So there you have a theme to ponder, a death and l
theme that runs through the entire fabric of the Christi
faith and of the Christian experience. It turns up also
some of the features, most of them unsolicited, that foll
in the pages of this MESSENGER. — K.M.

BYLINES: Pennsylvanian **Elaine Sollenberger** (Mrs. Ray) has contributed several articles to MESSENGER. A member of the Everett congregation, she wr
a weekly column for a local newspaper. . . . **Andrew Murray,** enthusiastic pastor of Portland's Peace church in Oregon, first presented his "Letter
Isaiah" as a sermon. The 1968 graduate of Bethany Theological Seminary has encouraged his congregation in such creative efforts as the seven-Sun
study of youth-adult relations last month. . . . Contributor **Howard A. Miller,** who has written other poetry for MESSENGER, serves as pastor of the Dix
Illinois, church. . . . When Manchester College student **John Flory** returned his draft card, saying, "I can never accept war as a solution to the proble
of the world," he received commendation from the editor of an Indiana newspaper who wrote that Flory "deserves encouragement in his search for m
creative and positive answers than we're using today." . . . Dayton, Ohio, is the home of **Ronald K. Morgan,** pastor of the Mack Memorial church th
Pastor Morgan's articles have appeared in previous issues of MESSENGER. . . . **D. Conrad Burton,** in process of writing a dissertation for his doctoral
gree, holds the pastorate at the Panorama City church in California. His message of hope to Oedipus grew from a graduate course in literature in wh
he studied ancient Greek drama. . . . Writer and poet **Edith Lovejoy Pierce,** known by MESSENGER readers for her poetry, contributes a prose selection
this issue. Mrs. Pierce lives at Evanston, Illinois. . . . The seventeenth-century English poet **George Herbert** took the vows of a deacon in the Church
England after he had received degrees at Cambridge University and had been among the retinue of the court of King James. . . . "I am a person
learning how to be a Christian" is the way in which **Glen Weimer,** retired pastor, describes himself. Now living at Urbana, Ohio, where he is recover
from a heart attack, he served congregations in Michigan, Indiana, Virginia, Ohio, and Pennsylvania before retirement. He writes that he has apprecia
cards and letters received during his recovery. . . . For twenty-seven years a pastor in the Church of the Brethren, **Jacob T. Dick** currently seeks a car
in education. He and his wife Leona, an English teacher, reside in Fresno, California.

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Newsbeat–Jerusalem

by Elaine Sollenberger

tes from the diary of a Roman reporter . . .

EM: The Nazarene Jesus led a march into the Holy City day. Given a purple robe, a crown, and a chariot, the nkey rider would have looked more the part of the king crowd acclaimed him.

But Caesar need not fear for his throne. Only a minor- group of women, children, fishermen, tax collectors, pples, and the like made up the motley parade. No inci- nts — only the waving of palm branches and chanting of losannas." I can see this one making front page!

EM: This fellow Jesus surely likes to walk. Today he cided that he wanted figs. Everyone knows they aren't season. He found a tree full — of leaves, no figs. To ow his disgust he put a curse on the tree. I can see my itor's reaction to that! Wonder what's on for tomor- w. . . .

EM: Off to the temple. If I hadn't been there, I wouldn't ve believed it. In a fit of anger Jesus scattered money t and right. As he walked by, he upset tables and chairs. geons flew in all directions. No wonder rumor has it at the chief priests and scribes are plotting a way to get l of this "superman."

EM: Saw that crazy fig tree — it's dead and withered. ter, one of the inside boys, mentioned it. Jesus wasn't e least surprised. He said something, instead, about be- g able to move mountains if you believed you could. Do have a sorcerer on our hands?

I don't know what the priests are up to, but they e full of trick questions. "Is it lawful to pay taxes to esar or not?" So far Jesus has always had an answer ey couldn't dispute. One can't miss the obvious de- ht the people take in seeing the priests meet their atch.

EM: I'm as tired this morning as when I went to bed st night. Leaning against rocks in a garden isn't the ulti- ate in accommodations. The questions continue: "If a oman has had seven husbands, in the resurrection whose fe will she be?" At one point Jesus actually said, "Be- are of the scribes . . . who for a pretense make long ayers." Must include that in my report; Rome will enjoy at.

THURSDAY: Jesus and the inner circle of twelve had supper together. The press was barred. I took a nap. Their singing wakened me as the group walked toward the garden. It looks as if we'll be sleeping on rocks again tonight. Overheard Peter say something about dying with him. Perhaps there will be some excitement after all. I'll want to question Peter later.

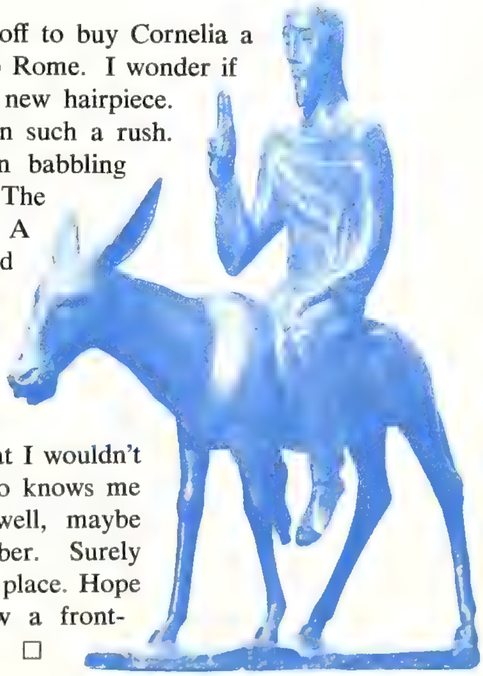
As we walked a fellow named Judas approached and kissed Jesus, who was immediately seized by waiting soldiers. What a night! The high priest's questions, Pilate's decision, the cries of "Crucify him!" He got his purple robe, a crown, even a title: King of the Jews.

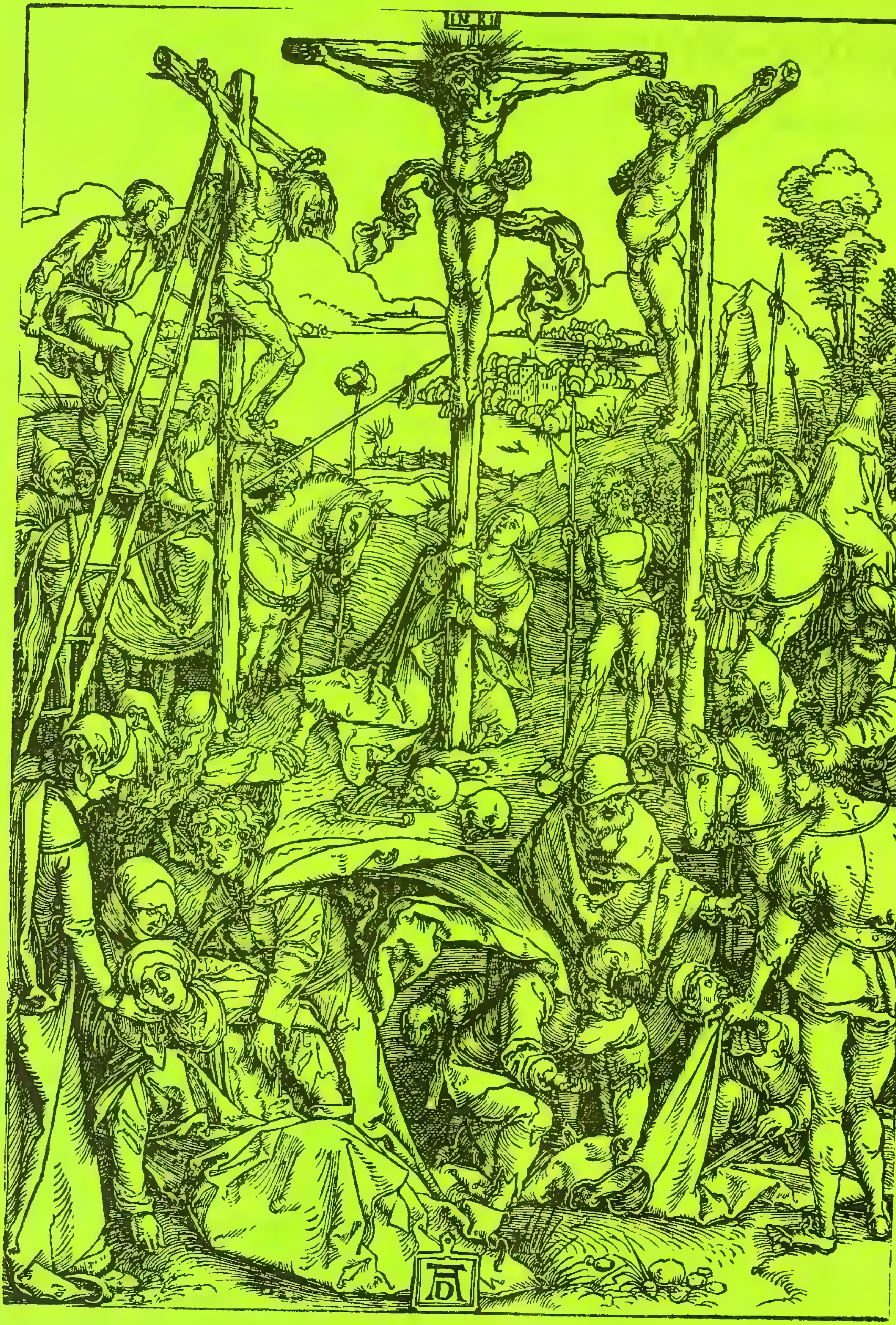
FRIDAY: The shouts and mocking are the worst I've ever heard at one of these crucifixions. I recognize many of the people as the same ones who cried "Hosanna" last week. Quite a switch!

He is dead. Joseph of Arimathea, a well-known member of the Sanhedrin, donated a tomb for his burial. I daresay it won't be much trouble to settle his estate.

SATURDAY: This is the day the Jews call their Sabbath. Slept most of the day. The town is deathly quiet.

NEXT DAY: I'm off to buy Cornelia a gift, then home to Rome. I wonder if she would like a new hairpiece. Everyone seems in such a rush. Met some women babbling over and over, "The Lord has risen." A strange man greeted me by name. His face was familiar, but I can't recall where I ever saw him before. It seems peculiar that I wouldn't recognize one who knows me by name. Oh, well, maybe later I'll remember. Surely glad to leave this place. Hope next time I draw a front-page assignment. ☐




INRI

A Letter to Isaiah

by Andrew Murray

They crucified the Prince of Peace . . .

Dear Isaiah,

I know that you are not accustomed to getting greetings rom half way around eternity and much less from the United States.

I have read your writings many times. Does it surprise you to hear that your words have lived for such a long ime? I find your work both beautiful and difficult to understand; both comforting and confusing. I guess the parts of your writings that strike me the most, the ones I read over and over, are the ones that tell of the coming Prince of Peace. I must tell you, Isaiah, that your words about he Messiah have given our best scholars some real work o do for about twenty centuries. They question whether you refer to a king already living in your day, a future king, or some ideal Messiah that may *never* come.

Although I find the scholastic chatter entertaining, it eally does not grip my soul. But your words, that's the problem. If I could forget them or dismiss them as the babblings of some antiquated Jewish radical, they would not bother me so. But I can't. I read them and they won't let me go; they seemingly have a power in themselves that uts to the soft part of my existence and lingers there — welcome or not. I guess it's difficult for me to see how a people that had suffered as much as your people could possibly keep on hoping for a Prince of Peace.

The way you described your hope — it is either in ome of the most beautiful words given to man or it is nsane. You said the coming king of Israel would be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Those are pretty high-sounding titles, saiah. You also said that he would sit on the throne of David and rule to the ends of the earth and that there would be no limit to the justice of his rule and the peace f the earth. I guess the part I really like the best is where you tell how the lion and lamb will lie down together and hildren will play with snakes, and cows and bears will eat ogether. That's beautiful! That's really beautiful! You know, sometimes you talk like a hippie, Isaiah.

I guess, though, you wanted peace as badly as I do. I hink you were much bolder in doing something about it nd your writing certainly shows more courage than my reaching; but I think you must have had the same kind of hunger and thirst for peace as I feel in my own mind and body. Of course, you saw the armies come right through your own country. You probably remember the bitter sting of defeat and exile and of seeing your loved ones suffer and die. I never saw that. But I've had war in my home. We have what we call television now, Isaiah. You can watch war and it doesn't hurt you. You can see a soldier die while you're eating supper. Your Prince of Peace sounds beautiful to me, Isaiah, because in my own small way, I hunger for peace.

You say that the only armor he will wear will be righteousness and faithfulness? That is — well, it's just wonderful! Yeah! I guess that's what you said, isn't it? Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

Listen, Isaiah! Are you ready for this? There are many living here on earth today who believe that this Messiah, this King, this Prince of Peace — has *already come*. The man's name was Jesus, and he was from Nazareth. And his followers all said — and they still do say — that he was the man who fulfilled your prophecy. Now, you may believe that! On the other hand, since you were a very good Jew, you may not believe it.

Anyway, this Jesus was a king and then again he wasn't. He certainly wasn't born in a kingly fashion — tradition has it that he was born in a stable of very humble parents. But he was called all of the things you called your Messiah — Wonderful Counselor, Prince of Peace. When they crucified him, they even said he was King of the Jews. That's what I said, Isaiah. They crucified him. The Messiah who was to sit on the throne of David and rule all the nations in peace and justice was nailed to a tree and left to die. That's hard to understand!

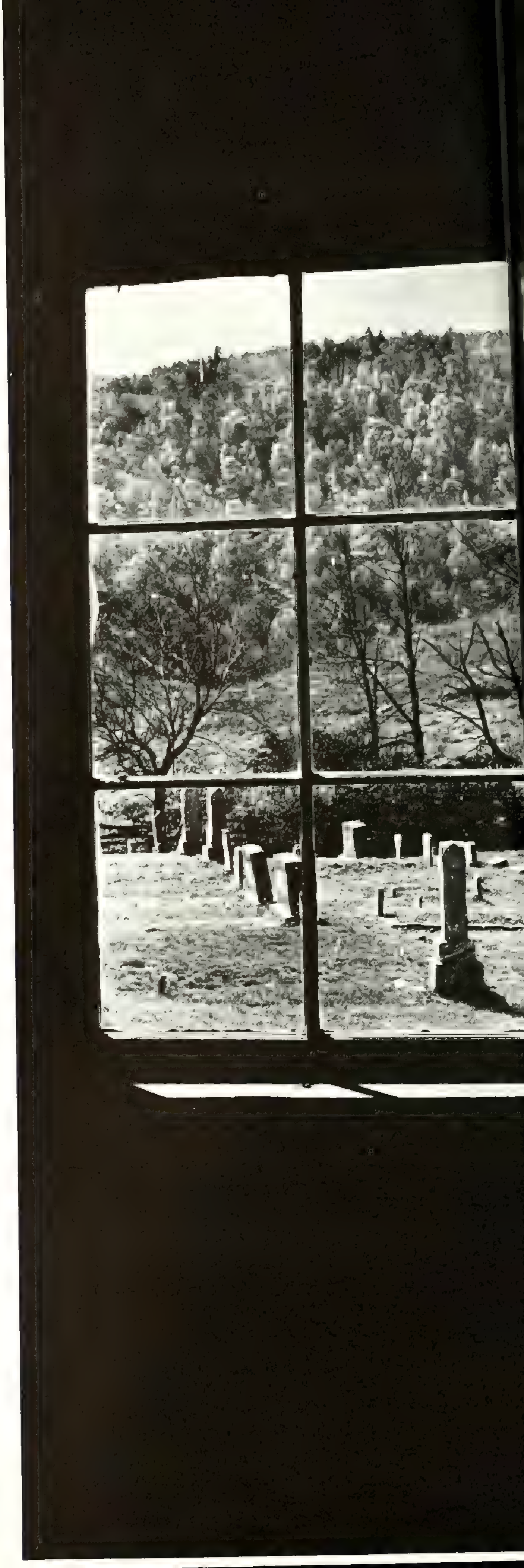
I'll tell you something else that's hard to understand. As a matter of fact, you've probably been thinking about it but have just been too polite to bring it up. You're wondering why, if this Jesus was the true Prince of Peace, why, since about three hundred years after he left the earth, his followers have been at almost constant war with one another. I don't know how to answer that. I wish I could. I really do! But, Isaiah, I must tell you now that I am among those who believe that Jesus was the Prince of Peace — that he was the Messiah. True, I am the first to admit that we are just as much at one another's throats now as you were in your day. True, the world is not united in a reign of blessed and glorious hope. There is no great king of the Davidic throne who administers righteousness and justice and depends on faithfulness to be his battle armor. Instead, all we have is a living memory of a Messiah and that, I am afraid, is limited to a faithful few.

But perhaps, Isaiah, you and I both have hoped for the wrong thing. You see, I think it is easy when one wants peace so badly to hope for and expect a fiery messenger from God who will come to earth and force us to love our brothers and to be just. I think we naturally think in terms of rulers because they have the *power* to do what we think must be done. But we must remember that God created us free men. As long as we are free, God himself cannot rule us, cannot make us just and loving. And so, naturally, the son of God — the Messiah — could not establish the kind of kingdom that you and I would like to see. Since he could not rule us, he died for us. Now, that's a shaker, isn't it? As if there weren't enough death already in this tired world! But his was different. I don't know how; I know only that it was through his death that he established his peace. It was through his death that he taught us that peace will never come to the world through the design of some mighty ruler; that peace — true peace — begins in a man's heart and grows out to his family, his friends, his city, his country.

You said, Isaiah, that the people who live in darkness have seen a great light. Well, myself, I don't feel that I live in darkness — more like a murky gray. I mean, so many things seem to be neither black nor white but just fuzzy and gray, like a thick fog or mucky smog. Although I guess you don't know about smog, do you? And I can't really say that I've seen the great light. I wish I could. I know some have. But, Isaiah, I know the great light is there because at night, when there's *no* light, you can't even see the fog. I've seen glimpses of the light like when there's a slight break in the clouds and the sun slips through just for a moment. And I know that light is the Jesus, the Christ, my Messiah — the Prince of Peace.

So that is why I sing words of praise and thanksgiving because, for me, the Messiah has already come. And when I hear again the fantastic and beautiful words you have given us, I will assume that they tell of the coming of a humble man named Jesus.

Yours truly,
Andrew Murray



Iris thrusting up between roots
of a forty-year-old cedar — living things
Neither knowing those who lay buried
six feet down
Who had viewed a world of horse-drawn carriages
and had never heard the sound of
the eighty horsepower John Deere
in the field from which the
small square of sacred and
hallowed ground was borrowed
long ago

Old grave markers
fallen at last
succumbing to old age as had those
who lay now long since decayed
ashes to ashes
dust to dust

Flutter of wings overhead
Cacophony and harmony of winged creatures
now resting and singing — living things
ignorant of those who lay
covered with clay and shaded by the cedar

Buds on tips of twigs betray
bare-branched
dead-appearing hickories — living things
now throwing off the sleep of winter
soon to dress out in leafy green
soon to begin building
those hard delicacies for
busy hollow-cheeked chipmunks

And I — a living thing
Wondering
who were the unknown dead
with what dreams did they live and
for what accomplishments were they
eulogized
who cried over the cold grave
in the evening
when the friends had all gone home
to do chores and plan for
tomorrow's spring plowing
Wondering
what will spring say when I am absent
from the living things
the iris
the cedar
the birds
the hickory

Sensing
a mystery of life and death in a
small spot of common earth
that shelters the dead and
brings forth the living things
silent
deafening testimony of
ONE WHO IS
Lord of the living and the dead
ONE WHO IS
Able to bring from death
NEW LIFE

Spring in an Old Cemetery

by Howard A. Miller

The Day I Became a Draft Resister

[illegible]

I left the little brick building feeling fine . . .

The office of the Lafayette draft board is located in a small brick building on the edge of a typical shopping center. I parked my car, got out, and tensely walked to the door and into the office. I tried to relax as I spoke to one of the two women in the office, explaining why I was there.

Fifteen minutes later I left the two women in the little brick building on the edge of the shopping center. I left smiling and relieved, feeling very much at peace, feeling strangely free, feeling that there was much in life to affirm. It was November 14 — a day I'm likely to remember because it was a day of commitment. I left behind me in that little brick office my draft card and notice of classification and a letter explaining my decision to refuse to cooperate with the Selective Service system in any capacity. It was the day I became a draft resister.

My decision to resist the draft was not an act of rebellion against the values which my parents had tried to instill in me or against the values strongly emphasized by the Brethren tradition, but rather a fulfillment of these values. I have always been impressed by the tone of Christ's life with his emphasis on love, compassion, and understanding rather than on hate, vengeance, and distrust. I admired the strength of a call not only to love one's neighbor but also one's enemy. It soon became apparent to me that it would be difficult to formulate a life-style on the basis of these ideals, especially as a citizen of a nation which rejects such an approach on the international level. It also became apparent that the church was interested in acting on the basis of these ideals when it was convenient: That is, love your enemies — after they are defeated and can no longer pose a threat; be very humane to defeated Japs and Germans. But in times of crisis, the church would prefer to remain silent or try to adjust the interpretation of Christianity to the situation (for example, instead of opposing the slaughter of parents, support the noncontroversial aid to innocent orphans which would satisfy any pangs of guilt and help convince the givers that they are concerned Christians). The need was for a new and radical commitment to the spirit of Christianity in the face of a political power inclined to repress whatever actions are not in its best national interest.

How does this lead to draft resistance? Very simply, there is in America today the most powerful military machine that has ever been in existence. It is designed to kill men. It is designed to kill men efficiently and indiscriminately on a large scale. In fact it is involved in such actio at the present (recent figures released in Saigon show tha the allies kill an average of 523 communists daily). And i all probability such action will continue in the future.

Man is called by God to celebrate life, not to accelerat death. Christ came to spread compassion, not napalm an antipersonnel explosives. He came to emphasize the valu of human life, not the sacrifice of that life to worldl causes. For those who value human life more than nationa power, material wealth, or abstract ideals, there seems t be one alternative — uncompromising opposition to th military machine, to the death machine. For those wh believe that individual persons are of value in themselve and that their worth is not determined by the country they live in, the culture they belong to, or the ideology they embrace, there seems to be one alternative — uncompromising opposition to a system that makes judgments of life and death on this basis. When individual lives become mere units for keeping score in a power struggle, a radical effort must be initiated to challenge the present system of values in an attempt to turn them back to the basic, the human.

We must attack the root of the problem, the drive toward militarism. Our whole culture is interwoven with justifications for military action as a solution to problems, a solution to people. Our culture is pervaded by rationalizations which lead us to accept what we are told is the repeated necessity of war every eight years, every ten years. This is an organized effort, a planned drive. Thousands of men sing the praises of war (in the interest of peace); thousands of men are employed in the mechanics of warmaking, of war planning. It is an effort financed with 80 billion dollars and enjoying full government support.

How can a handful of individuals challenge such a massive program? They can't if all they are interested in is *talking* peace, if all they are interested in is adjusting to and working around the present war system. The only way is if they can manage to break through the system of thought upon which the militaristic approach to life is based. There must be a revolution. Not a revolution to overthrow a government, but a revolution to overthrow a tyrannical system of thought. Man does not have to be trapped by ideological or intellectual systems, he does not have to be trapped by structure and forced into situations where the only apparent solution is atrocity. He can live as a human being, he can treat other individuals as human beings, he can truly go about celebrating the beauty of life. But to do this he must be freed.

The return of a draft card is a symbolic act. The draft will not be stopped by draft card turn-ins. The war will not be stopped. But the return of a draft card is the beginning of the revolution. It is a dramatic attempt to mobilize opinion, to raise questions ordinarily glossed over, to challenge directly the military system, to undermine the assumptions on which the military machine is based. Ignazio Silone, in the novel *Bread and Wine,* says, "In the Land of Propaganda . . . a man, any man, any little man who goes on thinking with his own head, imperils public order. Tons of printed paper repeat the government slogans; thousands of loud-speakers, hundreds of thousands of manifestos and leaflets, legions of orators in the squares and at the crossroads, thousands of priests from the pulpit repeat these slogans ad nauseam, to the point of collective stupefaction. But it is enough for one little man to say 'No!' in his neighbor's ear or write 'No!' on the wall at night, and public order is endangered."

In the same way, the return of a draft card says "No!" in a public and dramatic way, which provides the platform for an assault on the whole mind-set that sanctions and supports the death machine. The acceptance of an alternative to military service does not do this effectively, but instead channels thousands of potential war resisters into areas of social concern which will in no way affect the operation of the military machine.

The return of a draft card is the freeing of oneself from the grips of the system. It is a statement that "I will no longer be intimidated. I will begin to live *now* as a compassionate person, regardless of the consequences, and I will begin now to tell other men they can free themselves from a system which forces them to commit acts they abhor." It is a complete commitment to the cause of brotherhood. It is the beginning of a new life-style. Man can live in peace. Man can be humane. In fact he can do so in the face of violent opposition, in the face of slavery, war, oppression. Man can be free. He must be willing to accept the consequences of freedom, but he can be free. He may be imprisoned, he may be killed; but the goodness of life is measured not by its length but by its depth, by its quality, by its intensity. The return of a draft card is the decision to begin living as a free man, a compassionate man, *now*.

The Church of the Brethren has long emphasized pacifism, but it has tended to suggest the withdrawal of a community of believers from that which is sinful and worldly. Today, though, it is time to move out into the world with an evangelizing spirit, an active pacifism. Following the teachings of Christ means ministry to the needs of the suffering, an attempt to heal the broken. But not only that, it means also a direct assault on the causes of suffering. In the case of militarism and conscription, I feel it means that the Christian must not merely find personal alternatives to participation in war but must also put his body in the way of those who would wage war. This belief led me away from the usual approach taken by Brethren to seek out a course of action which in my interpretation was closer to the call of Christ. This belief led me to confront and to challenge directly the recruitment arm of the death machine and the assumptions upon which the whole machine is founded. This belief led me to draft resistance as the first step toward a new life-style of radical commitment, toward the building of a hard-core peace movement which will withstand the pressures from government or from the public in the ongoing affirmation of the possibility and reality of brotherhood. ☐

There he was, on Friday afternoon:
Hanging on a cross; up a tree!
I looked up at him and said,
"Jesus Christ! What, in God's name, are you doing up there?
"How in the world can you do anything about
    race riots
        or napalm bombs
            from a cross,
    with your hands and feet nailed tight?
"I can't see how you can cope with
    substandard housing
        or drug addiction
            or despair and hopelessness.
"Come down to earth!" I cried.
But he didn't.
At three o'clock he died.
God died!

On Saturday, it was all over.
And then. . . .

There he was, again, on Sunday morning!
Walking in the garden; outside his tomb!
I looked over at him and said,
"Jesus Christ! What, in God's name, are you doing down here?
"It's my word you've come down to, bringing brotherhood,
    and goodwill
        toward men
    while the scars are still fresh in your hands!
"I can see now that it's I who must
    build new cities,
        renew warped lives,
            instill faith in the future.
"You must stay here, on my earth!" I pled.
And he did!
At dawn today, he arose from the dead!
God lives!

Up There... And Down Here

by Jack Williams

In the Year That King and Kennedy Died

by Ronald K. Morgan

In the year that King and Kennedy died
I saw the Lord
lying on a curb
bloody and beaten
and his compatriots filled the streets.

Above him stood the police
each had six-chamber guns
blood stained clubs
well-padded helmets
a mask to cover his face
and one called to another and yelled,
"Get that Yippie b . . . "
"Club that long-haired b . . . "
"The whole street is full of his kind."

And the ground trembled with troops
shook with violence
and the street was full of smoke.

And I said, "I'm sick
And I live in a sick society
for I have seen the Lord
and he was beaten again in the street."

Then one of the rioting police came near
eyes red with hate
staining my sleeve with his dripping bludgeon.

And I thought
the blood is on me
to heal or accuse?
to forgive or show guilt?

And I heard the voice of the Lord saying,
"Does anyone care?
Will somebody act?"

And the answer came back
"Let George do it."

And the Lord slumped in his cell
"They hear but don't understand
They see but don't perceive."

Then I said, "How long, Lord?"

"Until cities lie waste
and houses are empty
there will be burning again.
But there will be a stump
when the burning is done
that will be a holy seed."

And I said, "Lord, you mean me?"

BEYOND TRAGEDY

by D. Conrad Burton

Oedipus! You need not be bound! There is a way!

I recently met a noble but tragic character, long famous in the annals of ancient Greek literature but one with whom I personally had had very little contact. The man to whom I refer is Oedipus the King.

Oedipus is the hero, or perhaps I should say, the antihero, of some of the world's greatest dramas. He is the chief character in three of the tragic masterpieces written by Sophocles in the fifth century B.C. I first met this character in a filmed version of what many call Sophocles' best play, *Oedipus Rex*. I then walked with him through the tragic path of his life and his family's life that unfolded in more detail as I engaged in a study of that text and the texts of *Antigone* and *Oedipus at Colonnus*. In this walk, with the help of persons more perceptive than I am, I became aware of a wondrous quality of goodness that is a part of my own life, a quality which too often goes unrecognized and unacclaimed.

Oedipus is important not only because he happens to be the lead character in an ancient drama. Rather, he is important because he represents a great dramatist-philosopher's concept of what life was all about. Oedipus was the everyman image through which Sophocles attempted to define and reveal the spirit and character of his own age.

Sophocles lived and wrote during that period of history when ancient Greek civilization was in full bloom. As a result, he was working with the distilled concepts and insights of generations of experience. One might expect that, having all of this accumulated experience in hand, he would have revealed some new and exciting and hopeful insights into the meaning of life and of man's involvement in it.

Instead, just the opposite occurred. The result of this one thousand-year walk into knowledge was not a spirit of hope, was not a spirit of eventual triumph — it was a spirit infused with deep sense of tragedy. Life, for all the attainment which civilization had achieved, was for man more a riddle at the end than it had been at the beginning. And Oedipus personified this world view.

In Oedipus Sophocles presented to the world a noble man who had done his best. He had taken every possible precaution to refute and render impossible the working out of the mysterious oracles which had ushered in his life. And yet for all his noble character, for all his intense and dedicated effort to do otherwise, for all his behaving admirably through his life circumstances, he failed! And compounding the tragedy of his failure was the fact tha his noble actions were doomed to failure from the beginning. They were doomed because the world view of Sophocles provided no room for the redemptive power of good intent or of providential guidance. His was a world of invisible barriers, barriers through which a man must pass but for whose openings there were no guides.

Oedipus is presented as a good man wanting more than anything to live honorably and responsibly. But because of the innate blindness of his own humanity and because of the unfeeling, noncaring, indiscernible nature of the powers behind the universe, he found himself stumbling unwittingly from error to error and from sin to sin until at last his whole life came crashing down around him. Finally, near the end of *Oedipus Rex* with a cry of agony he grips his head and moans: "I have been found accursed in birth, accursed in wedlock, accursed in the shedding of blood." With that he rushes into the palace and blinds himself in an effort to purge his life from the luckless evil of the compassionless maze in which he had become enmeshed. Then in his blindness he stands alone, his life tragedy compounding itself in the midst of his own lostness.

The story of Oedipus the King really shook me. Can you imagine living with a world view like that? a world in which there was no word like *providence?* a world in which there was no concept of providential concern for creation, and certainly no concept of God as love? No concept of God as a heavenly Father who cares, who is morally responsible, and whose ways can be known and of whose faithfulness there is no end?

I found myself wanting to cry out, "Oedipus! Oedipus! You need not be bound! There *is* hope! There *is* a way! Even in the horror of the unwitting incestuous darkness that has gripped you, there *is* a way!"

I could not help thinking that at about the same time the story of Oedipus was being written in Greece, another story was being told in the faraway city of Babylon. But what a different story it was; what a different world view it reflected! It was a story being penned by an exile. He was a prisoner of war, a refugee in a far country, and his name was Isaiah. In contrast to Sophocles, his life circumstances had not brought him wealth and comfort. He was living in the midst of real difficulty. Yet he had a deep

sense of peace and even more importantly, a deep sense of hope!

Oedipus Rex ends with a blind man stumbling hopelessly into banishment. As he goes, the chorus intones:

"Dwellers in our native Thebes, behold this is Oedipus, who knew the famed riddle and was a man most mighty; what citizen did not gaze with envy on his fortunes? Behold into what stormy sea of dread trouble he has come. Therefore, while our eyes wait to see the destined final day, we must call no one happy who is of mortal race until he has crossed life's border, free from pain."

Isaiah, on the other hand, standing in long tradition of insight of those who had come to know Jahweh, wrote to his people, from the midst of his own trouble, a cry of challenge: "Make straight in the desert a highway for our God. Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord has spoken. . . .

"Get you up to a high mountain, O Zion, herald of good tidings; lift up your voice with strength, O Jerusalem, herald of good tidings, lift it up, fear not; say to the cities of Judah, 'Behold your God!' Behold, the Lord God comes with might, and his arm rules for him; behold, his reward is with him, and his recompense before him. He will feed his flock like a shepherd, he will gather lambs in his arms, he will carry them in his bosom, and gently lead those that are with young" (Is. 40:3-5, 9-11).

What a difference! And this difference is the goodness in my own life that I was talking about earlier — not a goodness or a blessing that I have earned and certainly not one that I have merited or one that is innately mine — but rather a matchless worth that has come into my life because of the incessant effort of a loving God to reveal himself and of an historic response on the part of perceptive and receptive men who have opened their lives to his self-revelation and who have passed their insights and their deep convictions on to us.

At this Easter season we are celebrating the great "Amen" to Isaiah's convictions — the Amen that came with the resurrection of Jesus Christ. And with this great Amen even deep human tragedy begins to take on new meaning. It gives new perspective to the reality of suffering. It brings hope even in the midst of pain. By it, all efforts toward noble living are affirmed. The horror of unwitting error in an unintelligible maze is overcome, and an unknown word comes alive — the word *providence*. With this word, the idea of inscrutable fate gives way to the gracious concept of a divine providence whose rod and whose staff are with us though we walk through the valley of the shadow of death. What a difference! To be able to live with this kind of trust! With this kind of assurance! With this kind of hope! With this kind of splendid affirmation!

I'm talking about a trust, a hope, and an affirmation that are live options today. They are not just warm memories coming to us out of Isaiah's past. This providence is still at work and a shout of "Amen" can still be heard. A modern prophet, the late Dr. Martin Luther King, who knew well the deep meaning of human tragedy, put it very clearly in his "Pilgrimage to Nonviolence":

"In recent months I have . . . become more and more convinced of the reality of a personal God . . . a living reality that has been validated in the experiences of everyday life. Perhaps the suffering, frustration, and agonizing moments which I have had to undergo occasionally as a result of my involvement in a difficult struggle have drawn me closer to God. In the midst of outer dangers I have felt a real calm and known resources of strength that only God could give. In many instances I have felt the power of God transforming the fatigue of despair into the buoyancy of hope. I am convinced that the universe is under the control of a loving purpose. . . ."

It is necessary always for Christians to be examining the meaning of faith for their own particular circumstances. We need constantly to be asking ourselves what our mission is here in this place. What does God's love demand of us in this situation where we now stand or in that situation where we should be standing? As a Christian I will continue to press for such a questing in my own life and in the life of the church. Our faith must have this kind of real-life practicability.

But at Eastertime I would also remind you that much already has been accomplished. As a result, we stand in a living stream of blessing, and there is a story to be told — Christ *is* risen. And so, ours is not only a faith for living — it is also a faith of celebration and a faith of acclamation. □

Hope Is a Constant Necessity

by Edith Lovejoy Pierce

And that is what the risen Christ provides . . .

Much of the present turmoil in the world can be laid to lack of belief in the future. For the future has been a kind of fourth dimension in life, an extension in which dreams would find fulfillment. We laugh at our forebears for emphasizing "pie in the sky by-and-by." But pie on earth — and "instant mix" at that — is no more sensible. Because we cannot trust to the slow fruition of nature or the final affirmation of religion, everything must happen now for us to take part in it. Freedom *now*. Revolution *now*. Unfortunately, the attempt to force social growth produces not freedom but anarchy.

Is ours the first generation to decapitate society? The ancients, unable to envision social change, placed their better world beyond the tomb. But modern secular man has given up the afterlife, so there is no justice anywhere unless there is justice on earth. (One might argue that the very concept of justice implies another world, since there is so obviously no justice in this world. Where did we get the idea?)

Of course we should not give up our attempts to improve life in this world. One does not have to try to block change if one deplores impatience. Change will come, is coming, at its own pace, which is *fast*.

The hydrogen bomb, along with secularization, is at the bottom of man's distrust of the future. The neglected poet, starving in his attic, could comfort himself with the thought that one day his poems would be discovered and appreciated. But if the world is going to blow itself up shortly, his poems, along with much else, will never find fruition.

This lack of a future thrusts back into the present in all kinds of ways. Premarital sex? Of course. Who can wait for marriage? What if the boy is drafted, is killed? What if the world blows up?

Private debt? Of course. Why save for a future that may never come? Spend everything now and forget about old age. Naturally, this attitude lends itself to exploitation on the part of merchants who virtually make slaves of the weak who are unable to resist the lure of advertising. We deplore government deficits, but do we ever stop to deplore the prevalence of private debt which enslaves a citizen? We talk of freedom, but how much freedom does a man have who is no better than an indentured servant? He must slave to pay the mortgage, to pay installments on the car and color television set. No wonder he becomes frantic at the thought (mythical or otherwise) that someone of another race might take away his job or decrease the equity in his house.

And so it is the young who are left to strike out in adventurous channels. They alone are unmarried, unencumbered, and unfettered. Perhaps their only failing is not that they try, but that they try too hard. They feel they must personally produce utopia by next week. They cannot allow time and history to contribute to the task. And so everyone over thirty is suspect, because the old, and even the middle-aged, remember history and recognize the power of time.

Youth goes too far and youth, too, are exploited by the merchants of appeal. But mainly it is the middle-aged who find themselves the victims of our youth culture. Try to buy a sensible dress for a woman in her "sunset years." There isn't a mannequin over twenty-five in any shop window. The youth culture downgrades age. No one grows old. No one grows any older than "elderly." If you are just plain *old* you are near to death. And death is the big taboo. Not sex anymore. Sex is all right because sex is youth-oriented. Death is the great new obscenity, because death is the *end*. So age must not approach it. Why is death the end? Because there is no afterlife. There is no afterlife for secular man who has lost his religion.

Now we see how this loss of the future conditions the present. For just as the past stretches forward into the present through memory, so the future, or lack of it, colors or shadows the present. And a futureless present is a very sad age in which to live.

The essence of the Christian faith is not morality but existential hope. Perhaps morality, or our interpretation of it, is only relative. What is moral may vary from one civilization to another, but hope is a constant necessity, and this is what the risen Christ provides. Hope, a future, and an afterlife. This should not prevent us from trying to improve the present, but it should save us from despair when we are unable singlehandedly to produce instant utopia. □

Rise, heart; thy Lord is risen. Sing his praise
    Without delays,
Who takes thee by the hand, that thou likewise
    With him may'st rise:
That, as his death calcined thee to dust,
His life may make thee gold, and, much
    more, just

Awake, my lute, and struggle for thy part
    With all thy art:
The cross taught all wood to resound his name
    Who bore the same.
His stretched sinews taught all strings what key
Is best to celebrate this most high day.

Consort both heart and lute, and twist a song
    Pleasant and long;
Or, since all music is but three parts vied
    And multiplied,
O let thy blessed Spirit bear a part,
And make up our defects with his sweet art.

To Celebrate This Most High Day

by George Herbert

day by day

Being in a parsonage family, our children often get a lunchtime grilling from their father on Sunday. "Did you follow the service today? Do you know what the sermon was about? Do you remember anything that was said? What did you like best? Did you sing the hymns?"

While we are sure that the children sometimes grow weary of this quizzing, they usually submit, though with something less than an overabundance of enthusiasm. Once in a while, however, this does launch us into a lively conversation. And on the strength of those experiences we think there is merit in discussing the Sunday service.

Granted, an every-Sunday approach may get your family to the saturation point in short order. Nevertheless, there are times when we have found our Sunday noon table conversation to be an extension of the morning worship hour. The absence of religious architecture and atmosphere is no handicap if we understand that worship and life belong together. Indeed, it is the unnatural separation of the two that keeps both from becoming what they ought to be.

We adults tend to measure the effectiveness of a conversation by how long it lasts. While that may be one indicator of what is going on in terms of communication, another is intensity of involvement. For our part, a single sentence that reflects a child's true feeling is worth much more than the lengthy speeches to which we adults are given. We grown-ups seem to have such a hard time learning that true communication may only be hampered by too many words.

At our family talk-backs on Sundays we have seen our children become animated and alive with interest, for example, as we talked about the service of child-parent dedication we had in church that morning. Especially when we relate such an experience to the times when our own family has stood in the chancel and dedicated our children and ourselves do we have some deeply satisfying periods of sharing.

When we actually *do* in our home what Daddy encouraged the parents that morning to do ("Your child will not remember this day. Therefore, tell him while he is still young of the prayers and vows made here on his behalf"), sense of worship comes into our family circle and we feel the bond between us grow stronger. It becomes perfectly natural at such times to talk about why we all go to Sunday church school and worship; why we are active in the church; what we can do at home to help one another grow up in God's family.

The Sundays when we have baptism as a part of the morning service can also be counted on to produce conversation that partakes of the nature of worship. A great deal of spontaneous Christian education is accomplished in those sandwich chats around the kitchen table. Even our four-year-old comes in for a good bit of theological training in those moments from her bigger brother and sister.

On a recent Sunday when Mother had to stay home for the second week in a row because of illness, our table conversation took a little different turn. At Mother's urging our ten-year-old showed Daddy what she had done during the service. Knowing that Mommy was disappointed at not being able to go to church with the rest of us, she had taken notes on the back of the bulletin insert and brought them home to her.

The key sentence of the scripture lesson was recorded in careful handwriting. And the rest of the page was filled with notes on the sermon. Mother had missed the service, but Brenda wanted to include her in it, and the notes were her way of making it possible. Mother was moved with emotion by not being left out, and Daddy was pleased to know that what he had said made sense to a child.

All we mean to do here is emphasize the ready-made opportunities we have within our families, and to sensitize us by the citing of a few examples to be on the alert for those "unlabeled" moments of worship that may occur at home. — Beverly and Ronald Petry

DAILY READING GUIDE March 30 – April [illegible]

Luke 2:41-52. A boy grows up.
Rom. 12:1-8. This is true worship.
Rom. 12:9-16. Paul has some practical advice.
Rom. 12:17-21. Be at peace with all men.
Rom. 15:1-6. Care about others.
1 Cor. 12:12-20. All belong to one body.
1 Cor. 12:21-26. Each needs the other.
1 Cor. 13:1-13. Nothing counts without love.
Eph. 2:1-10. We are saved by grace through faith.
Eph. 2:11-22. All are members of God's family.
Luke 6:1-5. We have freedom in Christ.
Luke 10:25-37. Worship and life belong together.
Luke 12:22-31. God cares for his children.
John 4:7-24. Who are the true worshipers?

news

Evangelism for today

A SURE STOPPER in a new set of charts and maps compiled by the Department of Interpretation and used in Self-Allocation meetings is a sheet depicting membership and giving trends in the Church of the Brethren. Explanations invariably are called for on two graphs running in decidedly different directions.

One graph reveals that membership in the USA is on the downswing, from 200,067 in 1964 to 188,030 five years later. The second graph indicates that total giving is on the upswing, at a more accelerated pace, climbing from $15.2 million in 1964 to $18 million last year.

Rationale: Explanations of the church membership trend often tend toward oversimplification. Pared membership rosters are a factor. So too is the fact that the number of baptisms in this country declined for several years, a direction reversed only in the past year.

Of comfort to some, but perhaps not to many, is that the Church of the Brethren shares such a decline with much of Protestantism. Some look at the current direction and rejoice, on the grounds that members now are more committed than they were during the season of popular religion a decade ago. The stewardship graph is sometimes pointed to as evidence of this fact. But others decry that evangelism has become so broad, so sophisticated, so secularistic as to undermine the significance once placed upon church membership.

Query: It was possibly a combination of concerns which prompted a query to Annual Conference pressing for added resources, specifically more personnel, from the Brotherhood to assist churches in evangelism and fund raising. In 1967 the Conference approved a recommendation from the General Board that the need be met by recruiting a number of consultants to assist in these tasks.

In the evangelism area, a counselor program is now being launched as a response to the Conference query. Nine ministers – eight of them pastors and one a district executive – are available to interested groups on an individual basis and at an established service fee. The group, drawn from a wide regional or area base, was convened by Carl E. Myers, Mission One coordinator, for a training and planning session. The counselors will function under the Parish Ministries Commission of the General Board.

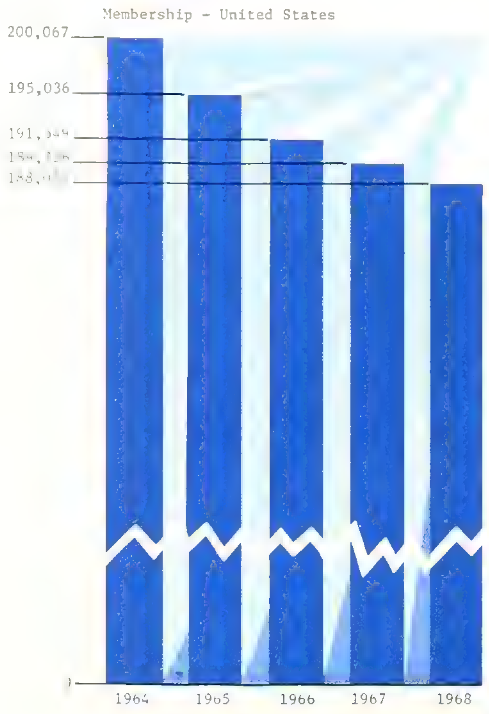
Enablers: Mr. Myers pointed up that the team of evangelism counselors represents essentially an "enabling ministry," ready to assist districts, congregations, and individual members "to discover and to engage in the sharing of the good news of God's love for all men, most perfectly expressed in Jesus Christ." Underscoring the consultant aspect of the program, he stressed that the team members will strive to work *with* rather than *for* those who use their services.

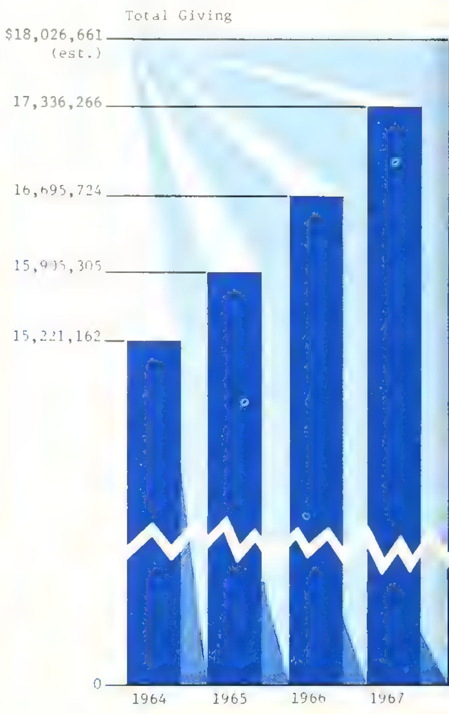
The team members will offer leadership in training workshops, stimulate experimentation in new forms of community outreach, and promote the growth of church membership through appropriate recruitment efforts. But rather than offer a prepackaged campaign, the counselors will seek to work with pastors and laity in evolving specific programs geared to the particular understanding and needs of those involved.

Dual thrust: A position paper on evangelism, a paper still in process of being worked out by the team of counselors, will set the framework for the team's efforts. In the tentative draft of the paper evangelism is interpreted as having both a broad outlook and a sharp focus.

"In its wider context evangelism is deeply involved in total witness – in the church's presence, action, and word within today's secular culture.

"In its focus on individuals evangelism is concerned with the response of individ-





From "Profile," a study resource on the Church of the Brethren ual persons to the unmerited grace of God — to what God has done for all men in Jesus Christ."

The paper, in elaboration, notes that evangelism in a broad context must take seriously "the breadth of the gospel of God's reconciliation in Christ as related to the whole man and his total society." It suggests that "the extension of ministry in God's world must be related realistically to the amazing variety of today's fast changing, mobile, pragmatic (only what works) and profane (this world first) culture." It affirms an evangelism "engaged in a continuing search for creatively new and relevant forms of ministry" and the need to find "a new language of communication . . . one that will 'contemporize' the biblical idiom and speak also through the idiom of modern speech."

Individual response: As to the focus on persons, the statement points to evangelism as a call "to repentance and faith, to a commitment to Christ and his church that issues in obedience, and to a sharing with Christ in his healing, reconciling ministry in the world."

It further upholds an evangelism "always committed to the proclaiming of the gospel in a manner that evidences trust in the Holy Spirit and that leaves men free to accept or reject the reconciliation God has provided in Christ."

For the individual Christian, the paper asserts that witness entails

— "person-to-person dialogue involving complete openness, honesty, and mutual acceptance;

— "full acceptance of the Christian disciplines (worship, study, service);

— "joyful response to the love of God as manifested in uncompromising obedience and sacrifice;

— "the relating of Christian faith to daily work. . . . "

Group response: For the corporate body, the church, the witness entails

— "unequivocal statement and action, relating the Christian witness to contemporary issues;

— "sharing in public demonstrations to highlight the struggle to 'humanize' our culture;

— "seeking through task forces committed to specific objectives to influence the power structures of our times;

— "a continuing search for and experimentation with new ministries in areas where God is pressing his reconciling claims."

In brief, the position paper as set forth in its present draft expounds both a priestly ministry of reconciliation and a prophetic ministry for justice and truth.

Whether an evangelism thus defined succeeds in reversing the downswing of the membership chart is an unknown. What the new program does regard as paramount is an evangelism encompassing the fullest biblical perspective possible and at the same time responsive to the needs of contemporary man.

To districts and congregations seeking to work at achieving such an understanding of evangelism, the team of counselors awaits their call.

Evangelism counselors, l. to r., front row, Carl E. Myers, coordinator; Alan L. Whitacre, Pennsylvania; Gordon Bucher, Ohio; Charles Rinehart, North Carolina; Olden Mitchell, Indiana. Back row, Kent Naylor, Iowa; Fred C. Hollingshead, Florida; William L. Gould, Pennsylvania; Albert Sauls, Virginia; Robert Mays, Washington

A renewed liturgy

A LITURGY FOR THE PEOPLE, emphasizing the themes of celebration and the extension of worship to everyday life, has been developed by the Consultation on Church Union.

Written in contemporary English, the resource is officially titled, "An Order of Worship for the Proclamation of the Word of God and the Celebration of the Lord's Supper."

Intended for experimental use by congregations related to COCU, the document, according to the drafters, "is by no means a definitive service to be imposed upon the uniting churches."

COCU general secretary Paul A. Crow Jr. commented, "The whole service represents an attempt to be faithful to the traditions of the participating churches but also seeks new forms of worship."

One reviewer, Edward B. Fiske of *The New York Times*, said the new liturgy, in spite of its being termed "experimental" by the authors, is far from radical. He said it does offer, however, a preview of the type of service much of American Protestantism can expect to find in the churches in the coming years.

To be faithful to tradition and yet not hang up on denominational differences, the drafting committee leaped over much of the post-Reformation period to pick up worship traditions of the early Christian church.

One of the features of the new order is increased participation of the laity, suggested in the reading of the scriptures and even in the leading of the prayer.

Daily workout: The Richardses, Paul, Bob, Mary, Bob Jr., led by Smokey

Bob teaches youth, preaches some at Fellowship church

Now it's leg power

"Why would I choose to spend three months of my life jogging and bicycling cross country this summer?"

The answer, says Olympic champion Bob Richards, is simple. "In spite of the popularity of jogging and cycling, there are millions of Americans who have yet to experience the great joy of the open road – under their own leg power."

It is this concern that underlies the Bob Richards Fitness Crusade, to be launched by the 43-year-old athlete on June 1 from Los Angeles. The destination is New York City, to be reached by early August.

The campaign is expected to give a further boost to the sport of jogging, in which widespread interest already has led to the formation of a nationwide, nonprofit federation of individuals and clubs into the National Jogging Association. Its president is Lt. Gen. R. L. Bohannon, M.D., USAF (Ret.), who along with Richards announced the forthcoming crusade at a press conference last month.

Trail: As the trail unwinds through deserts, over mountains, and along secondary roads into hundreds of towns and cities, Richards is expected to be joined by young and old joggers and cyclists who will escort him through their respective areas. With a professional agency handling mass media relations along the route, numbers of reporters also are likely to join in the feat.

The eastward direction of the crusade will be from Los Angeles to Phoenix to Kansas City to Des Moines to Chicago to Detroit to Cleveland to Pittsburgh to Harrisburg to Philadelphia to New York.

The star trekker, an ordained Church of the Brethren minister and former pastor of the Long Beach, Calif., church, is well known among Brethren whose gatherings he has addressed frequently. He continues to carry a heavy schedule of public speaking, much of it as director of the Wheaties Sports Federation.

Champion: In Olympic competition, Mr. Richards won two gold medals in pole vaulting. He was three times U.S. decathlon winner. He has captured 21 national titles, beginning with all-state honors as a high school senior in his native Champaign, Ill., where he started pole vaulting at age 12.

It was at Champaign where he came into membership with the Church of the Brethren and from where he went on to attend Bridgewater College and Bethany Theological Seminary. He also holds an M.A. from the University of Illinois and has taught at La Verne College in California.

At La Verne, where he resides with his family, he is a prime leader in the recently formed Fellowship congregation of the Church of the Brethren. He preaches at the church about once a month and teaches the high school class.

The Richardses have a daughter, Carole, 20, who is married and attending the University of Seattle with her husband, and two sons, Bob Jr., 18, and Paul, 16, both of whom are promising pole vaulters. Bob Jr., who has cleared 15 feet, is mentioned by sports writers as a 1972 Olympic track team competitor.

If the Bob Richards Fitness Crusade succeeds, the movement of Americans will be to the out-of-doors and the open road – on their own leg power.

Whose way of life

"Most churches are so comfortably domesticated in the American culture that they can operate with little sense of tension or contradiction between what they are doing and what they think the nation stands for," declared C. C. Goen, the keynote speaker for Bridgewater College's 74th Spiritual Life Institute.

As a result of this fact that the prevailing culture often blurs the lines between the mission of the church and national objectives, he said the basic identity of most Americans is found not in a "life-style defined by the God who called them" but in "the American Way of Life" which becomes their religion.

Being a Protestant, Catholic, or Jew, he added, are "simply three socially acceptable ways of being an American."

Loyalty: Professor of church history at Wesley Theological Seminary, Washington, D.C., Dr. Goen viewed the country not as a Christian nation but a secular one. He asserted that our primary loyalty has been not "to the church but to the secular nation which we have invested with churchly attributes.

"This is the explanation, incidentally, for the great outcry in favor of 'religion' in the public schools," he contended, "for in our kind of democracy the closest thing we can have to an established church is the school system."

He said that when churches fail in obtaining the loyalty and discipline of their parishioners, "we naturally look to other institutions to fulfill their neglected tasks of spiritual nurture and moral instruction.

"As the established national 'church,' the schools instill the values of democracy, which in turn becomes the national religion to which all Americans pay ultimate devotion. And the private organizations we call churches not only accept this arrangement but actually reinforce it."

In driving even harder the concern about the "cultural captivity of the churches," the theologian said that in pressing moral issues, the rank and file of the church seems reluctant "to seek a distinctively Christian role and fulfill it. Whenever a moral crisis erupts in a local community, church members rarely move into the breech with a genuine ministry of reconciliation; instead they usually polarize themselves according to the conflict patterns which prevail in the wider society. They thus reflect the culture rather than judge it and redeem it under the grace of God."

In dealing with the theme of the institute, "The Future Shape of the Church," Dr. Goen gave top priority to the need of church members to be reconciled to one another, and to be a reconciling force within the world in which they live.

A fellow speaker at the institute, the college's own David G. Metzler, pointed out as three factors in the church's future and its revival in our time the secularization of modern life, the revival of biblical theology, and the understanding of the church and the world given us by sociology. The latter, he noted, "can assist the church to perceive the false gods its structures often serve."

Preschool equality

WATCH OUT for those subtle forms of segregation.

Almost overlooked in Talbot County, Maryland, was the fact that the white middle class was providing private kindergartens for their children, while the poor, mostly black, were denied preschool readiness. The poor could not afford the private schools, most of which are held in churches, and as yet there is no public kindergarten in the county. As a result a high percentage of black children are ill-prepared to enter first grade and compete with kindergarten-exposed white children. A recent county survey revealed that over one half of first-grade failures were black, while blacks constituted but a third of the total enrollment.

The Church of the Brethren in Easton set out to do something about this inequality. In cooperation with Talbot Action Group, Inc., the church established a free kindergarten to dramatize its interest, at the same time encouraging the county school board to work with deliberate speed toward beginning public kindergarten in the county. As a result today there is a flourishing kindergarten in operation in the Brethren church and a timetable scheduling a countywide public kindergarten for the fall of 1970.

The free school held at the church enrolls 23 black and seven white five-year-olds all from homes of an annual income of $3,100 or less. There are two half-day sessions with fifteen children in each. The school employs a full-time teacher, Mrs. Olivia Williams, who has had postgraduate studies in psychology and language arts in elementary education and a year's experience teaching a multiracial first grade. Also employed full-time is Mrs. Joyce Johns, who serves as an assistant teacher. In addition the School Advisory Committee has organized a volunteer staff of ten women, black and white (some mothers of the children) to help with the hot snack program.

The curriculum for the school follows the program guide of the Office of Economic Opportunity which stresses cultural enrichment and preschool readiness.

The Easton Brethren have recently remodeled the church's social room with new vinyl floors, improved lighting, fresh paint, and window decor.

The school is scheduled to operate from January through May of this year at a cost of $4,000. The needed revenue has already been raised through members of the church and other interested community residents.

The church's pastor, Kenneth C. Martin, who is also president of the Talbot Action Group, points out that there are plans in motion to enlarge the program to an enrollment of 130 children in several churches throughout the county.

Opportunity for the less privileged . . . kindergartners meeting in the Easton church

THE CHURCHES AND THE MASS MEDIA

The church, along with every other segment of society, is learning to live with mass communications. That is, the church is striving not only to exist beside the media but to utilize them and to learn from them in its own communications task.

But just as the past two decades have seen sweeping changes occur in mass media, so has the church's approach to the media been decisively revamped. The director of the Broadcasting and Film Commission of the National Council of Churches, William Fore, detailed some of the shifts as the following:

- At the network level, the BFC / NCC is engaging less in program production and doing more in program consultation. In effect the stress is on the responsibility of each network to provide programs in the religious public interest.
- Religious broadcasts tend to be of shorter duration. Some of the messages with the greatest impact on mass media audiences are one-minute and half-minute spots.
- The focus in religious broadcasting has shifted some from denominational centers to local cooperative ventures in the major broadcast markets. A cadre of local council of churches broadcast professionals has emerged. Denominations are pooling program resources in new ways.
- A new style of relationship is taking shape with radio and television in the handling of religious news. The spark for this came with the Crisis in the Nation program last summer.
- The stance of churches is away from film censorship to film education. Education is aimed at helping churchmen and the public both to be more selective and more reflective about what they see.

These were among trends cited by Mr. Fore last month to the Board of Managers of the Broadcasting and Film Commission, which is comprised of representatives of 18 denominations, the Church of the Brethren among them.

Priority themes: As acknowledged outside church circles as well as within, some of the most creative and in-depth television coverage today occurs on Sundays on the network-produced religious programs to which national Protestant, Catholic, and Jewish broadcast agencies serve as consultants. ABC's *Directions*, NBC's *Frontiers of Faith*, and CBS's *Look Up and Live* and *Lamp Unto My Feet* make up the ongoing cluster.

While program details for these series often come too late to be announced through usual church channels, both the topics and the guests generally are impressive. For example, *Look Up and Live* recently carried a four-part series on "The Word Is Celebration." On Easter Sunday the Dave Brubeck Oratorio will be featured. *Directions* just completed four programs on "Black Church – Black Power." *Frontiers of Faith* in February zeroed in on issues in Christian unity and now is in the midst of a series on "Crisis," moderated by black host Del Shields.

Beginning on Easter, *Frontiers of Faith* will begin a four-Sunday examination of poverty and wealth as they relate to world development. The series, announced previously in Messenger, is entitled "The Challenge of a Closer Moon." In several cities local groups are forming to follow up the programs with discussion and action.

Currently at the National Council of Churches the three priority themes for religious programs are: (1) justice / rights; (2) peace / violence / war; and (3) technology / depersonalization. The list is not exhaustive, however, for other frequent themes include the Bible, the arts, death and resurrection, education, ethics, leisure, mission, science, youth, culture, vocations, and worship.

Network relations: In recent months religious leaders in some areas have pressed hard to retain prime network time for religious programming. A year ago, for example, CBS decided to drop one of the two half hours devoted weekly to religious fare. To discuss the matter, four representatives of the Broadcasting and Film Commission met with eight CBS officials. Eventually the additional half hour was restored.

Similarly WNBC in New York, a flagship station for NBC radio nationally, pushed two longstanding religious programs to extremely unfavorable time slots. Religious spokesmen protested the changes and again, after awhile, favorable scheduling resulted.

In local usage, whether a network program is carried directly, retaped for later broadcast, or not used at all is determined by the local station. NBC religious programs get the greatest number of delays, it is reported, with most of the major markets holding at least a week and airing at an hour other than that announced by the network.

Religious spots: Widely accepted for both radio and television usage have been such 60-second and 30-second messages or spots as originated by Stan Freberg and the United Presbyterian Church. Often the spots are tagged with a local council of churches credit line. In near phenomenal coverage, a Freberg spot with a "hippie" motif was used by 300 TV stations and a second series of Freberg radio tapes was aired by nearly 1,000 radio stations.

Other spots to have been broadcast recently have been on the Week of Prayer for Christian Unity in January and the World Day of Prayer and One Great Hour of Sharing this month. Still other new films and tapes are an Episcopal Church TV spot titled "Being Christian Is Not a Spectator Sport" and four radio spots titled "There's Always Next Sunday," United Presbyterian spots on "Who Cares?" and "The Lesson," and an American Bible Society spot on Easter. Religion in American Life messages urging the practice of religion in daily affairs are among other spots hitting the top media markets. To come in May is a series of TV spots produced by the Mennonites dealing with family relationships.

Church output: From the denominations and agencies who cooperate with the NCC's Broadcasting and Film Commission, the current output for radio and television is about 60,000 individual programs a year.

While a dozen or more of the denominations are in production and distribution – some of them such as Methodists, United Presbyterians, and Lutheran Church in America with fairly extensive facilities – the Church of the Brethren, Christian Churches (Disciples), Moravian Church, and Reformed Church are members of BFC who do not engage in regular preparation of films and broadcasts on their own.

Illustrative of some of the denominational releases are two continuing programs for youth audiences. "The Place," distributed by the Methodists, offers the top hits in music and some reflection on them by a local teen panel. The American Lutheran's "Silhouette" also is moving ahead in the contemporary pop music field and giving rise to "Silhouette Shacks" in many communities where the program is aired.

For children, a new run of 13 "Davey and Goliath" programs is to be released in May. Produced by the Lutheran Church in America and handled through BFC / NCC, the animated series is probably the most avidly received by stations of any religious series. The American Lutheran Church is also coming out with a new series of animated cartoon programs, 4½ minutes each, entitled "Great Bible Stories," for incorporation in ongoing weekday children's programs.

From NBC-TV's April series on "Challenge of a Closer Moon": High school boys at a new school being built in Malawi (above) and narrator Donald Barnhouse (right), Philadelphia newscaster

Another Methodist-originated program, "Night Call," is a precedent-setting phone-in show that provides a nationwide forum on radio. Since last June, the program has increased in coverage from 12 to 83 stations and already has earned some of the highest accolades of the broadcasting industry.

Local efforts: Much effective work in use of the mass media is being carried out by councils of churches having full- or part-time staff members assigned to broadcasting. Jean Shank of the Prince of Peace Church of the Brethren, Dayton, Ohio, serves in this capacity for the Church Federation of Greater Dayton.

Some 30 other state or local councils have volunteer broadcast representatives at work, as in Toledo, where Edward Kerschensteiner, pastor of the Heathersdown Church of the Brethren, carries responsibility in media for the Toledo Council of Churches. However, 17 of the nation's "major market areas" have no religious broadcast representatives at all.

News handling: With the assassination of Martin Luther King Jr. and subsequent events last spring, the pressure from networks upon religious bodies for information led to the creation of a broadcast news department in the BFC / NCC. Don Roper was seconded by the United Presbyterian Division of Mass Media to head the program and William Winslow of the United Church of Christ's Office of Communication has joined him as an assistant.

At the same time the churches, in order to gear up to the electronic media, launched a communications system which encompassed the use of TWX, AP newswire, telephone tie-lines, and a recorder phone to bring about almost instantaneous reporting from major religious centers across the country. Beyond feeding the news service, the system has been a major asset to units of the NCC, local councils, and denominations in responding early to potential crisis situations.

TV fare: Still another area of the churches' mass media ministry is in the production of films not only for in-church use but for television presentation as well. Two such films, toward which the Church of the Brethren as a production partner contributed a total of $1,500, were "Where the People Are," about a seminary student's decisions on peace and vocation, and "Faith in Revolution," on Southeast Asia, especially Indonesia. Other new films aimed for TV use are "God's Earth," an American Baptist production on the black people of Boston, and "Between the Darkness and the Daylight," a Church World Service film about world hunger.

Released last month by the Lutheran Church in America was an adult half hour TV special, "Stalked," written by Rolf Forsberg, who did two films earlier, "Parable" and "The Antkeeper."

In terms of films for in-church use, there is a dearth of motion pictures supportive of Bible study, the BFC's William Fore explained. He indicated explorations are under way with related departments of the NCC as well as with foundations that might underwrite such production ventures.

Of kinescopes available of past TV programs, the BFC reported those in greatest demand were "All Things New," on the World Council Assembly, "The Playboy and the Christian," and a holy season discussion of the Jewish Seder for Passover.

Commercial films: The stance taken in recent years by the National Council's BFC and many of its constituents toward commercially produced films has been one of education rather than censorship. A similar shift has occurred also in the Roman Catholic Church.

Concurrently, Bill Fore of the BFC was instrumental in encouraging the film industry itself to define and adopt a system of self-regulation as is embodied in the newly-conceived motion picture code and rating program. Though voluntary, the system is believed to be the most acceptable means of offering guidance in the selection of films to the public and particularly to concerned parents.

Looking ahead: Even with decided adjustments already in the priorities and programs of the churches in mass media, continual change and radical reexamination are required of Christian communicators, Mr. Fore states.

Among new media ventures is Methodists' "Night Call," a nationwide phone-in forum

For one thing, he is eager that communication not be thought of "as one more program — 'a thing' to be done along with others like literacy programs or campus retreats." Instead, he urges that the principles and techniques of communication ought to permeate every aspect of the church's work: missions, education, evangelism, stewardship, worship. "This may require," he notes, "completely different kinds of structures which take 'communicators' out of their TV and film production ghettos and place them directly in functional connection with missions and education and social action programs."

Still another concern of the BFC executive is that the churches remain open to developing new approaches to the media. "Just as spots were not really in the picture a decade ago, so wholly new approaches will emerge as feasible in the next decade." He lists entertainment shows, spectaculars, joint ventures with commercial sponsors, multiple packaging all in the realm of possibilities.

At the same time he urges a great step-up in educating people about films and broadcasts and suggests even social action "to improve the responsibility of the media." He foresees cooperation with Catholics, the Jewish community, and even nonreligious groups "as holding opportunities which we heretofore have been afraid to explore."

Bill Fore's appeal to the church — an appeal to the Church of the Brethren as to every other communion — is "to shoulder the burden of how to communicate the Christian gospel in a world to which it seems alien."

In this effort, the electronic media are pivotal. For a church seriously concerned with dialogue with the world and with the sharing of something of the moral, ethical, and spiritual dynamic which it has been given, cannot be detached from some of the leading opinion molders of the day. — H.E.R.

Brethren in the news

Laura Wine, as a young registered nurse, had applied for missionary service 45 years ago. Her application was rejected, however, because she had once had tuberculosis.

In Chicago, the young woman from Mt. Sidney, Va., found mission opportunities in the Chinese fellowship and at First church. Still, in 1964, upon retirement from a career that had included 22 years of public school nursing in Oak Park and four years of directing nurses at Bethany Brethren Hospital, Miss Wine pursued the dream of overseas service. She was accepted by the Foreign Mission Commission as a volunteer and assigned to work first at Garkida and then Lassa, where she became head of the obstetrical ward. She undertook a second volunteer term.

On Jan. 26, because of a sudden but serious illness, Laura was anointed. Later in the day she died. The memorial service and burial were at Garkida.

A missionary colleague described Laura Wine as "one of the most selfless persons I know. It was simply her way of life to think of others. I believe she would not have chosen to go home even if she thought this might happen.

Harry K. Zeller Jr., 1963 Annual Conference moderator and former chairman of the Church of the Brethren General Board, will terminate his 10-year pastorate at the La Verne, Calif., Church of the Brethren on April 1. He has been named director of development at Casa Colina Hospital for Rehabilitative Medicine, located at nearby Pomona.

In a sermon to the congregation announcing his leaving the professional ministry, Dr. Zeller spoke of the "frightful adventure" one finds in breaking the mold from which patterns have been pouring out for 30 years. But he said he looks to the change with "a vibrancy, a vitality, and a rich excitement."

He also spoke to attitudes which see leaving the pastorate as "a kind of traitorship" and which implant guilt feelings on the minister and congregation alike. Such attitudes fail to take cognizance that the gap between clergy and laity is closing fast, Dr. Zeller noted. And he said that turmoil and agony — when recognized and confronted by members of the parish — can become the occasion for enrichment and renewal rather than the cause for disillusionment and defeat.

In reference to differences within the La Verne parish, Dr. Zeller said, "I am a better, freer, fuller person, a more accepting, alert, alive person, and these transformations have taken place 'because of' rather than 'in spite of' all that has happened in our midst. It is my prayer that the same renewal will in due season come also to the La Verne church and more specifically to each of you."

At the Casa Colina Center, Dr. Zeller will be part of a program which not only provides physical rehabilitation but which is exploring the social, vocational, and psychological dimensions of well-being.

Grace Hollinger has recorded virtually all the official minutes of the Church of the Brethren General Board since it was organized. She also has been the only administrative assistant in the general secretary's office.

Although upon coming to Elgin she planned to stay not more than five years, she remained for 31. One colleague described her as "the best substitute a headquarters office could find for the computerized memory bank it could not yet afford."

One of her early responsibilities in Elgin was writing program materials for the youth department. In 1947 she became the right-hand aid to General Secretary Raymond R. Peters, then his successor, Norman J. Baugher, and last year, S. Loren Bowman. Functionally she was in many ways the General Offices coordinator.

It would appear that her nine years of evening volunteer work at the Elgin State Hospital prompted her interest in the work she now wishes to pursue vocationally — therapeutic activity among the mentally ill. But in fact she was seriously considering the area of special education at the time she first came to Elgin, back when she was teaching school near her home at Lititz, Pa.

Laura Wine . . . a selfless way of life

After two months' travel in Europe, Miss Hollinger plans to reside in the Harrisburg area, somewhat near her home, and work with people "in a new kind of way."

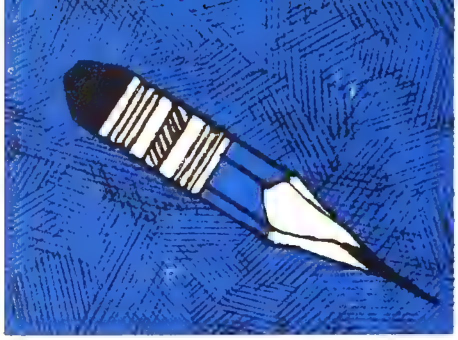
Which institution she will align with is yet uncertain, but the civil service computer in Pennsylvania is working in her behalf. As a result of an examination taken by Miss Hollinger some months ago, seven institutions across the state have made overtures to her.

Ruth Anna Hoff, for 14 years on the mission staff at Flat Creek, Ky., has resigned effective late this summer.

During her work with the people in the hills and hollows of southeastern Kentucky, Miss Hoff has been engaged in a wide variety of educational and service ministries. Among them have been church school, children's club work, Bible school, women's fellowship, day camping, sewing classes, and parish visitation.

As part of the growth of the mission enterprise, some of the early ventures, such as the Dorcas House project of distributing material aid, have given way to more comprehensive self-help measures.

While titled director of Christian education, Miss Hoff has included also among her diverse tasks editing the quarterly newsletter and acting as mission treasurer.



readers write

ON CHOOSING YOUR WAR

I have no sympathy for men deserting military service in protest of the Vietnam War. War is war. The President has decided American boys should fight in Vietnam in 1969. At another time the President said we should fight in Japan. Once a man has committed himself to serve in the military, he has given away his rights of conscience and protest. He becomes a tool in the machine organized to kill – for one reason or another. His choice was made when he registered with Selective Service at age eighteen and he neglected, either out of ignorance or conscience, to fill out Form 150 stating that he was against killing.

When a young man fills out Form 150 for Selective Service, he may still go to Vietnam. But this time he is going to heal in a hospital rather than to burn families in their homes. This time he is going to grow grain rather than to spray it with chemicals to destroy it and make the soil unfit for many seasons. Perhaps the conscientious objector would rather not work in Vietnam under some humanitarian organization. He could greet escapees from communist countries as they enter West German refugee camps. He could tell them of the hope of peace, wearing civilian clothes, rather than the threat (or bluff?) of war in an army uniform.

I have no sympathy for men deserting military service in protest of the Vietnam War. War is war. But if a soldier realizes that Jesus really meant to "love your enemies and pray for those who persecute you"; and if the Christ really meant the words, "Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also"; and if one can earnestly believe the words, "Do not fear them who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell" – then, one can be set at ease by realizing the truth in this: "There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love." Paul knew what he was talking about when he said, "Love does not insist on its own way." So often we call Jesus a liar in his words, "Blessed (happy) are you when men revile you and persecute you." We are shortsighted. Our eyes and entire selves are turned on our own hides – personal and family. So, if a soldier comes to this enlightenment from our new covenant with God, then he will not desert the military service because of the Vietnam War. He will leave any and all military service because he realizes that Jesus is Lord and commander.

CLYDE CARTER

Midland, Va.

PRIVILEGE OF COMMUNICATING

I wish to express my appreciation for the beautiful poem on the cover of the Jan. 16 issue of MESSENGER. It is very significant to those human beings who have had the privilege of communicating deeply with another being. . . .

You have expressed the true sense of love in a most significant way.

SUE STOUDNOUR

Martinsburg, Pa.

SHARPENING ISSUES

The Jan. 30 issue of MESSENGER . . . spoke specifically to some of the questions which have been frustrating to me – and to some other concerned individuals. . . .

The article about Pastor Galen Miller shed some light on the prevalent conflict of community involvement *versus* congregational harmony. . . .

W. R. Miller's article helped us to understand the problems some of us have been feeling with our youth and junior high groups.

I could go on page by page – this issue was just that timely! Not that you answered all my questions – but you certainly helped sharpen some of the issues so that I could evaluate them more clearly.

MRS. RALPH DULL

Brookville, Ohio

ADVICE TO MESSENGER WRITERS

In promulgating your esoteric cogitations or in articulating superficial sentimentalities and philosophical or psychological observations, beware of platitudinous ponderosity. Let your conversation possess clarified conciseness, compacted comprehensiveness, coalescent consistency, and concatenated cogency.

Eschew all conglomerations, flatulent garrulity, jejune babblement, and asinine affectations. Let your extemporaneous decantations and unpremeditated expatiations have intelligibility without rodomontade or thrasonical bombast.

Sedulously avoid all polysyllabical profundity, pompous prolixity, and ventriloquial verbosity.

LAVERNE WORLEY

Hanover, Pa.

WHO OR WHAT GETS THE ATTENTION?

To what or whom do we want to draw attention in our various church meetings? Is it the choir members or their message? the minister or God? the leader of a sharing group or the members?

Roman Catholics and Lutherans put first in their church music the message of the choir, so they place the singers in the rear of the church and overhead, where they are not seen. In many Protestant churches the choir faces the audience, giving about equal attention to choir members and the musical message. A generally approved plan seems to be to have the singers facing at right angles to the direction of the audience. This not only limits attention to individual members during the singing but also during the preaching to follow.

The Roman Catholic priest diverts the congregation's attention from himself to the cross by turning his back to the communicants and facing the cross. All ministers who lead in public prayer expect the audience to close their eyes so they may think of God rather than persons. When a pastor wants to have face-to-face contact with the audience, he prefers our most common arrangement of church pews.

In counsel or discussion groups where many take part, the circle or semicircle is most advantageous. We want to see one another's faces as we share our views. Is your church free from old customs in its various meetings?

O. E. GIBSON

Westmont, Ill.

FAIR PRESENTATION

I read with great interest the article about the Middle East (Jan. 30).

I wish to commend the writer of the article for his insight and understanding of the problem and for his very fair presentation. I do not often read articles about the Middle East that present the two sides of the problem with such objectivity and perception. It seems to me, too, that the Arab side is rarely stated.

The Arabs feel that they have suffered a great injustice and they are disappointed with the West for its apathy and lack of support for their case.

As I was speaking to different groups last year about the Middle East, people often asked me, "What could we as Christians do to help the Arab refugees?" I feel that the best thing that any Christian could do is to try to understand the problem. In order to do that, one has to understand the history, the culture, the religion, the values, and the economic conditions of the people involved in the conflict. Having understood that, the duty of a Christian is to plead for justice before the world.

The Middle East is a great threat to world peace. Therefore, the duty of every person interested in peace is to be interested and informed about that area.

I am very impressed by your church for its genuine interest in people and justice, and for the efforts you undertake to demonstrate your concern.

Nina Bazouzi
Westminster, Md.

WE NEED GUN CONTROL

Even though some men are afraid they must pay a tax on a gun they wish to carry, I hope you will still urge gun control. Do you hear women objecting to gun taxation?

We pay taxes for the privilege of running an automobile and for the pleasure of owning a dog. Some places impose a tax on personal property in the home. Why not tax a gun?

If a man has a legitimate reason for carrying a gun, he will gladly pay a tax for the privilege. . . .

As a child, I can remember men's ranting and raving the same way about giving women the vote – the same illogical fear that their manliness will be hampered.

We in D.C. feel we need gun registration and control, and I for one heartily approve the church's backing any effort to combat crime and other social evils.

Bernice G. Fraser
Washington, D.C.

Faith Looks Up

God is always at work, giving full assurance that he works for good with those who love him. This past year proved this truth to me again and again.

There have been periods in my life when I coasted along on "Easy Street." But a year ago I experienced a radical change that suddenly halted my way of life and resulted in a struggle for life and a prolonged recovery from major surgery and hospitalization. Coupled with this was the surgeon's hesitation to make any hopeful predictions about the future.

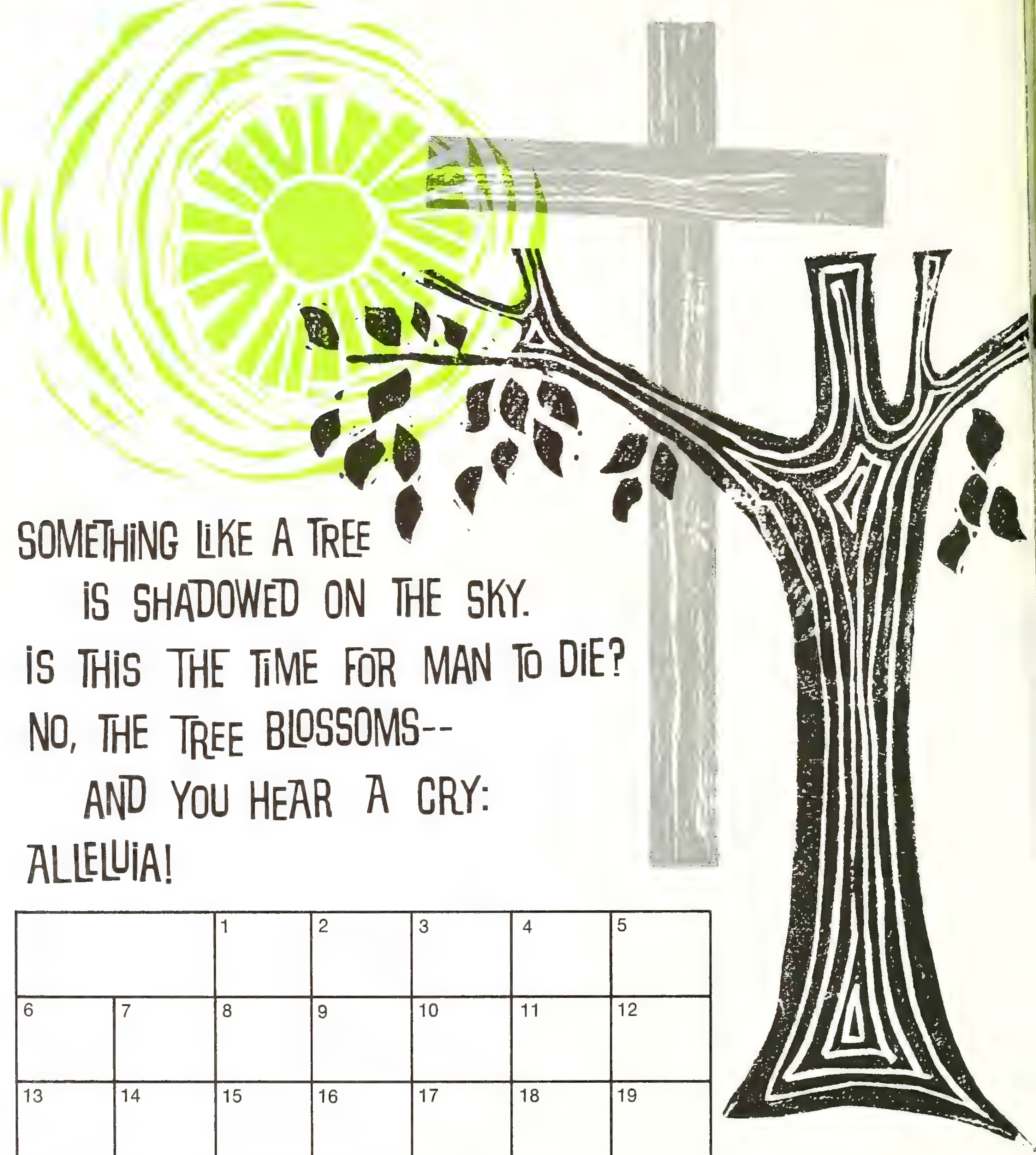
It all began with a simple hunting accident and a cut above the eye, from a scope mounted on a borrowed gun. The next day I visited the doctor to see if the laceration needed stitches. While conversing with the physician, I became desperately ill, vomiting blood profusely. Transfusions and X rays at the hospital revealed internal hemorrhaging and malfunctioning organs which, during the past months, had been enlarging. Major surgery at the University of Virginia preceded two and a half months of inactivity and hospital rest and seven months of rest and recovery at home.

But God was not finished in his re-creative process, only temporarily delayed. With unemployment and enormous hospital bills, the road ahead seemed impossible. Yet we knew that somehow there would be an answer, for we had many assurances of compassionate concern, expressed through individuals and churches, including prayer groups, prayer chains, long distance calls, and letters of inspiration.

And God did take over with generosity. His concern particularly showed through the congregation of the Mount Pleasant church, our home church. Further, he used service clubs, pastors' groups, doctors, and family members, including a five-year-old, who never missed his prayers for "Uncle Dick" and just knew that everything would be all right. Thus, at the time of dismissal from the hospital, all bills were paid in full, and the rest of the family was enjoying health and an abundance of food and gifts.

But beyond all this there has been complete physical restoration and a return to full responsibilities as a pastor. Through God's healing spirit, I reentered life with a new joy and a deep compassion for all who suffer. Likewise I am enjoying a renewed faith in God's desire to restore all weakness and brokenness. Our first cause is to glorify the Creator and to work the works of him who sent us. Without hesitation I can say that Jesus Christ is the personal physician of body, mind, and spirit. He alone saved my life. I must live for him and do whatever he leads me to do. When in doubt or discouraged, I can affirm, "Nothing is impossible with the Lord."

RICHARD SIMMONS sent to Messenger *in January this message "in an effort to share my experiences of healing and blessing following a prolonged illness." Just as this issue was being prepared for the press we learned of his death on March 4 at the age of 33. He had been pastor of the Mount Pleasant church near Harrisonburg, Va. A graduate of Manchester College (1957) and Bethany Theological Seminary (1962) he had served parishes in Indiana and Maryland.*



SOMETHING LIKE A TREE
IS SHADOWED ON THE SKY.
IS THIS THE TIME FOR MAN TO DIE?
NO, THE TREE BLOSSOMS--
AND YOU HEAR A CRY:
ALLELUIA!

		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	APRIL 1969		
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday

Music for Easter

EASTER ORATORIO: Bach (Philips) is an adaptation for sacred use of music twice employed for secular celebrations. Cousin to the famed *Brandenburg Concertos,* it expresses the joy of the Resurrection with robust simplicity. Lorin Manzel conducts the Radio Symphony of Berlin in a respectable performance which falls a little short of baroque splendor, using conventional instruments.

LAMENTATIONS OF JEREMIAH: Tallis (Everyman) is dark-hued, deeply felt Tudor music of Holy Week, using a polyphony of five male voices from bass to Alfred Deller's counter-tenor. The men are joined by soprano Eileen McLoughlin in *Five Hymns* which alternate polyphony and plainsong. The effect is of a motionless, meditative serenity. The Deller *Consort* puts you right in the sixteenth century with its excellent performance, but the sonics leave something to be desired.

STORY OF THE RESURRECTION: Schütz (Heliodor) dates from 1623. It is a narrative for tenor, illustrated by sections for two- and three-part chorus. The whole work flows leisurely and cheerfully with simple Protestant reverence. Its colors are subdued but multihued, and repeated listening brings out this oratorio's deep riches. The Norddeutscher Singkreis, augmented with viola da gambas, recorders, cello, double bass, and organ, give the performance an authentic period feeling.

DEUTSCHES MAGNIFICAT: Schütz (DGG-Archive) was written nearly half a century after *Story of the Resurrection.* Composed for two a cappella choirs, it strongly integrates musical expression with the meaning of its text, refracting religious power through a feeling of experienced emotion. This eight-minute work is found with seven psalms of earlier vintage, all flawlessly sung by the Dresden Kreuzcher under Rudolf Mauersberger, in one of the most prize-worthy recordings of recent years.

MASS IN C MINOR: Mozart (Everyman) is a scholarly reconstruction of a work begun in 1782 but left unfinished. Called "the great" because of its length, it might well be ranked just below the *Requiem* for its dramatic power, synthesizing the current *galant* manner with the rediscovered splendor of Bach and Handel — and with Mozart's individual genius. Jean-Marie Auberson conducts the Vienna State Opera Chorus and Orchestra and first-rate soloists in a recording which will be a discovery for many, as it was for me. The reconstruction results in an odd mixture at times, but mature excellence predominates.

MAGNIFICAT: C. P. E. Bach (Victrola), written in 1749, in a blend of the late baroque and early classical styles, unified by the composer's integrity of spirit. It is by turns operatic and reflective, flamboyant and straightforward. Kurt Thomas and the Collegium Aureum, using baroque instruments and a fittingly Italianate singing style, recreate this delightful work with appropriate verve.

EIGHT MOTETS: Bruckner (Deutsche Grammophon) are a cappella works of no great distinction which provide contrast with the same composer's powerful and exciting *150th Psalm.* The latter, featuring soprano soloist Maria Stader with chorus and orchestra under the authoritative Eugen Jechum, brings to bear all the high romanticism of Bruckner's art in an awesome and compelling celebration of the glory of God.

LUX AETERNA: György Ligeti (DGG-Avant-Garde) is familiar as background music for part of the film *2001.* Here it is one of four modern choral works (others are by David Bedford, Arne Mellnäs, and Marek Kopelent) which will comprise a space-age journey to unknown regions for most listeners. Ligeti uses voices to create a kind of oscillating luster of sound. Bedford's settings of two love poems by Kenneth Patchen likewise create a sonic poetry in which the words are not heard distinctly but form an emotional texture. Something to experiment with.

Piano
or
Organ
ff

CORAL ISLAND: Takemitsu (Victrola) is an exploration of the relationship between reality and the abstract. Two of its five sections feature soprano Mutsumi Masuda singing two poems. Both poetically and musically, the symbolism is subtle and elusive, a kind of unspoken prayer. Well worth exploring. Takemitsu's *Water Music,* overside, is a far cry from Handel's — it is a fascinating series of glurps and bloops extrapolated from a tape recording of water dripping; and his *Vocalism Ai* is a similar (and fascinating) montage of the Japanese word *ai* (love) spoken by one man and one woman.

VOLUMINA: György Ligeti (DGG-Avant-Garde) takes organ music into a new dimension, somewhere beyond Messiaen. It is a mosiac of fixed and changing tone clusters, the aural equivalent of a psychedelic light show. Also on this disk is Ligeti's *Etude No. 1,* a study of gathering and dissolving chords, and works by Mauricio Kagel and Juan Allende-Blin. What is most interesting is the way these composers exploit the full technological possibilities of the modern electric-powered organ. As performed by Hamburg organist Gerd Zacher, these works are equally far removed from the organ compositions of both Bach and Widor. — WILLIAM ROBERT MILLER

Time for a Second Look

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NEEDED: Conrad Beissel materials — letters, documents, etc., to, from, and about him and the Ephrata Cloister — for a research project about him and his celibate position. If you own or have access to such materials, please write a description of them to Professor Jobie E. Riley, Elizabethtown College, Elizabethtown, Pa.

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Considering the Present Plight of

THE PAGAN CHURCH, by Ralph E. Dodge. Lippincott, 1968. 144 pages, $2.25

BURIED ALIVE, by Paul G. Johnson. John Knox Press, 1968. 171 pages, $5

INCLUDE ME OUT, by Colin Morris. Abingdon, 1969. 99 pages, $1.25 paper

AMID THE current rash of books about the church's present plight are three which, if taken together, may add something to our understanding of what is happening. The three books have titles which are more radical than the contents proclaim.

Bishop Dodge compares the problem of today's churches in America with African church guidelines. He is frankly frustrated at what he sees going on in the life of American churches and admits that he has had no proper channels through which he could speak to be heard. Through his book *The Pagan Church* he is leveling with anyone who will take the time to hear what he says. He concedes that it has been hard to criticize the American church because the home church has paid the bills. He feels the American church is too self-centered and has not become involved enough with its neighbors in their plight. Africans cannot understand why Christians in America won't share more, since it is implicit in the Christian ethic to share. Dodge says that "any kind of deep involvement means some kind of cross. Is it a fear of the cross that is making our churches more pagan than Christian?"

Dodge's second conclusion is that the church's assets are frozen mostly in structure. America has made great strides in technology, but "we are woefully behind in social relations — conservative, even reactionary." For the pagan church to move out of its dilemma it needs to develop a "theology of confrontation." The flexible generation of youth are the ones to bring about the changes needed in the church. Dodge reluctantly agrees that ineffective church structures must go if there is to be a rebirth in the church. The splintered church also makes a fragmented witness, and the African youth are quick to rea ize that there is something wrong with divided church.

Dodge drives deepest at *The Paga Church* when he describes a new kin of violence — "The violence that white have practiced against Afro-American for decades and centuries. We Caucasians, as a group, have used spiritua violence, not physical." The church today is an exclusive fellowship which breeds social segregation. In his fina chapter Dodge defends the church structure and even recompartmentalizes the solution which he opposed in the first place. He says, "Most problems in life are spiritual and require spiritual solutions."

Pastor Paul G. Johnson in *Buried Alive* raises hope that the church is not dead and that it will not be buried alive. As a young Lutheran pastor he seems to be hung up on the idea of the wall that separates clergy and laity. He is naive enough to feel that he as a pastor is really breaking down the wall by playing pool in a clerical collar. Paul Johnson works diligently to present what "lives inside the inside" of the church. He claims that Protestantism is a movement largely of the clergy. Most clergy as "coaches" are not even out on the sidelines but are still in the locker room while the game is being played.

Many images that a lay person has of a clergyman tend to shut him out from vital involvement in the real world. Laymen who are tremendously active in the real world can't understand the clergy's continual harping about getting out where the action is. It sounds as if the pastor is pounding himself with his own shortcomings. Johnson says the layman is reluctant to say what he thinks about the church because, if he did, it might put the pastor out of a job. Johnson hits hard at the matter of having conventions run by the clergy; he asserts that the clergy tend to think that the work of the church is done by them in conventions. He says, regarding "pewmates" that "impression without expression inevitably leads to depression." The

rch

rchitectural manner in which some hurches are designed often places the astor above the laity and places him an overpowering, father-image posi- on.

After diagnosing the ills of the church, astor Johnson points to vital spiritual ealth as a possibility in the renewed hurch. But his solutions seem tame.)ne spiritual concept he presents is that social concern cannot be legislated." Ie suggests that legislation cannot be ccomplished through love, but I con- end that the Supreme Court decision on ntegration as legislation could be the ighest form of love and that it also hanges behavior. With behavior changes ome attitude changes as well.

Another place in which I feel Pastor ohnson's solution is too tame is in pre- enting the idea of feedback. He says, Feedback is desirable but difficult," as the pastor regulates feedback and can ell his wife what day is best for him receive criticism on Sunday's sermon. 'hat is the way pastors talked twenty- ve years ago. But the gloves are off this generation, and when feedback oes come in forms other than staying way from church services, the pastor ad better not act the stuffed clerical ollar by even thinking he can regulate e feedback. This whole attitude of the istance between pastor and people is little foreign to Brethren. Johnson ven says at one place that the pastor an incorporate discussion in the morn- ig worship "by *letting* people jot down eactions to the sermon and then taking few minutes to have the pastor read em and respond to them" (italics ine). Here again is a condescending ttitude toward the laity. It is now clear at no one needs to let any layman jot own criticism, that he will make his oughts known, and that no pastor can nswer them in a one-way conversation om the pulpit in a few minutes.

Pastor Johnson concludes with the lea that the church can let the message f Christ shine through, and one of the est ways is through small groups of onest encounter on basic issues.

Include Me Out takes the discussion from there and says what the church must actually do in order to survive in our day. What made Colin Morris begin to think deeply was a Zambian's dropping dead from hunger in front of his house. So much of what the church is not doing is a nonevent such as the "church union affair." He contends that there is hardly a single question over which the churches are fighting that is worth the struggle. The true ordination of a person comes not because of laying on of hands but because one is useful in the world.

Morris contends that though the theology of Jesus is simple, theologians have made it complex. A great many Christians play the word game but will not act out their faith in the face of great personal cost. Morris says the church has only *spoken* on major contemporary issues; she has not acted. The next great division among Christians will be very simple: those who put their theology into action and those who don't. Morris believes that "Christianity is humane action for Jesus' sake at cost to myself." He also believes that Jesus saves that starving Zambian man "by feeding him, not by dying on the cross for him." The church today is dying of gluttony, choked by our surfeit of power and wealth and knowledge. But our Christ was a chaos bringer, a revolutionary who took an ax and hacked away at the very lifeline of society, and they killed him for it. It is as simple as this: "You can't have a rich church in a hungry world."

Morris is radical; he says the church exists to report an event by reenacting it, and the only "proof of Resurrection is a genuine crucifixion, a certified death, and an empty tomb." The task, then, of a revolutionary church is literally to sell what it owns, give it to the starving, dispossessed millions, and in so doing,

Continued on page 31

Some Gifts
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The benefits of a gift annuity agreement with any of the six colleges of the Church of the Brethren begin immediately and go on for the rest of your life.

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Juniata College
Huntingdon, Pennsylvania

Elizabethtown College
Elizabethtown, Pennsylvania

in brief

Topics in Western Civilization, a textbook edited by **Dr. Joseph P. Zaccano,** professor of history at Elizabethtown College, has recently been published. The book, a compilation of brief readings by Western writers from Plato to John F. Kennedy, aims, according to author Zaccano, "to give the student an overview into some of the significant thought influencing mankind."

Among Manchester College graduates awarded this year's Outstanding Young Men of America citation was **Joel K. Thompson,** associate general secretary of the denomination's World Ministries Commission. Other Manchester alumni selected for the award were **Gar. E. Garber,** Ypsilanti, Mich.; **Patrick Mann,** Morgantown, W. Va.; **Norman P. Metzger,** Fort Wayne, Ind.; **Wendell W. Meyer,** Midland, Mich.; **Vernon L. Oxender,** Livonia, Mich.; **Lowell E. Shearer,** Fort Wayne, Ind.; and **Robert J. Ulrey,** Richmond, Ind. . . . In reference to similar awards presented to McPherson College graduates for Outstanding Young Women of America, other persons who should have been included are **Elaine Flory, Joan Walters Keele,** and **Roberta Varner.**

New York City's Town Hall will be the scene April 9 of the New York debut of **Marvin Blickenstaff,** concert pianist. The program will include works by Brahms, Chopin, Kohn, Debussey, and Ginastera. A former BVSer, Mr. Blickenstaff will provide music for the Annual Conference at Louisville, Ky., in June. . . . A Church of the Brethren minister was among the recipients of the highest patriotic awards made in Valley Forge, Pa., by the Freedoms Foundation. **Robert F. Williams** of Whittier, Calif., received a medal for a project to place a book, *Unto the Generations,* in public schools and for promoting a patriotic pageant. Mr. Williams is chaplain at Knotts Berry Farm.

Our congratulations go to a couple celebrating their golden wedding anniversary: **Mr. and Mrs. Paul Kemp** of Dayton, Ohio. . . . Other couples marking anniversaries are **Mr. and Mrs. Bryan Leckron,** Sebring, Fla., fifty-one; **Mr. and Mrs. Artie Berlcey,** Millersburg, Ind., fifty-six; **Mr. and Mrs. Norman Flora,** fifty-six; **Mr. and Mrs. O. C. Frantz,** fifty-six; **Mr. and Mrs. Charles Whitmer,** fifty-nine; and **Mr. and Mrs. A. P. Musselman,** fifty-nine, all of Sebring, Fla.; **Mr. and Mrs. L. W. Shafer,** Pontiac, Mich., sixty; and **Mr. and Mrs. Harvey Cripe,** Middlebury, Ind., sixty-eight.

Preaching the Easter sunrise sermon at Natural Bridge, Va., will be **David L. Rogers,** pastor of Central church, Roanoke, Va. The service will be broadcast statewide over the radio. . . . A Methodist minister and senior at Central Michigan University, **James Linton,** has accepted a call to the Midland church pastorate in Michigan. . . . News of other pastors in the Michigan District includes the resignations of **Edward Angeny** and **Donald Holsopple.** The Angenys anticipate moving to the Southwest, while the Holsopples have accepted the pastorate at the West Goshen church in Northern Indiana, beginning next September.

The **Union Grove church** in Southern Indiana won first place in its district for a rural improvement project sponsored by the Indiana Farm Bureau. . . . **Rats, Roanoke, and Relief** set the theme for a "focus on the poor" week at Bridgewater College in Virginia last month. Students and Episcopal clergyman James Garrard Jones Jr. examined films and discussed the plight of the poor in America.

Dedication day services will be held at the **Bethel church,** Naperville, Ill., April 20, with Earle W. Fike Jr., of the Brotherhood staff, and Paul M. Robinson, president of Bethany Theological Seminary, the speakers. . . . Northern Indiana's **Crest Manor church** at South Bend on May 4 will dedicate its newly finished sanctuary, the organ, and new educational facilities. Earle W. Fike Jr. will be guest speaker. . . . John D. Ellis, executive secretary for Western Pennsylvania, conducted a groundbreaking service at the **Rockhill church** in Middle Pennsylvania early this month. . . . At Adel, Iowa, the **Panther Creek congregation** plans a two-day centennial observance Aug. 30-31. The church is extending an invitation to friends and former members and pastors to attend the event.

"We think MESSENGER is great" is the word from the **Middletown church.** Subscriptions in the Southern Ohio congregation soared from thirteen to thirty-one as the church joined others on the Every-Home Plan.

"Hope in the Midst of Crisis" will be the theme for the **Burkhart Institute for ministers,** hosted April 22-24 by La Verne College in California. Leadership personnel include Robert A. Blees, director of counseling services at Community Church, Columbus, Ohio; Frank W. Kimper, director of the pastoral counseling center at Claremont, Calif.; Lyle E.

March 30	**Palm Sunday**
April 3	**Maundy Thursday**
April 4	**Good Friday**
April 6	**Easter**
April 20	**National Christian College Day**
May 1-7	**Mental Health Week**
May 11	**Rural Life Sunday**
May 11	**Mother's Day**
May 11-18	**National Family Week**
May 16-18	**District conference, First Virginia First church, Roanoke**
May 15	**Ascension Day**
May 25	**Pentecost**
May 30	**Memorial Day**
June 1	**Annual Conference Offering**
June 15	**Father's Day**
June 24-29	**Annual Conference, Louisville, Ky.**
June 29	**Christian Citizenship Sunday**

haller, executive at the Center for Par-
h Development, Evangelical Theologi-
al Seminary, Naperville, Ill.; Edward
/. Meury, pastor, Claremont, Calif.,
Inited Church of Christ; and Joseph
Iolnar Jr., chief social worker for Tri-
'ity Mental Health Authority at
omona, Calif.

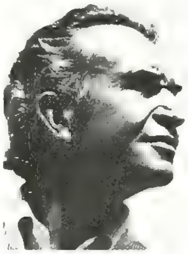
Travel notes. . . . The **1969 Brethren**
our has a few seats open for some who
rish transportation from the North
Ianchester area to Louisville. Interest-
d persons may contact L. W. Shultz,
03 College Ave., North Manchester,
nd. 46962. . . . **Tours of Scandinavia**
nd Western Europe are in the offing
or 1970, sponsored by Kreider Friend-
nip Tours. Lapland will be included
the Scandinavian tour, while travelers
rith the Western Europe group will at-
end the Oberammergau Passion Play,
iven in the Bavarian Alps only once
ach ten years. Persons wishing further
nformation may write J. Kenneth Kreid-
, Route 3, Elizabethtown, Pa. 17022.

Leadership training will keynote the
nterdistrict Leadership School at the
hambersburg church July 21-25, spon-
ored denominationally for churches in
ne East. The training seminar will ex-
mine the Encounter Series, a major
urriculum resource for the Educational
lan. Source persons will include A. G.
reidenstine, Pennsylvania educator and
noderator-elect for the Brotherhood;
arle W. Fike Jr., associate general sec-
etary for the Parish Ministries Commis-
on; Anna Warstler, director of adult
ork for the Brotherhood; Virginia
isher, Tri-District director for Chris-
an education; and Ralph McFadden,
xecutive secretary, Mid-Atlantic Dis-
rict. Registration fees, meals, and
odging will bring the total cost per
erson to $45.

Bethany Brethren Hospital in Chi-
ago needs nurses — both permanent and
or summer vacation relief. Persons who
ould work two weeks or as long as the
ntire summer — or who are interested
pursuing a career in the inner city —
nay contact Miss Olga Bendsen, personnel director, Bethany Brethren Hospital, 3420 W. Van Buren St., Chicago, Ill. 60624.

Several **farms for sale** near the Spring Creek church of the Brethren community, northeast of North Manchester, Ind., may interest Brethren families. For more information, persons may write Pastor Dolar Ritchey, Timbercrest Home, North Manchester, Ind. 46962.

The Light in the Wilderness, an oratorio written by jazz pianist Dave Brubeck, will be presented from Washington Cathedral Easter Sunday on CBS-TV's "Look Up and Live" series. The National Symphony Orchestra with the Cathedral Choral Society will participate in singing the oratorio.


Brubeck

According to the composer, the first section of the work takes as its text the temptations of Jesus, "his message of hope to a suffering world," while Part Two deals with questions of faith and man's place in the universe.

First performed early in 1968, the oratorio drew critical acclaim and is scheduled for performance a dozen times in the first half of this year.

A visit to the National Gallery of Art at Washington, D.C., which will enable viewers to see how the great masters presented religious and biblical themes in painting, will be made on **Art and the Bible** Sunday, March 30, on NBC-TV's "Southern Baptist Hour."

For all programs viewers may consult local television logs to determine time and channel.

In Brief for March 13 incorrectly reported the death of Grace Frantz, Conway Springs, Kansas. The note should have read Erwin Frantz.

REVIEWS / *continued*

die. Then, and only then, will the Easter story be an event that can be told, because only if the church gives up her life can she live. If the church does not have the courage to die this way, the "church's bones will be laid to rest in the cemetery of lost causes, ancient glories, and faded dreams." This is what Morris calls "radical discontinuity."

These three authors in concert have something to say to our church, and though there are weaknesses and even contradictions in the books, the truth that the church must lose herself in a costly spending for others is valid. A thoughtful reading of these three books is a needed experience for both laymen and clergy. — JACOB T. DICK

Bollinger, Hilda, Westminster, Md., on Jan. 11, 1969, aged 68
Carter, George H., Callaway, Va., on Nov. 22, 1968, aged 78
Cooper, Alta, Dry Fork, W. Va., on Jan. 29, 1969, aged 65
Cosner, Mary S., Keyser, W. Va., on Feb. 2, 1969, aged 86
Crawmer, Lydia, Westminster, Md., on Jan. 19, 1969, aged 82
George, Rosa, Dayton, Ohio, on Feb. 22, 1969, aged 92
Good, Clara, Bigelow, Minn., on Feb. 4, 1969, aged 77
Harris, Phoebe, Kansas City, Kansas, on Jan. 25, 1969, aged 88
Himes, Martha A., Ladoga, Ind., on Jan. 29, 1969, aged 72
Holsinger, J. N., Logansport, Ind., on June 29, 1968, aged 84
Holsinger, Laura M., Logansport, Ind., on Nov. 25, 1968, aged 80
Holt, John W., Callaway, Va., on Jan. 18, 1968, aged 95
Kauffman, Laura E., Modesto, Calif., on Jan. 21, 1969, aged 81
Lewis, Mrs. Ray, Lewiston, Minn., on Feb. 21, 1969, aged 56
Lockwood, Elna, Arcadia, Ind., on Feb. 10, 1969, aged 65
McKnight, Rolla, Modesto, Calif., on Dec. 16, 1968, aged 79
Musser, Ella, Van Wert, Pa., on Jan. 25, 1969, aged 78
Myers, Charles H., Logansville, Pa., on Dec. 31, 1968, aged 75
Philliday, John, Lebanon, Pa., on Sept. 9, 1968, aged 66.
Pritt, Robert, Keyser, W. Va., on Feb. 16, 1969, aged 82
Replogle, Grant, La Verne, Calif., on Nov. 12, 1968, aged 81

God Sends Us Forth on a Journey

by Glen Weimer

God sends us forth
on a journey that has an end, and is endless.
The way of Jesus brought rejection,
suffering, and death.
This seemed to be the end!

But God turned a human end
into a beginning that is endless.

How stunning and shattering
when goodness comes
under the hammer blows of evil.
What evil does seems so final.

But God gave Jesus victory over the cross,
and it is henceforth the seal and sign
of love's triumph in time
under and through human conditions.

Who among us is willing
to love through the cross to victory?
We want a painless, costless discipleship,
and so the creative, transforming,
redeeming power of God is absent
from our lives and from the world.

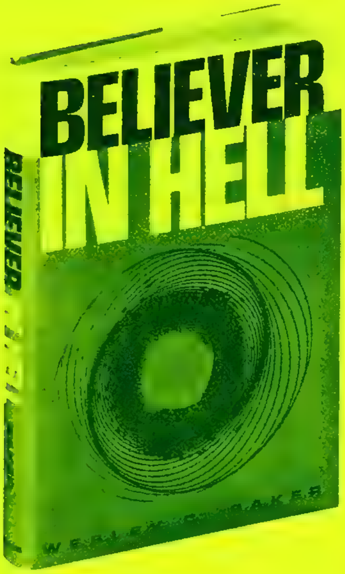
Too long have we been in flight
from the garden and Golgotha.

Only a courageous return
to the total way of suffering love,
in creative conflict with evil,
can yield victory
and turn the tombs of earth
into places of life and light.

God has given us these days
to know him,
to commit our lives to him,
to work with him in the redeeming of
our time and generation.

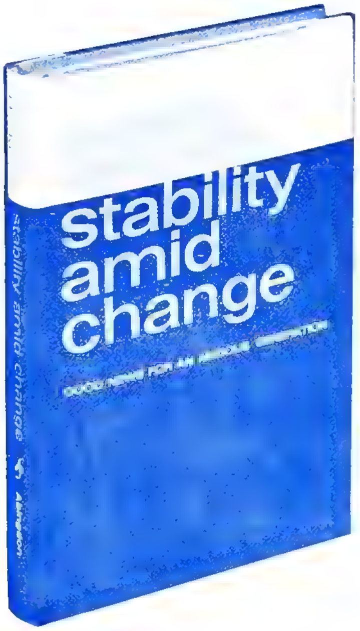
O God, send us forth on our journey,
walking in newness of life among all men.

Books that provide spiritual anchors for an anxious generation


BELIEVER IN HELL
BELIEVER
WESLEY C. BAKER

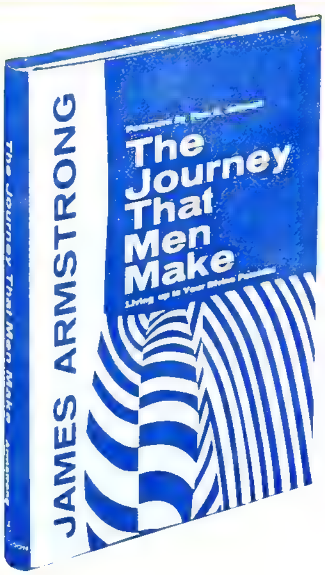
BELIEVER IN HELL
Wesley C. Baker **$5.00**

This is a book of "feelings," a book that opens up from the "inside" of a depressed person. From his own experiences and his counseling, the author leads the reader through four very different kinds of depression to a greater understanding of himself and others. Mr. Baker says, "Dealing with depression from a background of some religious experience training, but even more from a foreground of personal affliction, I am only able to expose what I can neither understand nor describe. Hopefully, the exposure presented more in feeling-tone than in logic may help someone who cares with sympathy, or someone who suffers to feel less alone."


stability amid change
GOOD NEWS FOR AN ANXIOUS GENERATION
stability amid change
Abingdon

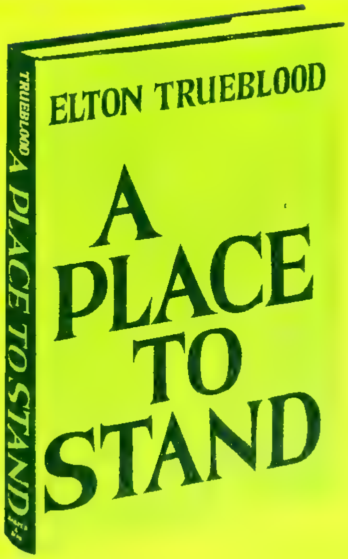
STABILITY AMID CHANGE
Georgia Harkness **$3.00**

The pen of Georgia Harkness wholeheartedly reaffirms the message of hope which the Christian faith has for our strife-filled world. She discusses strengths and weaknesses of the new theology, the new morality, renewal in the church, and other contemporary movements in American religion. She goes beyond this to emphasize the necessity of holding fast to the stabilizing elements in prayer, and the importance of understanding what the Bible teaches about the good news in the midst of an anxious generation.


JAMES ARMSTRONG
The Journey That Men Make
The Journey That Men Make

THE JOURNEY THAT MEN MAKE
James Armstrong **$3.50**

An open discussion of the meaning of life which guides the reader toward self-evaluation, makes suggestions for personal development, and considers moral questions in our twentieth-century world. With freedom and freshness of style, Bishop Armstrong guides the reader in his quest to find a place in life that is not alone but is a satisfying relationship with others and with God.


ELTON TRUEBLOOD
A PLACE TO STAND
TRUEBLOOD
A PLACE TO STAND

A PLACE TO STAND
Elton Trueblood **$2.95**

This is a serious effort to provide a basic and reasoned guide for a solid Christian faith needed to encounter the world today. It is addressed to those who feel keenly the need for a strong stand from which to operate in the confusion of contemporary existence. Contents: The Function of Reason; The Fulcrum; The Living God; The Reality of Prayer; Life Everlasting.

Church of the Brethren General Offices, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS **messenger**

Variations on a Death and Life Theme. *The scene can be Jerusalem in the first century or an American community in the twentieth. Some of the characters have biblical names and others are straight out of the newspaper. But the theme is the same: Conviction and concern lead to controversy, and someone gets hurt; but out of despair rises a new hope, and beyond death is a resurrection. For example:*

Newsbeat — Jerusalem, by Elaine Sollenberger, page 1. **A Letter to Isaiah,** by Andrew Murray, page 3. **Spring in an Old Cemetery,** by Howard A. Miller, page 5. **The Day I Became a Draft Resister,** by John Flory, page 6. **Up There and Down Here,** by Jack Williams, page 8. **In the Year That King and Kennedy Died,** by Ronald K. Morgan, page 9. **Beyond Tragedy,** by Conrad Burton, page 10. **Hope Is a Constant Necessity,** by Edith Lovejoy Pierce, page 12. **To Celebrate This Most High Day,** by George Herbert, page 14. **God Sends Us Forth on a Journey,** by Glen Weimer, page 32.

OTHER FEATURES include "Day by Day," by Ronald and Beverly Petry (page 15); "Evangelism for Today," news of a new program (page 16); "The Churches and the Mass Media," a special report on the ways churches respond to the electronic media (page 20); "Faith Looks Up," by Richard Simmons (page 25); "An April Calendar," illustrated by Janie Russell (page 26); reviews of recorded Easter music, by William Robert Miller (page 27); and "On the Present Plight of the Church," a review of recent books, by Jacob T. Dick (page 28).

COMING NEXT

The moderator of Annual Conference, Morley Mays, looks at faith and "Faithfulness in a World of Change," noting that new circumstances can bring new insights, but the Christian must also ask, concerning new developments, "What values will they serve?" . . . Observing that rebellion is a phenomenon of our times, Ronald Morgan insists that rebellion can be good or bad, and he proceeds to show how good rebellion can be guided by "A New Kind of Teaching.". . . Norman Long recalls a boyhood experience when his family received an emergency call while they were snowbound and living "Seven Miles From Town."

PHOTO CREDITS: 2 "The Crucifixion With Three Crosses," by Albrecht Durer, courtesy of the Art Institute of Chicago. 4 Max Tharpe, 7 artwork by Paul Darley; 8 "Crucifixion," by Salvador Dali, courtesy of Religious News Service, 11 artwork by Harry Durkee, 13 Edward Wallowitch; 14 Three Lions, 15 De Wys; 17 Don Honick; 18 Bob Richards Fitness Crusade; 21 (top) Bruce E. Harding and (bottom) Maurey Garber, both for the Broadcasting and Film Commission of the National Council of Churches; 23 Leland Wilson; 26 artwork by Janie Russell

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor; HOWARD E. ROYER, director of news service; LINDA CZAPLINSKI, assistant to the editors. MESSENGER is the official publication of the Church of the Brethren. MESSENGER is copyright 1969 by the Church of the Brethren General Board. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1968. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan, life subscription $60, husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

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messenger
CHURCH OF THE BRETHREN 4/10/69

Rebellion and a New Teaching / by Ronald K. Morgan

Faithfulness in a World of Change/by Morley J. Mays

The Various Worlds of the Minister/ by Alan Kiefaber

readers write

STAND FIRM IN BELIEFS

I am writing in response to the letter which appeared in the Feb. 13 MESSENGER. The title was "Mixed Emotions About BVS."

This type of letter is quite discouraging to me because it is further evidence of what I call the great communications gap. As Christians it is our chief responsibility to understand and to build communications between us and those with whom we disagree. When we make such statements as "Draft card burners definitely not included" and refer to those "who refuse to pay taxes" in a derogatory fashion, we are very definitely blocking channels of communication by adding layer after layer of soundproof material to the walls which already separate many of us.

As for the "general dissenter" and those who are "oriented by Dr. Spock," the very foundation of the Church of the Brethren was laid on civil disobedience! The very church that we love was formed by men and women who deliberately broke the law! And at this point I challenge the statement "Breaking the law does not create change." Had those men and women refused to break the law of the land, we would all probably be Catholic, Lutheran, or Reformed. But because of an act of civil disobedience, the Church of the Brethren was formed.

As to the moral rightness or wrongness of such an act, each person must act according to the dictates of his conscience. I for one believe that the present draft system is illegal in a free and democratic society and that it poses a very definite threat to our very existence. To submit to the draft, whether it be 1-A or 1-O, would be to sell out at this point.

Christ has called men of character to stand firm in their beliefs and to yield not to temptations.

GARRY L. LOUCKS
McPherson, Kansas

ANOTHER GOSPEL

In the MESSENGER for Jan. 2 Mrs. Inez Long asked the question, "What Will You Do With Sunday Morning?" and gave her answer.

She wrote that Christians meet together on Sunday morning to "celebrate events in their history which have made them into a faith community. 'Do this in remembrance' is a command to celebrate memorable events . . ." or "eventful events." In defining the meaning of *events* she used the terms *exodus, incarnation,* and *resurrection* and finally explained that "Christians remember the Last Supper as the event which dramatized in a new way in the first century that the cosmic becomes incarnate for the benefit of man; that what was abstract has been actualized; that incarnation exacts sacrifice. The ritual holds promise for any man for whom a life free from alcoholism, prejudice, or fantasy is only an idea. Though the promise is not an easy one, the ritual affirms that an image can be translated into reality, that the old can be redeemed into a new creation. A church without a redemptive ritual becomes a worship center for anything." She also envisaged "parallel events" and "parallel experiences" for today.

What do Christians do on Sunday morning and why do they?

Christians meet together on Sunday to keep the Sabbath holy, Sunday being the Christian Sabbath, the Lord's Day. Each Sunday or Lord's Day is a little Easter, a memorial to the Resurrection of our Lord and Savior. Christians meet together to proclaim the Gospel in Word and Sacrament. And especially, they meet to celebrate the Lord's Supper in obedience to their Lord's command, "Do this in remembrance of Me."

In Mrs. Long's definition the "cosmic" does something for us, and the "ritual" does something to us.

Cosmic is the adjective form of *cosmos*. Cosmos originally meant the earth and by extension has been used to mean the universe or all of outer space, with its solar systems and galaxies. She wrote that this "cosmic" became "incarnate," that it was clothed with human flesh and became man and that by celebrating this in "ritual," the "image" becomes "reality" and "the old" a "new creation."

This is simply not true. The cosmos did not become man, nor does ritual save. (From experience I know that "ritual," trine immersion, did not save me but, as the outward form of the Sacrament of Baptism, was a sign, a seal, and a pledge of God's favor to me.) What Christians are celebrating is the "Atonement," the one perfect sacrifice made at Calvary for the sins of the whole world. The Incarnation means that the Second Person of t Blessed Trinity became Man as the Lo Jesus Christ.

I quote from the Canon of Consecratio "All glory be to thee, Almighty God, o heavenly Father, for that thou, of thy tend mercy, didst give thine only son Jes Christ to suffer death upon the Cross f our redemption; who made there (by h one oblation of himself once offered) a fu perfect, and sufficient sacrifice, oblatio and satisfaction, for the sins of the who world; and did institute, and in his ho Gospel command us to continue, a perpet al memory of that his precious death an sacrifice, until his coming again."

There can be no events parallel to th Incarnation, Crucifixion, Resurrection, A cension of our Lord, nor to Penteco (Note: Proper nouns are capitalized.) is hard to see how our experiences ca parallel those of the Apostles.

Mrs. Long's paper presents another go pel which St. Paul condemns (Gal. 1:5-9

CHARLES F. STRONG
Smithshire, Ill.

NOT NECESSARILY AN IMPROVEMENT

I wish to say "Amen" to G. G. Bollinger letter entitled "Some Things Are Basi (Feb. 13). Too many present-day leade clutch eagerly at any change, without sto ping to weigh whether or not the change good. Change for the sake of change not necessarily an improvement. When destroys the foundation of our spiritual li and faith in God, then we are not goi to meet the needs of the world, no matt how many social "improvements" we foste

MRS. J. D. EBERLY
Colby, Kansas

GUN LAWS ARE NEEDED

In the interest of human life I believ that the General Board gave Christian lea ership in making a statement on the use firearms.

Of course, it is essentially persons wh kill, but firearms make it much easier f people to commit in seconds a ghastly a which they regret for the remainder of the lives. Recently a man in Pennsylvania wa able to shoot seven people in his offic before he was stopped. They all died. A the same time, a man went on a rampag in a Japanese office; but since he was n free to have a gun, he could only sta ıe person before being subdued.

The *Christian Century* (April 26, 1967) eminds us that the murder rate in the nited States is over 10,000 per year. This fifty times the murder rate of Great ritain (236 murders in 1964), whose pop- ation is one fourth that of the United ates and where firearms are more strictly nd responsibly controlled. The possibility anyone's legally being able to possess nd use a firearm is clearly a significant ason for the terribly high murder rate the United States.

It would seem to me that truly law- oiding sportsmen and gun lovers should ave no fears of measures to curb this rrible violence in our midst. We do not oject to licenses for automobiles, mar- ages, butcher shops, hunting, fishing, and ing airplanes. Those who are truly law- oiding and have guns for legitimate rea- ns should take the lead in efforts to lessen e horrible loss of life caused by guns. argue feebly that gun laws would be eless because criminals would not obey em is to say that there should be no ws against murder, theft, kidnaping, or eddling of drugs, because some people not obey the laws.

J. Kenneth Kreider

lizabethtown, Pa.

FORE IT IS TOO LATE

I am writing to you on a subject that is ery noticeable to us in a town this size. hen are we going to become involved ith the problems of the poor and of eople who do not have the same color in as ours? It seems that we want to t the other fellow do it for us. We as church must wake up to the fact that e time and place is now. It is of the most importance and will not bear wait- g.

We have put it off almost too long al- ady, it seems to me. I have been serving ith the Human Resources Board during ternoons when I am not working. I work e midnight-to-morning shift for nine onths while school is in session and the ven-to-four shift the other part of e year. The little Mexican, Negro, or her color child is just as glad to see us me with what few government groceries e take them as the white children are d also are the aged.

I am sixty-six years old and thank my living God every day that I still hold down a full-time job and still have five or six hours in which I can take the sick to the doctor, the hospital, or wherever they need to go. I have made it a point never to ask the color or nationality of anyone I am called on to take and thank our Savior that I have always had the time and gas and oil to go and be of what little service I and my companion of almost forty-four years can be. We are thankful that, except by the grace of a loving father in heaven, it could be one of us.

The expression of a little tot three or four years old when we drive up to his home and unload the commodities – "Oh, Mamma, now we will not have to go to bed without our supper" – would wring your heart and bring tears to your eyes, regardless of your race or color.

One Sunday morning last spring we were almost ready to leave for the Mineral Creek church at Leeton, our home church, when the phone rang. It was the lady from the Resource Board. She needed someone to take an old couple to their daughter's funeral at Topeka, Kansas. She said she knew they would not be able to furnish money for the gas or other expenses. My wife and I talked it over and while she went to a little church around the corner, I took the couple to the funeral. They were a colored couple, but I didn't know it until I was at their home. But their hearts and feelings are the same as ours would have been under the same circumstances. The next day the lady from the board called to see if we had had a safe trip. She said that she had called several before calling us but that they wouldn't go because the folks were colored.

Oh, when are we going to wake up and get involved before it is too late?

Bacil Thomas

Independence, Mo.

IS EXPERIENCE OF VALUE IN THE CHURCH?

Has the Church of the Brethren "lost its cool"? Has it taken on the ways of the world, with an excessive emphasis on youth (more prevalent in America than in other places, it seems)?

As I read the list of recent changes appearing in last week's Messenger (Feb. 13) and heard since of additional ones, it occurred to me that good leaders with years of service to the church and of invaluable experience were being lost to the church's administration.

Reorganization? Of course, if it will improve the service the General Offices can give to the local churches. Make use of young people? Certainly! But wouldn't it be better for them to train with experienced leaders and be prepared for positions of leadership before assuming them?

Public school systems train teachers by a system of practice teaching and in some systems even team teaching to help the newer teachers gain knowledge and experience. Most businesses, too, still use a form of apprenticeship.

Many of our larger denominations are using people in their middle sixties in administrative positions, and it hasn't seemed to make these churches less effective in their operation. I wonder if the delegates at Conference were aware that reorganization would include this kind of turnover.

It will be too bad if, in the church's reorganization, such valuable and needed talents are lost to the church.

Mary K. Burley

Chicago, Ill.

BYLINES: The president of Elizabethtown College, **Morley J. Mays,** will assume the gavel as moderator of the 183rd Annual Conference in Louisville, Kentucky, in June. . . . **Ron Hite** is a staff writer for the Roanoke, Virginia, Times. . . . Four Brethren pastors contribute to this MESSENGER: **Ronald K. Morgan,** of Mack Memorial church, Dayton, Ohio; **Norman D. Long,** of the Golden Valley church near Minneapolis, Minnesota; **Donald H. Shank,** of Elgin's Highland Avenue church in Illinois; and **Alan Kieffaber,** of the Franklin Grove church in Illinois. . . . Warsaw, Poland, is home base for BVSer **Richard Young.** . . . Retired Church of the Brethren minister **F. Blake Million** lives in Ashland, Ohio. . . . **Lauree Hersch (Mrs. Jeff) Meyer,** of Chicago, served in BVS in Germany, remaining there an additional two years past her volunteer assignment as a worker in the girls' and women's work department of the German church.

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by Morley J. Mays

Change is a fact. It has always been a fact of human existence. The earliest observers in history, however dimly, however incorrectly, noticed that all things change. It goes on in the natural order about us. The contours of the earth in any part of the country look pretty much the same today as they did perhaps a hundred years ago. Yet we all know that there are processes at work that produce change, processes of growth, processes of erosion and decay. It is true also of inanimate objects. We may not have the powers of unaided perception to see the change that is going on in them, but we know full well that it does.

Certainly what we are saying about the natural order and about inanimate objects can be said about society in all of its dimensions — political, social, economic. One could spend a great deal of time examining the degree and the nature of change in the social order. For example, we are living in a time when direct action in everything social and political is the accepted mode of action. It may be a little difficult for some of us to accept the change that has come here. But there has been an erosion of the representative principle, and now the tendency is for direct action.

But however much change is going on in these areas, certainly the most dazzling, the most spectacular changes that are going on in our world are in the areas of scientific discovery and technological development. Here the change is certainly revolutionary. It is rapid. It is spectacular and dazzling. One large corporation, RCA, is now manufacturing three thousand products that didn't even exist ten years ago. We are all impressed by what is going on in space exploration. The flight to the moon is something that a decade ago was thought not to be possible. So incredible is the whole thing that one of the astronauts said that as he goes out at night and looks at the moon, he himself can hardly believe that he was there.

Recently there have been some fascinating announcements about what can happen in the determination of physical nature by the manipulation of the genes. It is said that by the proper introduction of the right kind of genes, for example, children with birth defects can be bor anew. People with other kinds of defect can have those defects corrected. The end is not in sight. Indeed, we ought to be cautious that we never catch ou selves claiming that anything is impossible. One day we shall go beyond the moon. Some day we shall create artificially, synthetically, living organisms if indeed it has not already happened.

When we think about these things, an particularly when we think about the spectacular developments in science an technology, we always must ask the question, "What have been the consequences?" One of the most penetrating and incisive reactions was made by Archibald MacLeish. As a consequenc of these things, says Archibald MacLeis "we have lost control of the management of our human affairs, of the direction of our lives, of what our ancestor would have called our destiny." And then Mr. MacLeish goes on to illustrat some of the things that he means. He says, for example, that we have built skyscrapers not because basically they

FAITHFULNESS IN A WORLD OF CHANGE

vould have served any human need but ecause we had the means to build hem. We had the materials that would tand the stress and strain of reaching hat far up into space. We had elevators hat would carry people and things up nd down. The possibility created the ecessity. We have built thousand-room otels on tropical beaches not because ve wanted them there but because enor-ıous jets could bring a million tourists very year, and therefore did bring them ı those numbers every year.

Mr. MacLeish suggests that the break-ıg point was the time of the bombing f Hiroshima in 1945. Prior to that time ve always thought of science and tech-ology as our tools. They would do for s whatever would serve our purposes nd needs. After that dreadful holocaust ı Hiroshima, we discovered that what-ver is possible to do we will do. Vhatever is possible for us to know, we vill know. If it is possible, he says, to plit the atom, as indeed it was split nder an athletic stadium at the Uni-ersity of Chicago in 1942, it will be one.

Of one thing we can be reasonably ure: Those of us who are Christians annot ignore what has happened or the onsequences of what has happened. t is no longer possible for any Christian ɔ live in two worlds separate from ach other. What has gone on, what is oing on, what will go on in the world bout us will have its effect upon us. nd the sooner we measure the effect nd the sooner we determine what our esponse will be, the better off we will e. What, indeed, is the impact of this ind of development on our faith, on hose of us who profess to be followers f Jesus?

The first thing we must do is to have willingness to accept the fact that ew circumstances will give us new ısights into the nature of our faith. This has been true historically. For a long time it had been assumed that actually the earth was the center of the universe and that the sun rotated around it. It certainly looked that way. And then Galileo and others challenged this view of the universe, saying that the earth rotates around the sun. For this, because it seemed so obviously to contradict what the scriptures were saying, Galileo was persecuted by the church. Out of this development we did receive a new insight: that we must not confuse spiritual truth with scientific fact. We shall have to abandon our insistence that the Bible is a book of scientific truths. If we want to find the truths of science, then we have to look to science, not to the scriptures. The Bible is a book of the spirit; its language is often symbolic, as befits the spirit.

Our preference may be to keep holding on tenaciously as though nothing had happened in the world about us, but we do so at some peril. It is impossible to assume that everything is settled. The lot of the Christian may well be one of constant struggle and tension.

If this sounds somewhat negative, let us turn to a more positive kind of suggestion. We must go to Caesarea Phillipi. We must return to the acknowledgment of Jesus Christ as the incarnate Son of God and as the Lord of our lives. This will mean the abandonment of some of our preoccupations with other things of only incidental importance with matters, for example, which can be settled by science alone. What we need to do and what we need to assume as our major responsibility in the kind of world in which we live is to see to it that everyone of these developments will serve the purposes of humanity. We can no longer shrug them off and say they have no importance for us. We must rehumanize the life that is so rapidly being dehumanized.

"I have come that you might have life and have it more abundantly," said Jesus. As Christians we must say the same thing. We are here in order that others may have life and have it more abundantly. Take the scriptural reference to the sabbath's being made for man and not man for the sabbath. Let's paraphrase it. All the tremendous stores of power that we have must be for man and not man for power. All the knowledge that we have is for man and not man for knowledge. Each time a new advance is made in science or technology, it is the responsibility of the church to ask the question, "What are you going to do with it?" If medical science is going to prolong life by transplant and manipulation of the genes, we are the ones who ought to be asking the question, "What are we going to do with the added years?" If we are going to set foot on the moon, and it appears imminent that we shall, how can our lives be enriched by this? What purposes of ours can be served? If we are going to travel at 1,500 miles an hour, what are we going to do with the time we save? If we are going to develop all kinds of chemical preparations, why don't we clean up our environment? If we are going to be able to produce an abundance of anything that we produce, food and everything else, how can we make these available to all?

These are Christian questions, not secular or social questions alone. These are our questions because basically Jesus Christ came to say there is purpose in life. There is the possibility of enrichment in life. There is destiny for us. The distinctive thing about the Christian faith is that we have access to a presence that will enable all of us to lose our lives for the good of another in the pursuit of these problems. Whatever faithfulness we have in these days will be faithfulness in these terms. ☐

This Cop Is a Friend of Youth

by Ron Hite

Sergeant James L. Viar is a cop, but he likes to be thought of as a friend—to his own sons and to hundreds of youth in Roanoke, Virginia, who know what it means to be in trouble with the law.

Known within the police department as "Jake," Sgt. Viar looks more like a high school football coach than a policeman, but since 1965 he has headed the department's youth bureau which probably has more influence on potential crime than any other police unit.

He is reluctant to talk about the numerous awards he has received for his work with youth. He says he measures success in the juveniles with whom he works but adds that there are many more failures than successes.

"After working with a boy for a long time, I'm never sure when I take him home that his problem is solved, because that home situation has the most influence on him," Viar says.

Viar was born in Roanoke thirty-seven years ago, was graduated from Jefferson High School, and joined the police department in 1952. He married the former Mary Sue Proctor and they have two sons, David, 13, and Kerry, 10.

His work in the police department

as earned him the "Officer of the Ionth" award more than a half-dozen mes and the "Officer of the Year" onor twice. He won his second "Officer f the Year" award earlier this year and ince has been selected Father of the 'ear for youth activities.

Viar cites lack of communication etween parents and children as a prime actor in causing delinquency among igher income families. In the lower ncome groups trouble often starts from ack of parental respect.

"Much of the trouble," Viar says, comes from a household that is otentially ready to break up."

The mother and father are at their vorst continually and are so busy with heir own problems that they completely orget those of their children.

"The most obvious danger signal that arents should heed is a sudden change n children's communicating with the arents. When they seek to be with their riends constantly rather than being n a family fellowship, there is trouble," 'iar said.

According to Viar, the best approach o correct this situation is to engage n family recreation and to attend hurch together.

A firm believer in church activities, 'iar teaches a junior high church school lass at the Ninth Street Church of the 3rethren and serves on the church outh committee.

After starting in the police traffic livision on a motorcycle, he agreed to ead the youth bureau when it was ormed in 1965 at the request of Capt. Iurray O. Cochran.

"I wasn't inspired when I came over o this job and I had many qualms bout it. I wasn't sure I was suited for his kind of work.

"When I started this job, I didn't go o church much, but the churches tarted asking me to give talks and then I realized that to do the job, we must have the churches behind us.

"We have now started making a notation of the child's religion on his records. I occasionally ask some of these troubled kids to sit in on my classes."

Sgt. Viar seldom bothers to look at a clock, but when he does, he usually finds he is working overtime. Even through the time-consuming duties of his job, he manages to keep up with athletics and his frequent speaking engagements at meetings of civic organizations.

He assisted in the construction of the J. L. C. Medley Boys Camp and is still an active member of the camp committee.

He works with Big Brothers of Roanoke, an organization which offers companionship to fatherless boys. In addition to occasionally screening adult applicants, he refers troubled boys to the organization for help.

More than 5,000 troubled youth have passed through Sgt. Viar's files since the beginning of the special unit three years ago. He says many of them started on the wrong path because of misunderstanding parents.

"Some people don't seem to have the temperament to reason with a child. Their only means of controlling the child is with physical force. Then when the child gets large enough, he rebels against his parents by using this same physical force," Viar says.

The first consideration of his job, Viar says, is the safety of society. "Even the welfare of a child can't be regarded above the welfare of the public as a whole," he said.

When a juvenile is apprehended, it is Viar's job to investigate the offense with which the youth is charged. More important, he must find the reason behind the committing of the offense.

"The situation has been helped by changing the uniformed officers' attitudes toward the juvenile. They now look at a juvenile in a different light. I think our working with the juveniles has increased their respect for all police officers."

At least a half dozen youths come by his office in the Municipal Building each day. Most just ask about friends they have heard about being arrested. Some want to remind him that they haven't had a run-in with the law for a whole month.

To all, Viar has a knack to instill in them confidence that no matter what the trouble they will be treated fairly. Most of all, they know he is interested in them, not just in getting a job done.

Always quick to give the credit for success to others, Viar said the youth bureau is helped by having good relationships with the courts and schools.

"We make it a policy never to take a juvenile into custody while at school. We wait until the person gets home. The schools know we are there to help, and call us," Viar said.

"My biggest enjoyment is in seeing someone come into the office after a year or so to let me know he hasn't been in trouble and is keeping a clean record."

The responsibilities of being a father are ever present with Viar. Perhaps this is because he has so often seen the result on a child when a father is lacking. He has definite ideas on the prime responsibility of being a father.

"Any father should live so that his children will respect him and remember him as a wonderful man after he is gone and strive to be like him," he said.

As he finished speaking, there was a knock at the door and two sad-eyed youngsters were waiting. They had a problem and knew help was there behind the wide smile of Jake Viar. ☐

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Rebellion and a New Teaching

by Ronald K. Morgan

Rebellion is a common phenomenon of our culture. Within recent weeks student protests in educational circles were not limited to Berkeley, Columbia, and California state universities. They have become local news in nearly every part of the country. They are not limited to college youth either. In our city, at least, the same problems are occurring both at high school and junior high levels.

And it isn't just students. Teachers have been rebelling too against their administrations and communities. And administrations, too, are counter-rebelling against student-power and surgent faculty.

There is resistance to police authority, and not just by hoodlums and gangs, but even by respectable citizens who complain about traffic tickets.

There is general rebellion against moral authority. The birth control ban of Pope Paul has had almost no impact in America. As one layman put it, "Catholics are more concerned about the infallibility of the pill than the infallibility of the Pope." There is an increase in crime rates, prostitution, pregnant brides, and divorce, all indicating a rebellion against moral codes.

Parents plead, "How can I get my children to be responsible, trustworthy?" and sometimes it slips out in what is a self-indictment, "How can I get them to do what I want them to do?" What has always been with us – the development of independence in youth – seems to many to have become rampant rebellion in all the specific forms we have seen it take shape.

The problem is not even unique to our culture. A foreign exchange student recently reported that Japanese youth are now rebelling against the millennia-long traditional authority of the father.

Our common rebellion is even seen in such whimsical statements as "I'll never buy Anacin. I can't stand those commercials." Or in what is implied by a sign the Amana company puts on its range: "When all else fails, read the directions." Even Snoopy ran into anti-dog rebellion when he skated up to Lucy and asked her in the way of the time-honored tradition of skaters, "How about a skate, mate?" And he ran into Lucy's daily rebellious spirit, "Get out of here, you stupid beagle!"

Much of our rebellion is not good. It is expressed for the wrong reasons or in the wrong ways or without thought. It is the popular thing to do, for example, to knock the government. But who of us would want to do without postal service, federal crime investigators, assistance to already underfinanced public schools, federal investigators of the bank where you keep your funds, interstate highways, federal assistance for housing for the elderly, control of airplane routes, and a thousand other services you take for granted? Rebellion without thought is not good.

Violent rebellion, (ala Cain against Abel), with rare exceptions, is not good. Gaining personal rights or independence by violently attacking persons, property, and others' rights gets us into an eye-for-an-eye situation which cannot produce justice. The cycle has to be broken. Rebellion to flee from responsibility (ala Jonah) is not good. Flying off the handle or sulking about having been asked to do what is our plain duty is not good. Rebellion without a cause is not good. This is rebellion to get freedom from something, someone, or some situation. Escapism is no way to live. Running *from* instead of running *for* gets us nowhere in the race of life. Rebellion needs a cause. Rebellion for spite, as getting back at someone for mistreatment or hurt is not good rebellion. This is at the personal level only what the same people despise as rioting at the mob level.

In order to help us see that rebellion is not all bad, let us be aware that there is much rebellion in the Bible, some of it by God. In Amos the Lord says, "I despise your feasts." Moses and the prophets rebelled against their contemporaries.

Jesus rebelled against being manipulated into corners by tricky arguments, rebelled against the racism of making the Gentile prayer courtyard of the temple into a "stock market" and dove roost. He rebelled against restrictive Sabbath laws. He rebelled against allowing a man to be in the grasp of some demonic force that prevented his being a free and whole person. He did what New Testament language calls "cast out a demon." He also rebelled in the manner of teaching he employed. Tradition was that when rabbis spoke they did so by quoting a series of authorities to support their interpretation of a certain religious law or teaching. It was "Rabbi Samuel said . . ." and "Rabbi Joseph said . . ." Jesus' pattern, as it appears in the Sermon on the Mount was, "You have heard it said of old," and he would quote some law and go on to say, "but I say unto you," and he would register his own teaching. He spoke with authority, and the people were astonished both by his brashness and the effectiveness of his word in action. They said, "Hey, this fellow is like Joe Namath: He says it and it happens like he says it."

But Jesus' rebellion was unlike that I described earlier as "not good." It was not done for the wrong reasons – for popularity, for show, for kicks – but with serious intent and clear motive. He spent many hours (more than the one occasion of forty wilderness days) thinking through his decisions. He did not rebel violently n such a way as to perpetuate a cycle f violence. He could very easily have ad an army of revolutionaries at his ide led by Judas and Barabbas, but he vould not rebel violently. He would ot rebel to flee responsibility. That was he agony of the Garden of Gethsemane. If it be possible, let this cup pass from ne . . .", but he would not abdicate is responsibility to see his mission hrough. He was not a "rebel without cause." He was a free man pledged to faithfulness to his Father. He would not rebel for spite. The man from whom he cast out a demon barked some angry words at him, but Jesus' response was not to get even, not to get back at him. His concern was for the man's well-being, not his own face saving.

To understand more fully how to deal with rebellion in ourselves as well as in others, let us see first of all that rebellion can be a good thing. Change for the better often begins with rebellion. The New Testament has many passages filled with hope which refer to newness, among them such familar ones as:

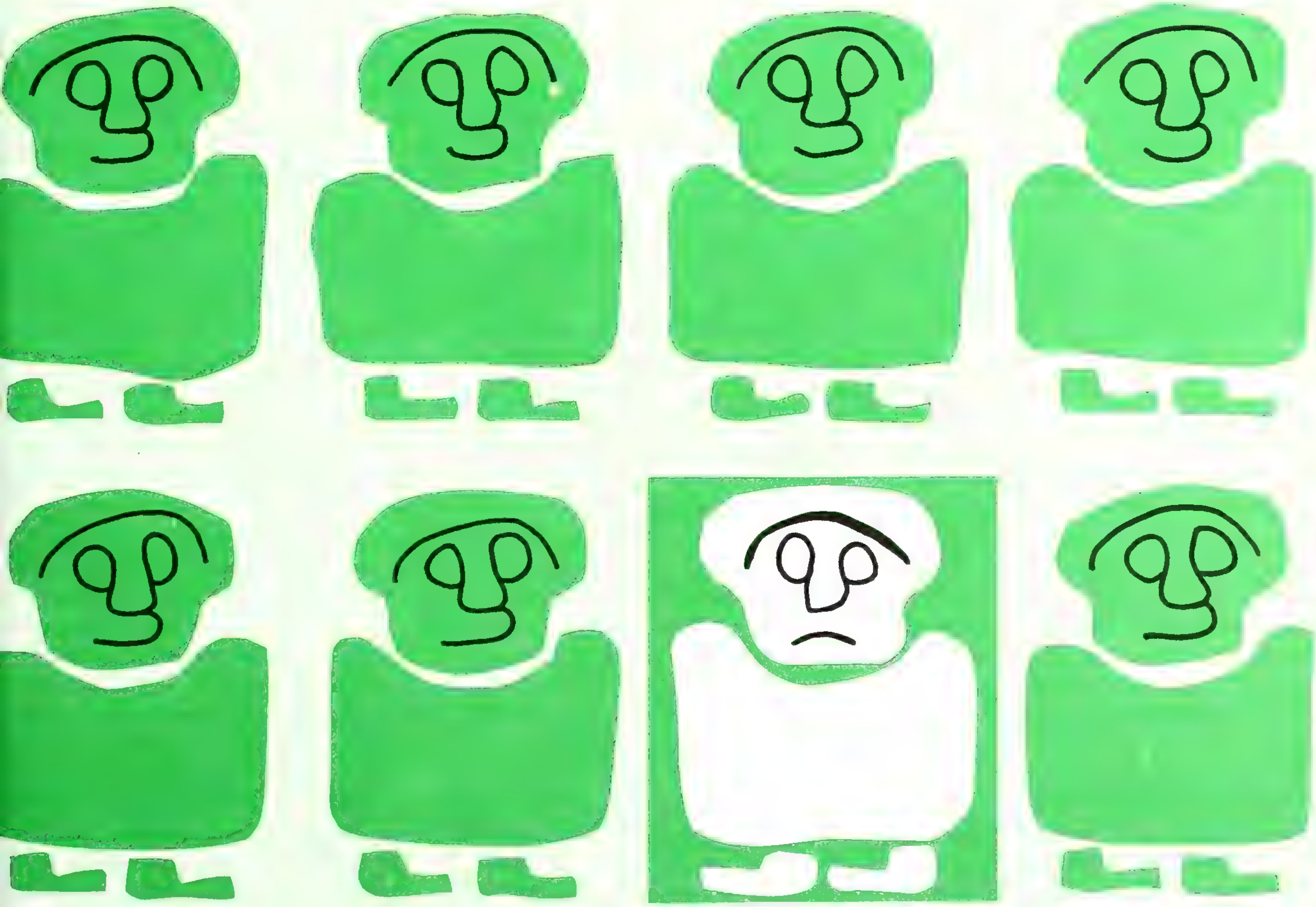
"If any man is in Christ he is a new creation."

"Behold, I make all things new."

"Then I saw a new heaven and a new earth."

"This is my blood of the new covenant."

In all the New Testament (significant in its own title) the word *new* appears



forty-one times. The New Testament tells about, promises, and expects all kinds of change, rebellion against the things that are, and the making of all things new.

Rebellion can be good for a person. It can be the means by which he finds himself. He can come alive in rebellion. The parable of the prodigal son illustrates a rebellion which began as a spiteful thing, without a cause, but led to the young man's finding himself. A person in rebellion can discover who he really is when he develops self-direction. He can begin to see what his real values are. His indecisiveness, his dependence on others to make his decisions, is gone, and he must learn "Who am I?" Rebellion which leads to discovery is not only a good thing but a necessary thing for every person. Otherwise he is only a carbon copy of another or a puppet under parental or group control.

I think this is why the age at which we baptize our children needs to be moved upwards. The decision to be a Christian, to live one's life as a servant of God, is a decision that can be made only in this time of rebellion. This is the time when a person is setting aside the controls which have been on him in childhood and adolescence. He is now determining what his loyalties and values will be. Then is the time he should be deciding: Is Christ my pattern, my Lord? This means before the high school years is too soon. Training all along the way, yes. But commitment of life and baptism to symbolize it – that should be reserved for the days when a youth (or an adult) is deciding where his ultimate loyalties will be. And it is very unusual that a child of ten to thirteen is in this state of deciding his life's commitments. It is much more likely at sixteen to twenty-one. There are adults who have once determined directions and want to redirect them toward Christ and what he stands for. Baptism is in order for them.

We need a new kind of teaching and nurture which will encourage and guide good rebellion. When we think of teaching our first thought is words, instructions. This is part of our hangup. The chief export of most parents and churches alike is words, and it is usually one-way traffic. Words will always be necessary, but two-way traffic is essential for good communication and healthy rebellion. The line I hear too much is "I keep telling him . . ." or "How can I get it into his head . . . ?" Jesus was a good listener as well as a talker, and both were essential to his teaching.

In his book of readings entitled *Creative Brooding*, Robert Raines quotes from a letter of a juvenile delinquent who has run away from home. "I am going to Chicago and try to start some kind of new life. You asked me why I did those things. I remember all the nice things you gave me for Christmas, but the rest of the time during the year I really didn't want presents; I just wanted all the time for you to listen to me like I was somebody who felt things too. But you said you were busy. Mom, you are a wonderful cook, but, you know something, Mom? I would have liked crackers and peanut butter just as well if you had only sat down with me awhile during the day and said to me, 'Tell me all about it.'

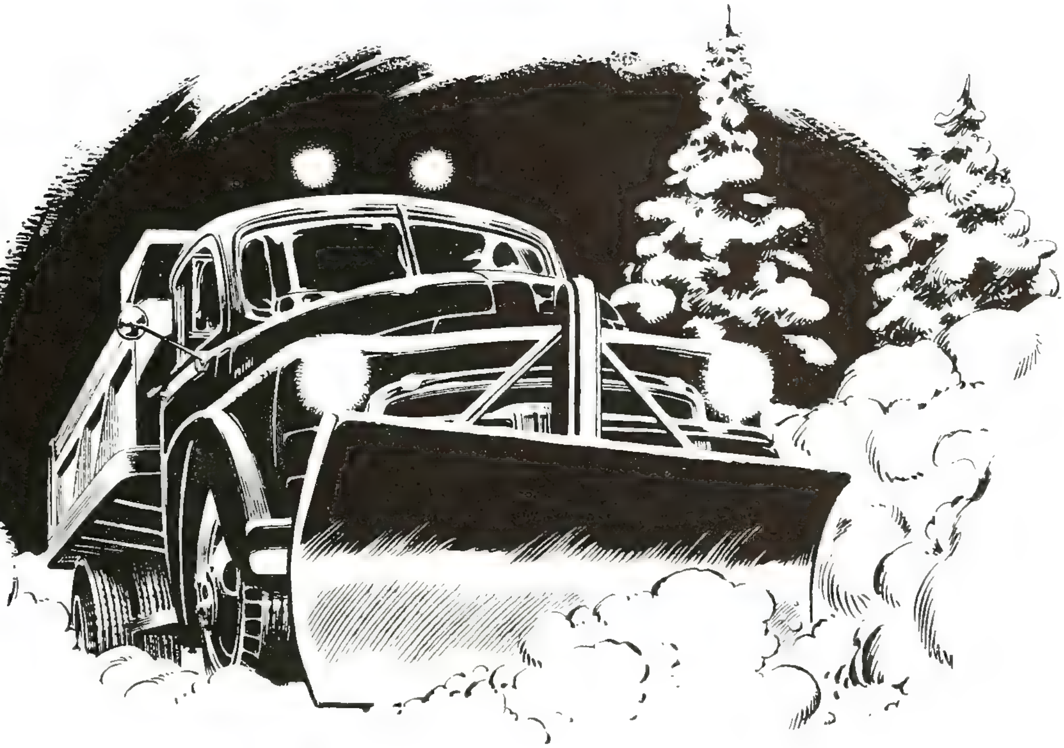
"I think that all the kids who are doing so many things that grown-ups are tearing out their hair worrying about are really looking for somebody that will have time to listen a few minutes and who really and truly will treat them as they would a grown-up who might be useful to them, you know – polite to them. If you folks had ever said to me: 'Pardon me' when you interrupted me, I'd have dropped dead! If anybody asks you where I am, tell them I've gone looking for somebody with time because I've got a lot of things I want to talk about. Love to all, Your Son."

I am sure many rebellious people feel like the lady of the title role of *My Fair Lady*, who says she is sick of words and goes on to sing, "If you're in love, *show* me."

Actions teach and so do experiences shared together. This is basic to our preschool Christian education. Why should it be any different with youth and adults? God knows what teaches. He became incarnate to live out his message among men. A certain key to the success of Jesus' teaching was his action. A synagogue comment referred to his teaching *acts:* "What is this? A new teaching! With authority he commands even the unclean spirits, and they obey him" (Mark 1:27). And his principal teaching act has to be the manner of his act in the cross.

Another key to assisting good rebellion is our own freedom as persons. If we are threatened by rebellion, put on the defensive, we are tempted to respond selfishly, not for the good of the other. We can become so busy protecting our ideas, our image, our plans, that we cannot be free to respond as helpful agents of rebellion. Jesus was free. He would not allow himself to be put on the defensive but kept free to help others find their freedom. In the light of his example the New Testament defines love as self-esteem coupled with respect, genuine concern, acceptance, and listening for others, then action accordingly.

When we develop the personal freedom that will not be threatened by the rebellion of others, when we learn the art of listening, when we can accept rebellion as a necessary and good thing, when we are free enough to guide with love the rebellion we encounter (and practice!), we shall be more faithful Christians and more human persons in building a more human society. ☐



Seven Miles From Town

We knew we were hopelessly snowbound when the call came. A typical Minnesota blizzard had begun Friday and was still raging Saturday morning. We had to get out, but how?

by Norman D. Long

We were awakened from a sound leep at one o'clock in the morning by a angling telephone that nearly jumped ff the wall before we realized it was inging three shorts, our ring on that ountry party line.

"Who is it? What is the matter?" I hought to myself as I lay shivering in he covers while Dad put on his robe nd went downstairs to answer it.

I could tell it was something serious y the way Dad came running back pstairs. "It was Grandma. Grandpa as just had a heart attack and Dr. eiberg has taken him to the hospital!"

Mother gasped. I was fifteen, but I, too, felt a tugging fear inside.

"He's pretty low and may not last through the night. Grandma is nearly frantic and wants us to come in if humanly possible."

It *seemed* impossible. We lived seven miles from town. Already by Friday evening the roads had been impassable; several of our neighbors who had tried to drive the seven miles had to turn back, and the storm had been piling the snow higher all night.

We dressed and ran downstairs to see how bad it was outside. We turned on the yard light and it lit a whirling, swirling white mass of wind, sleet, and snow.

"We'll never make it," Mom said.

"We have to at least try!" Dad replied, "not only for Grandpa but for Grandma's sake. I'll get out the tractor and see if I can get out to the road. If I can, we might make it into town with the tractor."

So Dad put on several heavy layers of clothing and fought his way to the machine shed where we kept the tractor. It started, and he charged out with it into the blinding storm. Mom and I watched from the house as he rammed into the drifts in the yard, then backed up to try it again, each time getting a little farther down the lane toward the road. We finally watched him turn onto the road and disappear beyond the reach of the yard light. He was soon back, however, and as he came in the house to warm up, he gasped exhaustedly, "We'd never make it. The tractor could get through the drifts, but it would take too long; we'd be frozen by the time we got to town. We can't make it!"

As we stood around the kitchen stove, which Mom had "fired up," wondering what to do next, the phone rang a second time. It was Grandma again, pleading with us to do anything in our power to get to town. Dad explained that we had tried. "But we're hopelessly snowbound. We'll wait awhile and see if the storm lets up; then we might try again," he promised. Just before he hung up, another voice cut in on the line. It was a neighbor who had been listening to the conversation. If you have ever used an old country telephone line you know that whenever the operator rings a number, everyone on the line can hear it, and almost everyone listens to see what's going on, especially if the call comes late at night.

The neighbor on the phone said, "Say, Dale, this is Al. I hope you don't mind my listening in, but I couldn't help wondering if something was wrong when your ring came in twice. If you want to take a chance on getting into town with the car, I'll put on my clothes, get my shovel, and be right over!"

He had no more finished speaking when another neighbor cut in. "You can count on me too, Dale! This is Herman. I'll be right over."

Perhaps this was the answer! Maybe we could do it now with both neighbors! "At least let's try!" said Dad. Never before had we been so glad that we had a party line and that the neighbors had listened in.

Quickly Mom made hot coffee and Dad went out to the garage to warm up the car. One neighbor lived a half mile away, so we waited until he walked over. The other one we would pick up at our south corner, if we ever got there.

In a short time the first neighbor arrived, all bundled up, covered with frost and snow, with his shovel in hand. Dad waited until the last minute before we were ready to leave to open up the lane with the tractor so we wouldn't have to shovel through it, too. We would have plenty of shoveling to do after we left the tractor behind.

We had one and three fourths miles of gravel, country road to plow through before we would reach the trunk highway; not that the kind of road made much difference though – for on a night like this, all roads were impassable.

We drove the first three quarters of a mile with very little scooping. There we picked up the second neighbor who was waiting for us on the corner, nearly frozen but holding his shovel. How glad we were for the company of those two men. The night didn't seem nearly as formidable with three husky men besides myself to scoop and Mom to drive and to help wherever she could.

The storm had not diminished, and as soon as we hit the blacktop highway, we saw the problem that lay before us. Clear, snowless patches, several hundred feet in length, alternated with tremendous drifts from fifty to two hundred feet long. So we had to get up all the speed we could in the open stretches, hoping to plow through the next drift. And we did. We traveled the next five miles that way: gunning the car up to sixty miles an hour in the brief open areas and then smashing through the next drift. Several times we got stuck and had to shovel – when we hit drifts several hundred feet long. We hit them at tremendous speed, riding along on the top of the snow until we lost our momentum and sank. Each time we scooped ourselves out and fought our way on to town.

When we reached the city limits, a new problem confronted us. Since the wind had not swept through the streets as it had done in the open country, at least two feet of snow blanketed the mile to the hospital. We had to scoop practically every inch of the first half mile, until we were nearly exhausted. Suddenly in the rearview mirror I saw a sight that put new life into all of us – a snowplow! We pulled off to one side and as soon as it passed us we followed close until we reached the hospital.

The trip was over. We had spent three hours in our bout with the storm. We suddenly realized how tense and tired we all were. We were as glad to see Grandma as she was tremendously relieved to see us. But Grandpa was no better and died soon after we arrived. Of course, we were saddened, but we felt that we had done what we could. We were all close to tears as we tried to express our gratitude to the two neighbors who had made the harrrowing trip possible. All we could do was grip their hands and squeeze them hard.

Later that morning, when the snowplows had opened the roads and we started back to the farm to get breakfast, we noticed something that we had not seen during our jousts with the snowdrifts – the highway was a solid sheet of glare ice. We could travel only twenty to thirty miles an hour now, while we had been traveling up to sixty on the way in. It made us very humble and thankful that we were still alive. I am sure we were not alone on that trip; I know we had two neighbors along, but I also think the Protector must have had his hand over us! ☐

day by day

"IN THE BEGINNING God created the heavens and the earth. The earth was without form and void and darkness was upon the face of the deep." The voice was loud and clear coming from the man near the moon while earth people listened – thrilled!

What a magnificent achievement to send the human voice back from such distance and what a remarkable witness to those earthmen's faith! These trained scientific astronauts, who had mastered what no human had ever done before, selected the word of God as the thing most appropriate to read on that awe-inspired Christmas eve.

Children and adults who are active in church-related circles often are not aware of the deep convictions and faith of others – particularly of persons in public life or of persons who reach popularity by "secular" means.

During the past election year some of the major candidates spoke freely about the need for an active peace witness. We heard men of conviction speak out against our government's position in Vietnam. Many of these issues are embodied in the basic belief of our church. We have sometimes been hesitant to voice these beliefs openly and perhaps we are somewhat amazed to discover that many of our leaders act and speak out of a deep personal faith not unlike our own.

A few years ago a contestant for the Miss America pageant spoke sincerely of her faith in Jesus Christ and, when chosen as the winner, attempted to carry this witness wherever she went.

Occasionally a magazine will carry an article about a person in professional sports who feels that his faith is the most important thing in life.

Many persons who touch our lives every day, such as teachers, doctors, businessmen, bus drivers, clerks, or the milkman, are dedicated Christians trying in the best possible way to live their faith realistically.

Suggested activities

1. Plan a special worship service about the creation, when all the members of the family can be present. Deal specifically with the extraterrestrial bodies brought to mind by the space program. New meaning can be felt as we read the beginning chapters of Genesis and Psalm 19. Sing such hymns as "God of the Earth, the Sky, the Sea" (No. 94, *The Brethren Hymnal*); "The Spacious Firmament on High" (No. 98); or "This Is My Father's World" (No. 99). Older children may want to give a short scientific report of the latest space flight. An article in MESSENGER (May 23, 1968) gives a good overall picture of Apollo flights with many interesting implications. Young children could make a display of pictures readily available from magazines. Discuss the cooperation required in such a feat, including large and small responsibilities. (There were two million parts in the Apollo space craft module alone and every state except Hawaii and Alaska were involved.) Discuss what could be done if this type of cooperative endeavor were launched against some of our major problems such as poverty, war, or racial misunderstanding.

2. Discuss the type of witness we give. What do we expect from others? Is it necessary to talk about our faith? Let members of the family tell how they felt hearing the Bible read from outer space or the testimony given later by the astronauts, who called attention to the reading before the combined House of Representatives and Senate in Washington and discussed it on TV. Did it strengthen our faith?

3. Children who read sports magazines may bring interesting reports concerning athletes to a family gathering and perhaps tell how their choices are rated as players. If there are children who are active in competitive school sports, discuss attitudes about the rival team, the officials, the coach. How does he feel after losing a game?

4. Look for opportunities to talk about your child-teacher relationship. Occasionally in private conversation opinions will be expressed about certain things which happened in school. Discuss possible reasons for these – talk about the child's responsibility.

5. Write a family letter to our president, senators, or congressmen. Let them know of your interest and support. Be sure to commend where possible as well as to criticize. Call attention to issues you have discussed in your family group.

– SARA AND DAVID WILSON

DAILY READING GUIDE April 13-26

Sunday Gen. 1:1-19. God, the creator of all.
Monday Gen. 1:20-31. Man — God's highest creation.
Tuesday Psalm 8. Man faces God's wonder.
Wednesday Psalm 19. The heavens proclaim God's glory.
Thursday 1 Cor. 12:14-31. Everyone is important.
Friday Heb. 11:1-16. God works through imperfect men.
Saturday Gen. 12:1-8. Abraham takes faith into the unknown.
Sunday Rom. 12:1-13. Discipleship requires the whole person.
Monday Matt. 5:13-20. The radiance of a Christian.
Tuesday James 2:14-26. The Christian faith revealed.
Wednesday Acts 3:1-10. Peter shares his faith.
Thursday 1 Cor. 9:19-27. Christian discipline and athletic training.
Friday Matt. 18:15-21. Communication, the way to brotherhood.
Saturday 1 Cor. 13:1-13. The basic foundation: love.

news

Previewing the 183rd

As Louisville II looms on the Church of the Brethren calendar, the Annual Conference Central Committee has announced plans for the general programs which will highlight the June 24-29 event.

"Faithfulness in Change" will be the central theme for the worship services and other activities at the denomination's 183rd recorded annual meeting.

Injecting an element of change in the program itself will be Moderator Morley J. Mays, who will dispense with the conventional state-of-the-church address at the outset of the conference and instead sum up how things look at the concluding session on Sunday morning.

Keynoter: The opening night on Tuesday will feature a young church leader from the east, Guy E. Wampler Jr., who has been pastor of the Ephrata, Pa., church since his graduation from Bethany Theological Seminary in 1960. Mr. Wampler is now a member of the board of directors of the seminary and is moderator of the Eastern Pennsylvania district.

On Wednesday evening the speaker will be Donald G. Barnhouse, Philadelphia news analyst whose varied experiences and scholarly studies have earned him the designation, "Socrates of the small screen." Mr. Barnhouse has worked on a farm, in a gas station, a shipyard, and a small business; has done graduate work in theology, philosophy, nuclear physics, and political science; and has a working knowledge of five languages. This month he is host to the "Challenge of a Closer Moon" series on NBC television's "Frontiers of Faith" program.

On Thursday evening the presentation will be a debate on a theme much in the limelight in Brethren circles, the viability of the professional pastoral ministry. Making the theme especially timely is what is regarded as a heavier-than-usual turnover of pastoral leadership in several districts and a turning to other professions by a number of experienced pastors. The composition of the panel is to be announced later.

Catholic: To headline the Friday evening service as well as the Saturday morning worship hour will be Bernard F. Law of the Roman Catholic Bishops' Committee for Ecumenical and Interreligious Affairs. Father Law is executive secretary for the committee at its Washington, D.C., headquarters.

While a fraternal delegate from the Roman Catholic Church brought greetings to the Brethren at Eugene, Ore., in 1967, Father Law is believed to be the first Roman Catholic leader scheduled as a major speaker at Annual Conference.

A singer and composer of folk hymns, William Flanders, will appear on Saturday evening. An Episcopal clergyman from Hyattsville, Md., Mr. Flanders is making his career the introduction of new songs to churches, schools, and colleges across the country. His songs are rooted in the biblical tradition and draw on the American folk-song heritage yet speak in a secular language. Among his compositions are a collection of 12 new hymns, entitled "Fishers of Men," and an album, "Love Is a Verb."

Moderator Mays, the Sunday morning speaker, has been president of Elizabethtown College in Pennsylvania since 1966. He formerly was an administrator and professor at his alma mater, Juniata College, for 18 years. He has been on the board of directors of Bethany Theological Seminary for 10 years, five of them as chairman, and has served as a consultant and member of various professional committees in higher education. He was formerly secretary of the Annual Conference.

Bible hours: Bible hour speakers, in addition to Father Law on Saturday, are Graydon F. Snyder on Wednesday, B. Wayne Crist on Thursday, and Dean M. Miller on Friday.

Graydon Snyder is professor of biblical studies at Bethany Theological Seminary and a scholar on the early Christian church. He is the author of *In His Hand* and *The Shepherd of Hermas* and co-editor of *Current Issues in New Testament Interpretation.* His overseas study

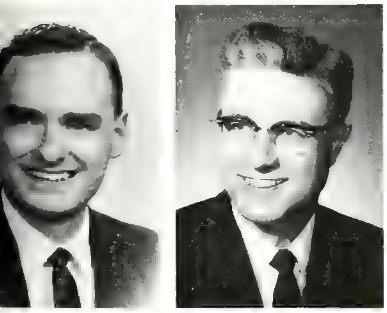
At Louisville: Morley Mays, Guy Wampler, Donald Barnhouse, Bernard Law, William Flanders, Graydon Snyder,

includes research carried out at the Pontifical Institute of Christian Archaeology at the Vatican in Rome during a sabbatical in 1966-67.

Wayne Crist has been pastor of the Imperial Heights church, Los Angeles, since 1961. He formerly was pastor at Polo, Ill., and Wenatchee Valley, Wash. He has served on the General Board and in ecumenical assignments. Through efforts of Mr. Crist and the Imperial Heights church, several ventures have been undertaken in outreach to the community, one of the more major spurring the opening of a junior college in the area outlying Watts.

Dean Miller is pastor of the York Center church near Chicago and the former pastor of the Tucson, Ariz., church. Under his pastoral leadership the York Center congregation has carried out innovative ministries in the area of civil rights, peace, mental health, and the arts.

Along with the Bible hour messages on two of the mornings, Thursday and Saturday, full worship services will be conducted, including participation by the conference choir.



Dean Miller, Wayne Crist (l. to r.)

A wide variety of topics, to be dealt with by many other guest leaders and conferencegoers, will be presented at dinner meetings, luncheons, and late evening sessions. The details on these events will be announced as plans are completed.

Members of the Central Committee, whose tasks include planning the general program features, are Morley J. Mays, chairman; A. G. Breidenstine, Lancaster, Pa.; William R. Eberly, North Manchester, Ind.; Floyd E. Bantz, Roaring Spring, Pa.; Joseph M. Long, Harrisburg, Pa.; Mrs. Ronald Workman, Goshen, Ind.; and Donald E. Rowe and Robert G. Greiner, Elgin, Ill.

The sessions will be held in Louisville's Convention Center, where the 1966 Annual Conference also convened.

Again Texas is first

The eyes of Texas and much of the ecclesiastical world have reason to be on the new Texas Conference of Churches and what it represents in the realm of ecumenical pioneering.

Formally launched in Austin a few weeks ago, the conference is regarded as the most ecumenical geographic organization of its kind. Signers of the conference constitution include not only 16 Protestant bodies – the Church of the Brethren's Southern Plains District among them – but also 10 Catholic dioceses and a Greek Orthodox diocese.

With the formation of the new conference, the 16-year-old Texas Council of Churches, a Protestant unit, was terminated.

Instrumental in helping shape the broader unit was Jesse D. Reber, Church of the Brethren minister who since last July has been assisting the Texas council in a variety of projects. One of his prime tasks was to serve as consultant on the formation of the new conference unit. Until his retirement last May, Dr. Reber was for 21 years with the Pennsylvania Council of Churches, 15 of the years as its general secretary.

Substitute? At the signing of the constitution was Roman Catholic Archbishop John Carberry of St. Louis, head of the National Conference of Catholic Bishops. He proclaimed the occasion as eloquent testimony "to the change of the religious climate over the past year." The archbishop acknowledged not only the Catholic Church's "late arrival on the scene of ecumenism" but the criticism of persons who feel that such an organization as formed in Texas "may be a substitute for Christian unity, allowing the participating churches and individuals the luxury of narrow denominational activity in an undemanding framework." He personally disavowed this latter view, instead seeing the new structure as a means for needed collaboration in joint social and community action by the churches.

The Southern Plains District of the Church of the Brethren, of which Byron E. Dell is the executive secretary, is among the charter members of the conference.

Signal: Inherent in the Texas action is the prospect of its signaling what may follow in other places – revamping of councils of churches into more inclusive units embracing the full participation of Catholics and Orthodox and perhaps other religious bodies not heretofore identified with religious cooperation.

Updating material aid

Four centers which receive but do not process relief materials will be closed on June 30, according to an announcement from Church World Service. The centers to be terminated are in New York City, Denver, Colo., Pasadena, Calif., and Vancouver, Wash.

CWS spokesmen explained the action is based on the changing volume and character of the relief clothing program, as well as on factors of economy and efficiency.

Five centers for processing CWS materials, located at New Windsor, Md., Nappanee, Ind., Houston, Texas, Modesto, Calif., and Honolulu, Hawaii, will be continued, as well as the one remaining receiving center at St. Louis.

The entire network of material aid centers is operated by the Church of the Brethren for Church World Service.

One year closer

TWELVE MONTHS after the Kerner Report on civil disorders, an assessment of the domestic situation has found that "we are a year closer to being two societies, black and white, increasingly separate and scarcely less unequal."

The nation's response to what the Kerner Commission described as "the major unfinished business of the nation" has been "perilously inadequate," declared John W. Gardner, former secretary of health, education and welfare and now chairman of the Urban Coalition.

In a study entitled "One Year Later" issued on the first anniversary of the publication of the Kerner Report, a new evaluation discovered that some steps have been taken to eliminate racial discrimination, the percentage of Negro unemployment has declined, and there has been some improvement in communications between ghettos and city halls.

Generally, however, the recent review revealed that progress in dealing with the conditions of slum-ghetto life has been "nowhere in scale with the problems," nor has the past year seen even a serious start toward the changes in national priorities, programs, and institutions advocated by the (Kerner) Commission."

The assessment was issued by Urban Coalition and Urban America, Inc., two nonprofit organizations working with a seven-member advisory panel. Two of the panel members were Mayor John Lindsay of New York and Sen. Fred R. Harris of Oklahoma, both of whom were on the Kerner Commission.

Polarization: The new study said the commission had accurately predicted what would happen in the short run if the same basic policies prevailed: some substantial improvements, but not enough to stop the polarization, and more incidents of violence but less full-scale disorder because of improved police methods.

"If the commission is equally correct about the long run," the authors said, "the nation in its neglect may be sowing the seeds of unprecedented future disorder and division."

The original commission report had warned that in the long run, "to continue present policies is to make permanent the division of our country into two societies: one largely Negro and poor, located in the central cities; the other, predominantly white and affluent, located in the suburbs and outlying areas." The report called for changes in policies that would both enrich the slums and make it possible and attractive for the Negro to move out "according to his capabilities and desires, not his color."

Other parts of the private study by Urban America and the Urban Coalition encompassed the following findings:

- An "alarming increase" in crimes and violence had created an atmosphere of fear inside and outside the slums.
- While there was no evidence that any more than a small minority of Negroes were ready to follow the more militant leaders toward separatism and violence, such leaders continue to have an impact, especially on the young.
- The physical distance between the places where Negroes and whites lived had not diminished during the year and was likely to increase with population growth.
- Most mayors were found more sensitive to ghettos and in better touch but without major redirection of priorities or structural changes to make local government more responsive.
- There was a deepening of the movement toward black pride and the control and improvement of Negro neighborhoods.

Poverty: A section of the "One Year Later" study focuses on public and private efforts to reduce the problems of poverty, education, and environment.

"Poverty remains a pervasive fact of life . . . and the continuing disparity between this poverty and the general affluence remains a source of alienation and discontent," the study noted.

It further declared that no programs seriously challenge the continued existence of the slums. The 1968 Housing Act was said to have expanded programs for meeting housing shortages but appropriations cutbacks had postponed a reaching of the full potential.

As to black capitalism, the study pointed out that blacks own and operate less than one percent of the nearly five million private businesses in the country, and that, typically, what they do own are "small, marginal businesses." Three hindrances to black entrepreneurship which were cited were difficulty in obtaining capital, lack of technical know-how, and uncertain markets.

Law enforcement: Federal enforcement of desegregation laws and judicial rulings on them have been relatively ineffective in both North and South, said the assessment. Community control of schools was said to be more talked about than tried.

Only 20 percent of the black students in the South were found to be in desegregated schools 14 years after the Supreme Court ruling against segregation.

Besides Mayor Lindsay and Senator Harris, others who served on the "One Year Later" panel were Jack Conway, president of the Center for Community Change, Washington; Daniel Parker, chairman of the board of the Parker Pen Company and immediate past chairman of the National Association of Manufacturers; Channing E. Phillips of Washington, head of the Housing Development Corporation; Tom Wicker, associate editor of *The New York Times;* and David Ginsburg, lawyer and former executive of the Kerner Commission.

The Kerner Commission, more formally known as the President's National Advisory Commission on Civil Disorders, totaled 11 members headed by Otto Kerner, then governor of Illinois and now a judge of the U.S. Court of Appeals. The group was appointed by President Johnson in the summer of 1967 to investigate the causes of riots in American cities.

While the commission's findings received almost unprecedented publicity and two million paperback copies of its

one Year later

See widening racial rift: "One Year Later" panel members (l. to r.) Fred R. Harris, Channing E. Phillips, Daniel Parker, Tom Wicker, Jack Conway, and David Ginsburg

report were sold, the action it spurred is felt to be minimal. White concern over the ghettos was increased by the report initially and by the assassination of Martin Luther King Jr. but was subsumed in concern for law and order in the months after the murder of Senator Robert Kennedy, the recent study contended.

Permanent? "One Year Later," seeking again to bring into the consciousness of the citizens the gravity of poverty and racial issues, summed up:

"The nation has not reversed the movement apart. Blacks and whites remain deeply divided in their perceptions and experiences of American society. The deepening of concern about conditions in the slums and ghettos on the part of some white persons and institutions has been counterbalanced – perhaps overbalanced – by a deepening of aversion and resistance on the part of others. The mood of the blacks, wherever it stands precisely in the spectrum between militancy and submission, is not moving in the direction of patience."

The report continued: "There remains a wide gulf between the way blacks and whites see America, which may again prove explosive, and the fuse is of indeterminate length.

"The significant question is not whether black-white polarization will cause disorders next summer but whether it will become a permanent American institution."

Another country

In another USA – one where apartheid or enforced separation of the races has become an almost permanent institution – the Christian church some months ago broke a long silence regarding the system in which it is entrenched.

The scene was the Union of South Africa, where after 20 years of Nationalist Party rule the apartheid laws have become increasingly stringent and oppressive. As the country has advanced economically and industrially, it has been subjected to an equal retrogression in human rights. The church, if not in direct support of the forces of the status quo, usually has said nothing, except for opposition by individual leaders.

Fresh air: But last September the silence was broken as the South African Council of Churches published a full-page advertisement in a prominent Sunday newspaper along with an impressive roster of names. By American conventions, where groups occasionally speak against the policies of government by means of newspaper advertisements, the approach of the African council may seem innocuous. But in the context of the situation in which it appeared, the ad was viewed by outside observers as "a courageous breath of fresh air."

Entitled "A Message to the People of South Africa," the lengthy statement expressed a clear refutation of apartheid as a "pseudo-gospel." Moreover, it called loyal Christians to join in a public stand against racism in South Africa.

"Christ is inevitably a threat to much that is called 'the South African way of life,' and many features of our social order will have to pass away if the lordship of Christ is to be truly acknowledged and if the peace of Christ is to be revealed as the destroyer of our fear," the message declared.

It further said that separation is a demonstration of unbelief in the power of the gospel and ultimately would mean that the church must cease to be the church.

Confession: Commenting on the council action, Theodore Tucker of the National Council of Churches in New York said, "In a country where the church has remained silent, except for isolated instances of brave opposition, it is encouraging to see that a remnant of the church it attempting to be the true 'confessing church' as men like Dietrich Bonhoeffer tried to be in Nazi Germany. The two situations are remarkably parallel in many ways, and it seems quite appropriate to use the term 'confessing church' (the church trying to be true to its principles rather than swinging with the tide of the times) in South Africa as well."

Also commenting on the statement was Carl Johan Hellberg, Africa secretary of the Lutheran World Federation. From firsthand visits he observed that the condemnation of apartheid by the South African Council of Churches "has forced individual Christians, as well as congregations and churches, to see government policy against the background of their Christian conviction." He foresees increased government pressure against churchmen who speak out on racial concerns.

Dr. Hellberg added that Christian leaders in South Africa are apprehensive over a split in their communities as a result of the church's stance. "There is concern that church members are being forced into a 'for' or 'against' position," he said. "But this concern is not all negative – several welcome such a stimulus to clarify lines in South Africa."

A CLOSE-UP OF MAN AN

Christian educators this winter sought to move from a theoretical approach to social change to examining the nuts and bolts of power structures. As to the success of their venture, the matter is one of keen dispute.

The scene was Chicago, a place that a vocal segment of church educators preferred to steer clear of altogether in protest to the repressive measures employed there last August by Mayor Daley and Company. The event was the National Council of Churches' annual Division of Christian Education conference on the theme, "Man and the City." The intent, as finally worked out by the planners, was "to tell it like it is" regarding those in the city whose lives are robbed of dignity by forces beyond their control.

Schooling: In pursuing this aim, the several hundred conferees heard speakers who ranged from internationally known Monsignor Ivan Illich, founder and head of the Center for Intercultural Documentation, Guernavaca, Mexico, to some 100 others, famous or obscure – all of whom had one thing in common – they had organized others to make some change in power structures.

Msgr. Illich told the churchmen that schools are often the major obstacle to education. "We need not take for granted that the only means of educating people are schools. There are many ways of educating people that we never even contemplate."

He suggested that in underdeveloped nations, people might be sent to school for a month a year, for 30 years, rather than for three years straight.

Another speaker, J. Archie Hargraves, associate professor of urban mission at Chicago Theological Seminary, took the position that "the popular idea that German, Polish, Irish, and Jewish immigrants to America earned their way in society because of hard work and conformity is a myth." Virtually all minority groups in the United States have "battled their way up, swimming through a sea of violence," he said.

Internment? Jay A. Miller, director of the Chicago Civil Liberties Union, held that the nation is more interested in suppressing disorder than in dealing with its underlying causes. He warned that internment camps in America for political dissenters are not beyond the realm of possibility under provisions of the McCarran Act. He urged more understanding of the rights of minorities and the need to protect such rights in the face of popular demands for law and order.

Dr. Charles Spivey, director of the NCC's department of social justice, said that church people must go into "police stations and find out first-hand what the police practices and problems are in their communities."

Sgt. John Brown of the Chicago Police Department said the "real issue is a breakdown in community and we are not prepared to handle this."

While there were other speeches, the impact of the conference for most came from other encounters, involving seeing as well as listening.

One of such breaks in the speech pattern came when the meeting was disrupted by a group of Chicago seminarians, who staged an impromptu 20-minute worship service plugging Project Equality, the interfaith program to promote fair hiring practices.

The seminarians also criticized the conference for meeting in Chicago, the scene of the conflict between police and students during the Democratic National Convention.

They had interrupted a speech by C. T. Vivian, associate director of the Urban Training Center for Christian Mission in Chicago. When Mr. Vivian, a Negro, resumed the podium, he told the conference that he agreed the meeting shouldn't have been held in Chicago and left.

"We really didn't want you to come to Chicago," he said. "We didn't want you to be at the Conrad Hilton. The only reason we agreed to come was so you might realize you needed a new social construction so you can begin to do business."

He said he saw little evidence that the church had come to that realization.

Confrontation: Still other encounters involved a group's visit with the Englewood police in southwest Chicago, in a district nearly all black but where 70 percent of the police officers are white, Busloads of the conferees also met with leaders of the Garfield Community Organization on Chicago's west side, where tens of thousands of blacks and the poor are politically powerless.

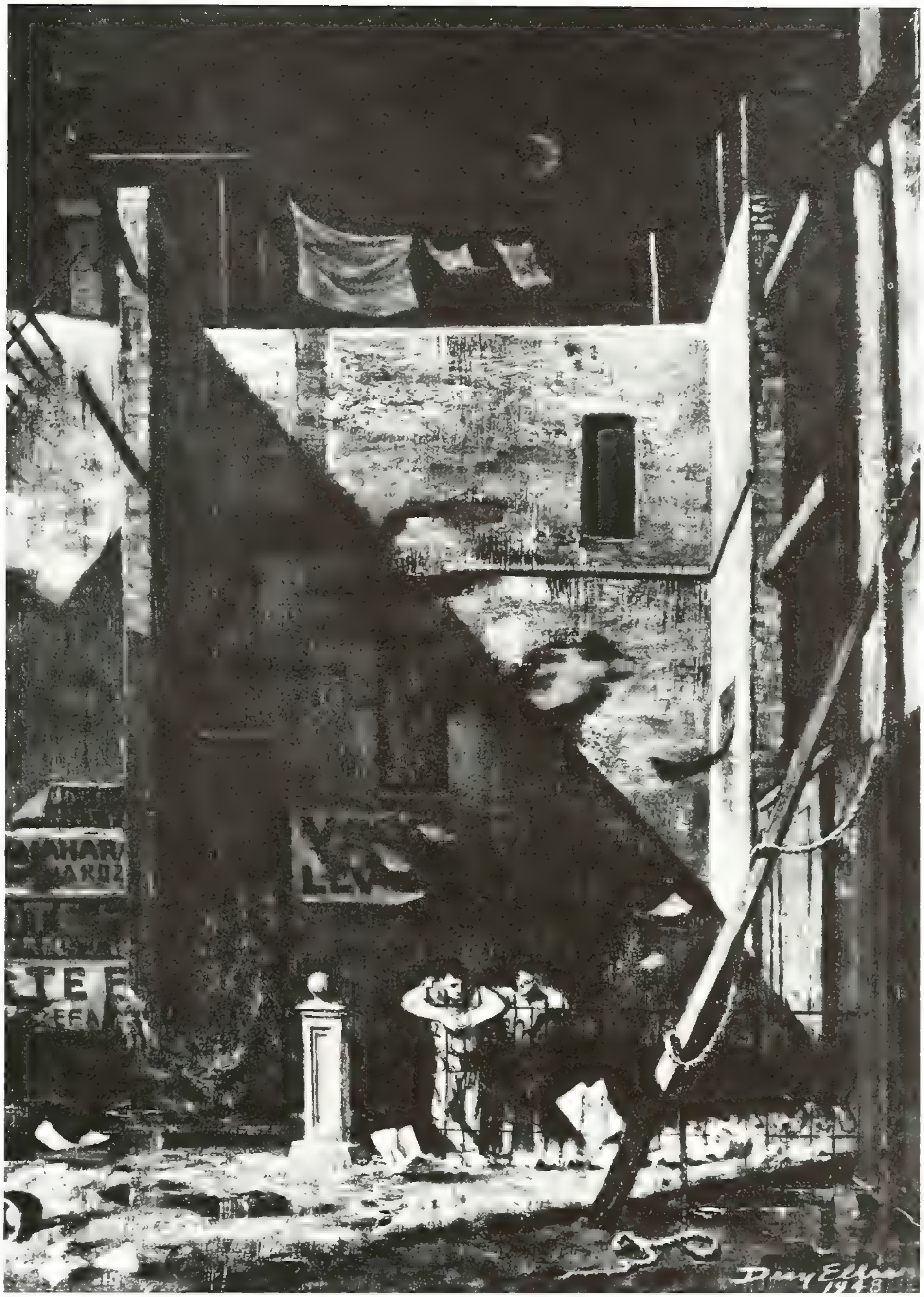
In a session with leaders of Operation Breadbasket, the guest churchmen were told that the effort was a "programmatic way of understanding Jesus' teaching his disciples to pursue the kingdom within us." The program, related to the Southern Christian Leadership Conference, stresses self-help and engages in the boycott of merchants who impose injustices upon the black community.

One afternoon the conferees disrupted their program to spend the afternoon at an open hearing on welfare problems. Mrs. Dovie Thurman, president of Welfare Recipients Demand Action, explained how she tries to feed her children on a 26-cents-per-meal welfare budget.

"We are tired of sitting around and begging welfare while the United States sends satellites into space and sends money overseas for a war," she said.

Souls: After listening to several brief discussions of the plight of welfare recipients, the executive director of the NCC Department of Educational Development, Eli Wisner, told the organizations that "the soul of the church is at stake" in the battle for better public assistance programs.

HE CITY



"We are here because some of us are just beginning to realize that we are struggling for our souls as well as yours," Dr. Wisner said.

In a "Highlife" program one evening some 20 different rooms of the Hilton Hotel were occupied by as many groups singing folk songs, listening to leaders such as the Rev. John Fry on the Blackstone Rangers, Daniel Walker on the Chicago police riot of last summer, the Rev. James Mack on black theology, David Fink on the antiballistic missile system, and others who talked of black poetry, the Indian in America, and contemporary antisemitism.

Resolutions: At the final session of the conference, the delegates adopted three resolutions concerning welfare programs, public education, and Project Equality.

One resolution called for continuing the 10 percent income tax surcharge so that the $14 billion annual take could be given to state and local governments for education. A second called on churches to work for a "more humane" system of welfare.

The third resolution supported Project Equality and called on Chicago churches to establish a chapter in their city.

But the fanfare of resolutions and support even of Project Equality came not without misgiving. Some of the blacks, at least at the beginning of the week, were very scornful of Project Equality, reportedly contending that it was about to fail and was to be turned over to blacks so it could be said, "There, you cannot trust the blacks with anything."

Helpful? Of the half dozen members of the Church of the Brethren at the conference, one who joined in questioning the value of the proceedings was David R. McConnell of the Brotherhood staff. He was especially concerned about the easy assessment which white churchmen may draw that the meeting was valid and helpful. "I doubt that it was either," he said.

"I was among those who left the conference early because I believe I had been lied to, in terms of the blacks of Chicago wanting the meeting here," the editor of youth publications stated. "And I left because I could see gaining nothing personally. I was aware already of the conditions and injustices and believe that most of the others were also. I am afraid that all too many came and went with easy consciences simply because they walked in a black ghetto and had their senses attacked by a black radical."

To those of the "white liberal establishment," the conference likely came off as highly successful if one buys what seems to be their philosophy, McConnell said. "That philosophy is, if we listen carefully enough to enough black radicals, pass enough of the correct resolutions, and break a few traditional patterns (though not any important ones), the kingdom will soon arrive."

Success or failure, the Christian education conference in Chicago pointed up how complex is communication and how elusive is reconciliation in today's urban arena. It revealed also how far the church and every other institution have to go in understanding "Man in the City."

news

Brethren newsmakers

Drag racing: What does a Ph.D. in chemistry have to do with drag racing and the Winternationals?

Dr. Ernest Ikenberry, head of the division of natural science and mathematics at La Verne College in California, is involved in a large way whenever there is a drag meet.

The son of former China and Navajo Indian missionaries Ernest and Olivia Ikenberry is the designer of the kits used by the National Hot Rod Association to test the fuels used by dragsters in the gas class.

Prior to the designing of the kit it was discovered that some of the drivers were using additives to give the fuel more kick. In the gas class, the dragsters are to use only regular street gas straight from the pump.

Frowning upon the use of altered fuels, the association through its supplier of timing devices consulted with Dr. Ikenberry about a test which could detect the use of forbidden additives. In response Dr. Ikenberry developed a nitrate and hydroperoxide kit and later designed a propylene oxide and hydrozene kit.

Working with the fuels has been an exciting and enjoyable task for Dr. Ikenberry, who stated, "It gives me a chance to keep my fingers in industry and it's been a lot of fun."

At the same time two La Verne juniors have been drag racers for a number of years. They are Art Sbicca, who owns and drives a 1929 Model A pickup in the C altered class, and his chief mechanic, George Coyle. Both young men are social science majors.

Coast-to-coast tour: The eight-member Farr Family Band of Middletown, Pa., is planning a concert tour to the west coast during June and part of July. One of the family's hopes is to appear in a number of Brethren communities as they travel by way of Illinois, Minnesota, Nebraska, California, Oklahoma, and points en route.

A major enterprise of the family, whose members range in age from 4 to 34, was the recording of a stereo album. "You can imagine what a grueling experience this was, especially for the little ones," said Nick Farr, father and manager. "It took 20 hours to record the entire album – a more regular group could have done it in eight. But we wanted to capture the sound of the family as it is today. And we are proud and happy that we did."

The record includes traditional hymns on one side and such numbers as "Danny Boy," "Twelfth Street Rag," and "Lady of Spain" on the other. For each $5 album sold by church groups, the family is contributing $1 to mission funds or to support of Church of the Brethren relief ministries in Nigeria/Biafra.

The Farrs, who are members of the Palmyra, Pa., Church of the Brethren, may be contacted for concert appearances by writing them at Box 16, Middletown, Pa. 17057.

CROP committeeman: Newly elected to the National Committee of CROP is Church of the Brethren layman James Baile.

From Warrensburg, Mo., Mr. Baile was the recent recipient of a Farm Management Award from his state's agricultural magazine, the *Missouri Ruralist*. In December he was honored with the Citizen of the Month award from the Warrensburg Chamber of Commerce.

In describing Mr. Baile, who has chaired both county and state CROP campaigns, Missouri CROP director J. Joseph Trower said, "We are justly proud of his work in Missouri in so many areas. He is a great churchman; he is keenly interested in civic affairs and is on the Warrensburg board of education; he is one of the best farmers in the state; he has a great interest in youth; he stands high in his convictions concerning the church, Jesus Christ, and peace."

Brotherhood staff members Kenneth E. McDowell and Leland Wilson also were named to the newly formed National Committee of CROP, an agency which serves as the community hunger appeal of Church World Service.

The traveling Farr family: Strike up the band

FRIENDSHIP
FARM No 1
JAMES BAILE. MGR
J.W. 'Bill' FISHER. CO-CHR
STOP
THROUGH
CROP
THERE ARE SO MANY

James Baile: new CROP committeeman

Also elected to the National Committee was Paul Getz, a former Church of the Brethren member now of the United Church of Christ. He is the executive secretary of the Ohio Wool Growers Association at Columbus.

Grand champions: A youth from the First Church of the Brethren, York, Pa., received the highest price ever paid for a baby beef champion at Pennsylvania's famed State Farm Show.

Helen Lehman, whose 1,125 pound Hereford, David, was judged grand champion, was purchased for $5.17 a pound, a total of $5,816.25. David was a bit more of a special "friend" than the previous four steers she had entered in baby beef competition, Helen acknowledged,

GRAND CHAMPION
4-H BABY BEEF
STEER
HARRISBURG
1969

Helen Lehman:
A kiss for the governor

Ernest Ikenberry:
A check on dragsters

indicating she much preferred showing the animal to selling it.

To spur the bidding at the event which climaxed the week-long Farm Show, Gov. Raymond Shafer stepped into the ring. After the sale Helen had a kiss both for the governor and for the purchaser, a grocer in Bethlehem.

Also exhibiting a grand champion at the show was another Brethren, Ted Bushong of the Mountville church and a Juniata College sophomore. His 90-pound Hampshire lamb, winner in the 4-H class, brought $2 a pound.

More than 520,000 persons attended the 1969 Farm Show, an annual event at Harrisburg which is regarded as the largest indoor agricultural exposition in the world.

Journalists honored: The 1969 Farm Show in Pennsylvania also was the occasion for honoring the editor of *Pennsylvania Farmer* magazine, Norman F. Reber, a lay minister in the Church of the Brethren.

At a special breakfast on the opening day of the show, New Holland, the farm equipment division of Sperry Rand Corporation, presented its 11th annual award to Mr. Reber for distinguished service to Pennsylvania agriculture.

The subject of a feature article in the May 5, 1968, Messenger, Norman Reber has edited *Pennsylvania Farmer* since 1958. He was born into a family of farmers in Berks County and today owns a 154-acre dairy farm which has been in the family since before the American Revolution. He is an Elizabethtown College graduate and holds a doctorate in political science from the University of Pennsylvania. He is a member of the New Fairview church near York.

A second member of the *Pennsylvania Farmer* staff, Margareta Alexander, was honored at the Farm Show by the Future Homemakers of America. She is the magazine's home editor and a member of the First Church of the Brethren in Harrisburg.

Night pastors: While most of the city sleeps, Harrisburg, Pa., has on duty a "night pastor" who serves segments of the city that seem never to sleep. Two Church of the Brethren ministers are among the clergymen who make up the Night Ministry staff.

Pastors Willard Dulabaum and J. Stanley Earhart of the Ridgeway and Mechanicsburg churches work out of three operation bases in the emergency wards and intensive care units of the Harrisburg General and Polyclinic hospitals and police headquarters in city hall.

During their hours on duty, the men have brought comfort to accident victims and their families, counseled troubled youth, prayed with the dying, sat with prisoners, helped distressed travelers find lodging, taken alcoholics to their rooms, and broken bad news to the families of patients.

The night pastor's work takes him far afield at times as needs arise at the railroad terminal, all-night laundries, theater lobbies, bus stations, hotels, bars, and grills, where notices of his availability are posted.

The men sign in at the several stations between 9 p.m. and midnight and remain on call through the night in the event of an emergency in which a pastor can be of service.

The Night Ministry program was established by the Greater Harrisburg Area Council of Churches' Committee on Unconventional Evangelism and is staffed by volunteer clergymen on 14-day rotation.

THE LORD'S PRAYER

✚ **Our Father.** . . . Yes, God, that's how Jesus told us we were to address you. We are not to call you by some high-sounding name; we are not to lengthen the mental gap between you and us by pushing you off with some holy language.

Jesus said we are to call you "Father" — so simple a name it is, it almost scares us.

Are you really like a father, God? Is that what Jesus was trying to tell us? That you are someone who is not only concerned about us but one who is very close to us?

Does this mean that when we have problems we can talk them over with you? Does it mean that sometimes you get angry with us because of the way we behave? All fathers get angry sometimes.

Does it mean that all people — black and white, rich and poor, sinner and saint, Catholic and Protestant, Russian and American, crewcut and hippie, right- and left-wingers and middle-of-the-roaders, freeloaders and hard workers, are all held by you in equal love?

✚ **Our Father in heaven.** . . . We used to think you were up there in the sky somewhere, but now with all our knowledge about space, Lord, up is out . . . into a thousand light years.

And besides, if you are spirit, what is time and space? Lord, help us to know.

✚ **May your name be kept holy.** . . . Many of the holy things are fast disappearing from our lives, Father. Even religious symbols do not command the respect they once did. The children of Israel long ago felt your name too holy to be spoken. Now it falls with increasing frequency, profaned, from the lips of angry men.

Teach us, Lord, how properly to revere you and yet at the same time not make you unapproachable. Instill in us a proper humility for one so great as you but also an accessibility to one we have been told is love.

Help us to make holy your name by respecting the holy nature of all human life.

✚ **May your Kingdom come, may your will be done on earth as it is in heaven.** . . . Father, we must honestly ask ourselves: Do we really want your will to be done? We say we do — at least in church — but when it comes down to the nitty-gritty of it, when it means economic loss, when it means a black family's living next door, when it means rejection by some of our friends because of our outspoken desires for peace, then we must ask, "Father, do we want your kingdom to come that badly?"

We keep saying, "Father, it takes time . . . we are only human . . . things will eventually work out." Sometimes that is honest, and sometimes our excuses

are just ways of trying to make ourselves feel good for not doing anything.

Many comfortable, middle-class people — like ourselves, Lord — are praying for a kingdom of love and understanding, a kingdom of justice and equality, a kingdom of brotherhood and peace, and that such a kingdom will be established on our earth. But then, time and again, we don't honestly set about the task of creating such a kingdom. Indeed, Lord, we sometimes work to ensure the fact that your kingdom won't come! We refuse to change certain of our patterns of living. Lord, help us to be honest.

✚ **Give us today the food we need. . . .** Our fields of ripened grain have been harvested; our storage bins, filled. The shelves of our supermarkets overflow. We have so much food, Father, that it is a problem for us. We eat too much, so weight watching is, for most Americans, a continuing concern. And it doesn't seem right that, while we have so much, others in Appalachia, in the inner-city ghettos, in India, in Asia, in Africa have not even enough, many days, to keep them alive.

We try, through Church World Service, through CROP, through CARE, and through many other agencies of goodwill, to eliminate this problem so that all men, women, and children do have each day the food they need. But there never seems to be enough. Seven persons die every minute in our world from hunger and malnutrition. Each week a million new mouths must be fed with only a little more food than was available for the total world population the preceding week. Father, the situation is very complex. It staggers our imaginations. We just don't know what we should do.

✚ **Forgive the wrongs that we have done, as we forgive the wrongs that others have done us. . . .** God, forgiveness with us doesn't come easily. We can repeat the words, but there are feelings we have deep inside us for some persons that just won't go away by saying to ourselves, "I'll forgive that person." Perhaps part of our problem is that we try to forgive them before we have learned how to love them.

And, somehow, we have the notion, Father, that for you forgiveness is easy; that you are so different from us that forgiveness does not come hard for you. But, God, if we believe that Jesus died to forgive us our sins and if Jesus was your only child and if you loved him as we love our children, then what makes us think that your forgiveness of us is ever easy for you?

Is it true that we can't be forgiven until we are open to forgiving others? Lord, help us to know how to receive forgiveness for ourselves and how to be forgiving of others.

✚ **Do not bring us to hard testing. . . .** Lord, we know what hard testing is, because we know about Jesus and what he expects from us as his followers. We resist temptation at times, and we succumb to temptation sometimes. We shun it; we welcome it.

Father, it is because we are well aware of our human weaknesses that we ask you to help us through the difficult struggles we have, the temptations that daily face us, that pull us from the high road to the low, that would cause us to act not with human dignity but with animal passion.

✚ **Keep us from the Evil One. . . .** Take fire and burn away our guilt and our lying hypocrisy. Take water and wash away our brother's blood which we have caused to be shed. Take hot sunshine and dry the tears of those we have hurt, and heal those wounded souls whom our tongues have cut. Take love and root it in our hearts so that brotherhood may grow and transform the dry desert of our prejudice and hatreds.

Take our imperfect lives and purify them, so that we live by what we say and are prepared to give ourselves to what we profess. □

by Donald Shank

Scriptural references from *Good News for Modern Man, the New Testament in Today's English Version.* Copyright © 1966 by the American Bible Society.

SPEAKING UP and SPEAKING OUT!

Don't ask for tax exemption...

by Richard G. Young

A hard line should immediately be taken against any suggestion to seek tax exemption for pacifists. Already the Brethren have capitulated in accepting an exemption from military service. This reasoning is based on several presuppositions.

1. Pacifism is antimilitarism.
2. Pacifists are persons who oppose any militaristic method of solving human problems.
3. Opposition must be active. Theoretical pacifism can and should oppose theoretical militarism, but pacifism expressed in actions must oppose the active military reality.
4. Activity performed by pacifists is only pacifism inasmuch as it opposes militarism.

These are self-explanatory except for the fourth point, perhaps, as many Brethren pacifists engaged in social work considered their activity to be antimilitaristic. "Good works" are not in themselves antimilitaristic even when done by a person confessing pacifism. They could perhaps be considered pacifistic if militarism were not being manifested in action. But once military action is a reality, only pacifistic *action* can be correctly considered antimilitaristic.

Is not paying war taxes a pacifistic action? Yes, if it proves to be antimilitaristic. Once the military power accommodates (removes the confrontation of) an action, it is no longer antimilitaristic. For example, our government can allow certain categories of youth conscientious objector status as long as that group remains a small minority and does not prevent armed services from filling their ranks with the numbers of men necessary to wage war. We can be sure that if all young men eighteen years old demanded alternative service, our government would rescind the conscientious objector alternative. It should be recognized also that our militaristic government embellishes itself with the boast that it offers a conscientious objector alternative in the "true spirit of democracy." In this manner the antimilitaristic action, well intentioned as it may have been, has ceased to be pacifistic in that the military system has neutralized its effect.

Similarly, any agreement with the government to exempt pacifists from paying war taxes would not be pacifistic. We would not be threatening the military but perhaps adding another plume to its hat. There are those who feel that we need only to express our belief. "When he is profoundly convinced that God forbids what the state demands, it is his responsibility to express his convictions." If the expressing of our conviction through words or good deeds lessened militarism, we might be convinced that this was pacifism. However, the military solution is being used increasingly by our society. Must we point to the many Vietnams in the last twenty years and the growing defense spendings? By expressing personal opposition to militarism and refusing to become soldiers we may save our individual souls – if ours is a religion in which the individual receives grace after having assured his personal relation to God. Or is ours a social religion whereby a man is judged according to his relations with his fellowmen rather than his internal spiritual life? Do we want to save ourselves or acknowledge our participation in American society and the ensuing moral responsibility for its actions? COs and tax protestors can be effective only if they threaten the militarists. The battle for pacifism won't be won in Washington but in our home towns.

Pointing a finger at the others in our society (from our special position) is neither good psychology nor morally acceptable. We must first of all refuse our special position. Then we may accept our share of the common guilt and go about changing the attitudes of people toward war. Let us come down from our pedestal marked "blessed" or "better than thou" and practice what we preach.

Follow the New Testament pattern...

by F. Blake Million

As one who has given over thirty years in the Christian ministry in the Church of the Brethren, I try to write, as I have always tried to speak, in love. I am eager only to edify and to strengthen the church, the brotherhood of believers, and the spiritual body of Christ.

We must come up to the New Testament formula in all things for the best growth within the church. The church institution often deadens or hinders the best contribution Christ intends for us to make in the world today. By seeking the higher formula, the simple New Testament pattern of government and policy, shall we overcome our present condition by the Spirit and the grace of God.

Our genius to be brothers in Christ has been our inner spiritual growth. This genius is our greatest contribution to history. This we must continue. But how? By following the simple way of life, the New Testament pattern, as individuals and collectively in the body of believers. Our church fathers made considerable achievement in being Brethren, in letting the New Testament writings speak to us on organization, policy, doctrine, practice, and outreach. Are we continuing to build on their achievements?

Today we are trying to find and adopt more complexities and involvements in the political language, hierarchy, and bureaucracy. We are even endangering our beliefs and teachings on equality and democracy by our trends and practices. The machinery of our involvements with accompanying tensions are only followed by the dampening and repression of the Spirit. We listen to man speak; we seek authority of humans rather than of God. God speaks by way of the inner voice and in history. Someone has said, in jest, a truth, that every time history repeats itself, the price goes up. I am sure this is true of human error.

History is full of proof that when man ceases searching for divine truth and ceases thinking for himself, looking to others to do his searching and thinking, he becomes a captive, a slave. He has lost his soul, his freedom to soar, his self-respect. Dictatorship can only follow this condition: dictatorship in the church, in government, in our social, economic, and moral life. The moral and spiritual leadership and participation which God expects from each of us becomes dissipated and lost.

We have put a halo around academic degrees. Of course, we are for education. But the word *educate* derives from the Latin *educo*, to lead out. Our cramped assessment of education too often makes it so central that it can take over our society or church and control. There must be no repression of the highest and noblest which each individual can attain. Ohio's director of education and governor agree in this: Since only one in six of our high school graduates go on to college and to academic skills and professions, we must prepare each of the other five with a job skill to accompany his diploma. The purpose is so he can be a self-supporting, self-respecting, happy, well-adjusted, contributing, and important person or citizen in our state, nation, and world society.

Self-respect and individual importance and value are even more necessary elements of the church. We all know the modern state draws on the church for morals and spirit. The body of believers is where all the ideals of brotherhood, equality, morality, and soul value originate and the environment where these are cultivated. If not with us, where? There is no other place on earth. Our world is impoverished if we neglect so great a trust from God, embracing our own salvation in Christ and transmitting of his Word and Spirit to others.

So this is today's challenge to our church. Until we are able and willing to restructure our church polity by the rule of brotherly love in the body of Christ, we will continue to be spiritless, unproductive of the good life, and fruitless in our calling to evangelism. We must dream dreams and see visions of God, his goodness and love, and his place in history. We must allow the freedom of his Holy Spirit to dwell within each of us, to move among us, and to accomplish his purposes with us and through us. We must have the grace to recognize the "good" in everyone, even the five out of six nonacademic Christian believers. We must encourage one another to attain the good life, to finish the race set before us, and to win the crown of glory. ☐

The frontier of faithful intermarriage...

by Lauree Hersch Meyer

In the January 2 issue Catherine Wittler wrote about being married to a Catholic. Well, I married a Catholic, too. My response to her article was personally based on the fact that in the twenty-five years that have elapsed since her experience and mine, very, very much has changed. I doubt strongly that her experience is representative for today, and for this reason I will try to respond to her presentation directly while speaking on the basis of my experience. It would be, I think, unfortunate for youth who care about the church today to believe that this is the only or even the major option open to them or the likely experience which they will encounter.

Jeff and I have been married a year and a half. In some ways things were easier then than they are now: Surely Catholics, and perhaps Brethren have found it necessary to define the lines of ecumenical and ecclesiastical openness more sharply. However, I think that I can say what I do in all good faith, for we know other "mixed marriages," which include Catholics, whose experiences continue to be very much like our own.

We consciously desired to affirm our mutual and distinctive Christian heritages in our marriage ceremony, so we incorporated Catholic, Brethren, and even some Jewish (a very remote part of my heritage) aspects in our liturgy. A minister and a priest shared in addressing the community and witnessing the ceremony of our celebration. We were careful to fulfill the law (the right man did the proper thing according to canon law) as well as our own desires (the

Brethren addressed the ecumenical aspect of what our union represented, and the Catholic, the personal). We did not play down the problems, but we really were able to face them directly and find that both the Brethren and the Catholic church communities supported us in overcoming or living with them.

The promises are usually the stumbling block for the non-Catholic. For us it was a mutual problem. Asked if I would promise to bring up our children as Catholics, I responded of course, assuming that this meant as participants in the universal, single church catholic, and by no means if it limited us to the denomination of Roman Catholics. The priest acknowledged my response with his own that, of course, as a mature Christian one had to interpret. When we came to the matter of birth control, Jeff and I both answered no to the question whether we promised to follow the teachings of the Roman Catholic church on the matter. The priest responded that, as he understood it, the teaching of the church was unclear, and we could in all good conscience, answer yes. When Jeff was asked if he promised to try to convert me to his faith, he negated, stating that we felt it impossible to deny the truths of our diverse heritage and that he considered it an enrichment that our family should be broadened by the experience in two Christian communities. The priest agreed that any Christian faith should be affirmed rather than undercut.

That was before. Now, since we have been married, we attend both the Brethren and Catholic services, some one Sunday, some another. Jeff is an associate member of the Church of the Brethren, and the Brethren of the denomination accepted him in full knowledge that he is first and foremost a Roman Catholic and that we both want him to remain one. I not only attend mass with him, for we do whatever we do as a family, but we have been asked precisely *as* a mixed marriage to help with the premarriage conferences held by the Catholic church at the university to point to how it has or has not worked for us. There *are* problems, but they result primarily from things like being geographically too distant from the Church of the Brethren to attend as regularly as we would like. Also the mere fact that when we have children, they are not likely to be happy with "progressive" church worship, where, as at a youth party, we get one course at one place and one at another. However, this is part of the problem the *church* experiences today, too. Both Brethren and Catholics are less unified within their own ranks than is desirable, and the result is that worship is sometimes very unsatisfactory, fellowship sparse, and disagreement on liturgical, political, economical issues outweigh agreement on matters of "strict faith" – if there is such a thing.

Mrs. Wittler also mentioned the personal, family aspect of the whole thing. Here the twenty-five years' difference is particularly stark: Few Catholic families would now be cold toward a Protestant or even non-Christian if they liked him or her and knew their child to be loved by him or her. Maybe I have had especially good fortune, but I can't tell that either of our families loves the in-law child any less for his being "out of the faith." Mom Meyer raised the issue once when something I did led her to believe I must have converted; Dad Hersch enjoys fencing with Jeff on things like infallibility and the virgin birth and assumption. But this is all very much in the open. The Brethren heritage regarding pacifism has helped enrich understandings with our Catholic parents as to our own positions on such issues as Vietnam and paying taxes that go to the military. And the Brethren parents find the unknown of Catholicism less frightening, even inviting at points. The far harder thing for both of our parents has been seeing their children be Catholic and Brethren *differently* from themselves. That I am Brethren explains why I don't do some things, but when Jeff doesn't go to mass when we're home . . . . Or Jeff grew up with a different morality than Brethren have, but when I tell my parents of a dinner party where we served wine. . . . No, we must confess, Jeff and I, that both the two denominations and our two families have been exceedingly supporting, and the really few problems we have felt as a couple have been, to date, problems we had *before* we married, and then because of our differences from our parents.

I married a Catholic, too. My – our – experience has been radically different from the Wittlers'. I don't discount hers, and I think that it was a very valid solution to the situation that confronted them. Twenty-five years ago their love had to survive much more testing and hardship than ours has had to or will have to on the faith issue. Because of that Jeff and I are free to go a way they could not; we can explore the frontier of faithful intermarriage where diverse religious heritages are affirmed both as supporting and demanding. The guilt we all share that our church is not one is no greater and no less if we marry in one or two denominations, but the way we come at it and what we must and can do to be faithful varies. This is our way, and we're delighted. It's a challenging and difficult issue which won't be solved in our day, but because our families and churches help support us, we are confident that it can be worked out creatively in our family. ☐

ACTION CROSSWORD

by Carol Conner

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54					■	55			■	56	57			
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62			■	63					■	64				■

CROSS
1 Liveliness
5 Alarm
0 Solemnly promise
3 Sing joyfully
4 Leap gaily
5 Anger
6 Clay for bricks
7 Occurs
8 Norwegian dramatist
0 Corral cattle
1 Valley
3 Isolated land
4 Half em
5 Walk in water
6 All
7 International alliance
8 Aiming at punishment
2 Backbone of book
4 Fright resulting in flight
5 Speed up motor
6 Enthusiasm
7 Kind of boom
8 Source of harm
9 Swedish coin
0 Cheese with holes
1 Hindu guitar
2 Region in France
4 Long, healthy walk
5 Stag
6 Theater box
7 Behold!
9 Take away weapons
2 Part of hammer
3 Foxes' home
4 Go around the bend
5 Spanish victory cry
6 Best of all
8 Be in debt
9 Not so young and agile
1 Full of spirit
2 Flatten with light blows
3 Sailor blouse
4 Tall tale

OWN
1 Heavily loaded
2 Golf club
3 Pocket
4 Raise up
5 Climb a mountain
6 Be concerned
8 With regard to
9 Argumentative
10 Passport endorsement
11 Judah's descendant
12 Travel
13 Land jutting out into water
19 Eclipse
22 Bustle
23 Type of architecture
25 Wish for
26 City of Tunisia
27 Japanese-American
28 Velvety flower
29 Incensed
30 Vein
31 Always
32 Slovenly one
33 Purr of contentment
34 Sail close to the wind
37 Shin up a pole
38 Ride a bicycle
40 Status of a star
41 Show by a gesture
43 In comparison with
44 Weed cutting tool
46 Suspicious
47 Acquire skill
48 Solely
49 Fall suddenly
50 Midwestern state
51 Beef fat
52 Implored
53 Fleet animal
55 Strange
57 Diameter (abbr.)
60 Chinese measure

The Various Worlds of the Minister

THE SEVEN WORLDS OF THE MINISTER, by Gerald Kennedy. Harper, 1968. 173 pages, $4.95

THE OLD TABLE GAME of "How do you like your minister?" is expanded today to include such other questions as "How long can you keep your minister?" and "Do you have a minister at all?" Not a new development by any means, the situation is elevated beyond a game by the continual stirring up of the nest that is occurring in the Church of the Brethren, among other denominations. The top echelons of the church are being shaken up in the search for new meanings of ministry, and the dust drifts down to the local congregations.

What do we mean by the professional ministry? How do we find and train and keep the men we need to lead our churches? The difficulty of deploying, much less defining, an adequate ministry seems to increase in direct proportion to the sharpness of the need for it in a world where Christians and computers are bedfellows and neither is about to move over willingly.

Near the center of this discussion is the question, "Who is the minister, anyway?" It is being asked no less by the men in the pulpits themselves than by the laymen they serve and the executives who administer them. In *The Seven Worlds of the Minister* Methodist bishop Gerald Kennedy suggests that the role of today's minister is about as clearly defined as Casey Stengel's baseball player:

"That feller runs splendid but he needs help at the plate, which coming from the country chasing rabbits all winter gives him strong legs, though he broke one falling out of a tree, which shows you can't tell, and when a curve ball comes he waves at it and if pitchers don't throw curves a manager has no pitching staff, so how are you going to know whether to tell boys to fall out of trees and break legs so he can run fast even if he can't hit a curve ball?"

Combining deep conviction with critical analysis, Kennedy offers timely and well-supported counsel for a generation of churchmen who desperately need it. Inspirational books on the role and responsibility of the minister have been produced as long as there have been ministers and, as the same faith needs constant reinterpretation to its day, so no generation should be without an edition that "tells it like it is." For all their apparent timelessness the Henry Ward Beechers and the Andrew Blackwoods leave something to be desired for the minister who has suffered through the "death of God" and is spiraling into the wild blue yonder of "secularity" and "Christian agnosticism," his congregation trailing anchorless behind.

A masterpiece of paradox and the razor's edge, *The Seven Worlds* smacks appropriately of the space age, and implies throughout the need of full-time computer to bring those worlds into a balanced and useful relationship. For the minister-reader the book has the effect of being at the same time a most guilt-producing and improvement-inspiring capsule which dumps provocatively into the gristmill everything the minister ought not to be and usually is and everything he could with grace and gumption become. It describes the minister as the embodied "impossible possibility," and the perceptive reader will be aware that Kennedy is taking his model from neither clergyman nor layman but from man himself.

Kennedy draws on his thirty-five years of experience in the local church study and pulpit more than his work as a pastor's pastor. His witness is highlighted by pointed quotation and rich anecdote that probe with humor and poignancy to the very marrow of the concern he and his reader share. His use of living illustrations testifies to his right to speak as he does, demonstrates a lost ministerial art, and reminds one of the craft of the Christian master teacher.

It is immediately clear that *The Seven Worlds of the Minister* is not a "preachers' book" set aside only for the enlightenment of the clergy, any more than Casey Stengel's legendary fame belongs only to the Yankees. Amid the furor in religious circles nothing is more agreed upon than the need for clergy and laity to understand each other's roles. Wisely did the old Indian suggest that he would offer criticism or propose changes to his brother only after walking for a time in the other's moccasins. The value to the local church would be without measure if the "seven worlds" were to be understood in the ministry commission, the church school class, and in the layman's home.

Bishop Kennedy grounds his writing in three personal convictions. First, he is a churchman whose years of ministry have not seen the church exhaust its

Released

Warm breath of life is stirring everywhere —
No clutching cold, but soft, inviting air.
The daffodils have left their winter bed
To greet the sun, their lighted yellow spread
On fragrant, new-green grass. Gay flash of wing
Reveals old friends come back to build and sing —
And I, released from foolish fear's alarms,
Must run to meet the day with outstretched arms!

by *Emily Sargent Councilman*

efulness, either in a pinnacle of glory in defeat at the hands of its noisy de- actors. "The modern critics do not ock me because, frankly, I could take f where most of them stop." He sees mself also as an unworthy person for hom the Christian faith remains the challenged answer to human need. nally, "I am a Methodist preacher and rtain that the most wonderful job in e world has been entrusted to me." ennedy's readers, clergy or lay, who are his affirmations of churchmanship d humility with little reservation will well in this heyday of skepticism to ual his enthusiasm for his calling. And us grounded, he speaks of the "seven orlds."

The preacher. Why can't someone ach preachers enthusiasm? If God uld not do it, how can a mere bishop? mething akin to poetry and music ust be born from within; it can't be stilled. The power is such that just eing its channel wrings a man dry. on, when a man preaches, somebody ts tired." Too often it isn't the eacher. The flat assertion that "preach- g without notes is always to be pre- rred" will threaten more than a few. ere are arts and techniques about hich opinions vary widely, but first of one must "catch a hint of the inner cret of it all that can't be written wn." As Louis Armstrong said of jazz, Man, if you have to ask you will never ow."

The administrator. Administration is e confessed bane of the minister, tak- g too much time and providing too sy an escape from simply "doing what u do not feel like doing and doing it hen it ought to be done." Administra- on can clog the minister's channels to s people and to God, until the Holy pirit becomes just another cog in the dget machinery and a painting of the st Supper only serves to remind that have another meeting tonight." Ken- dy discovered the meaning of his own le in an early Greek definition of "epis- pas" – bishop. It meant "straw boss a road gang," presumably to "make straight in the desert a highway for our God." Offering guidelines for leadership with both effectiveness and integrity, he suggests the use of "godly manipulation" which, being interpreted, means "letting them have your way." In an age of incredible change, the church should modify with caution as illustrated by the Eastern Orthodox: Having made no change in the worship in the last 1,100 years, they were yet hesitant because "we are not quite ready." For every gadfly and radical who would rush to untried models, Kennedy requests someone who will preserve and build on the good we have.

The pastor. We are mistaken if we think the pace of society and the growth of the suburban maze point to people's desire to be alone. People crave relationship, not anonymity; the forces of depersonalization offer escapes to oblivion rather than doors to fulfillment. Not only do people more than ever need their pastor where they are; the effective preaching ministry cannot survive without such contact and awareness. Visiting requires much less eloquence and profundity than discipline, patience, and love. The poor woman who went to comfort her bereaved neighbor did not say anything at all. "I just made her a cup of tea." The need is no more clearly written than on page after page of the diary left by a woman found dead in her tiny apartment: "No one called today." Nor is the counseling pastor about to replace the one who calls. If the minister is not appalled by the suggestion of twelve to fifteen calls in an afternoon, he may want a secretary who will remind him when he has not made them. A psychological block against calling? "Son, I've had it all my life. So what?"

The prophet. How shall the minister be a prophet? "Fling him into his office, tear the office sign from the door, and nail on the sign, *study*. Take him off the mailing list, lock him up with his books, his typewriter, and his Bible and force him to be the one man in our surfeited community who knows about God. . . . Shut his garrulous mouth spouting nonessential remarks. . . . Cancel his country club membership. . . . Rip out his telephone, burn his ecclesiastical success sheets, refuse his glad hand, put water in the gas tank of his community buggy, and compel him to be a minister of the world." That's what makes a prophet, says Floyd Shafer, and Kennedy calls it exaggeration in the right direction. Blending the fiery preacher and the institutional priest of the Old Testament into one man who is both conscience and counselor for his society is no mean task for today's minister. A fearless spokesman is needed in the prow of the ship to warn of the rocks, yet the prophet must be cautious for "the land is not able to bear all his words." People are often more anxious to salve their own small hurts than to learn great truths, or worse, are like the mountaineer who shouted himself hoarse at a political speech yet had no opinion of it, saying, "I didn't come here to think. I came here to holler." Amid such unanswered questions as "Is a Christian order of society possible?" and "Is the universe capable of a spiritual interpretation?" small, emotion-laden concerns usurp the stage, and prejudiced people come not to think but to holler. To speak clearly on cloudy issues and at the same time retain the ear of one's hearers requires many hours on the pastoral listening-beat and many hours locked up in search of the word.

The theologian. A theology one must have, and not just the minister, nor is theology a sometime thing. "It is a revelation of how much the church can stand . . . to endure all the nonsense it has listened to from young preachers fresh out of theological schools." Kennedy confesses shame at what passed for theology in his early life. Yet even worse, he says, are the men of apparent maturity who garb themselves as professional churchmen yet shamelessly intimate privately and publicly that there is nothing special about Christianity. Specifically, he reports that after reading *Honest to God* with expectancy he concluded that "if there was anything new or fresh

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NEEDED: Conrad Beissel materials — letters, documents, etc., to, from, and about him and the Ephrata Cloister — for a research project about him and his celibate position. If you own or have access to such materials, please write a description of them to Professor Jobie E. Riley, Elizabethtown College, Elizabethtown, Pa.

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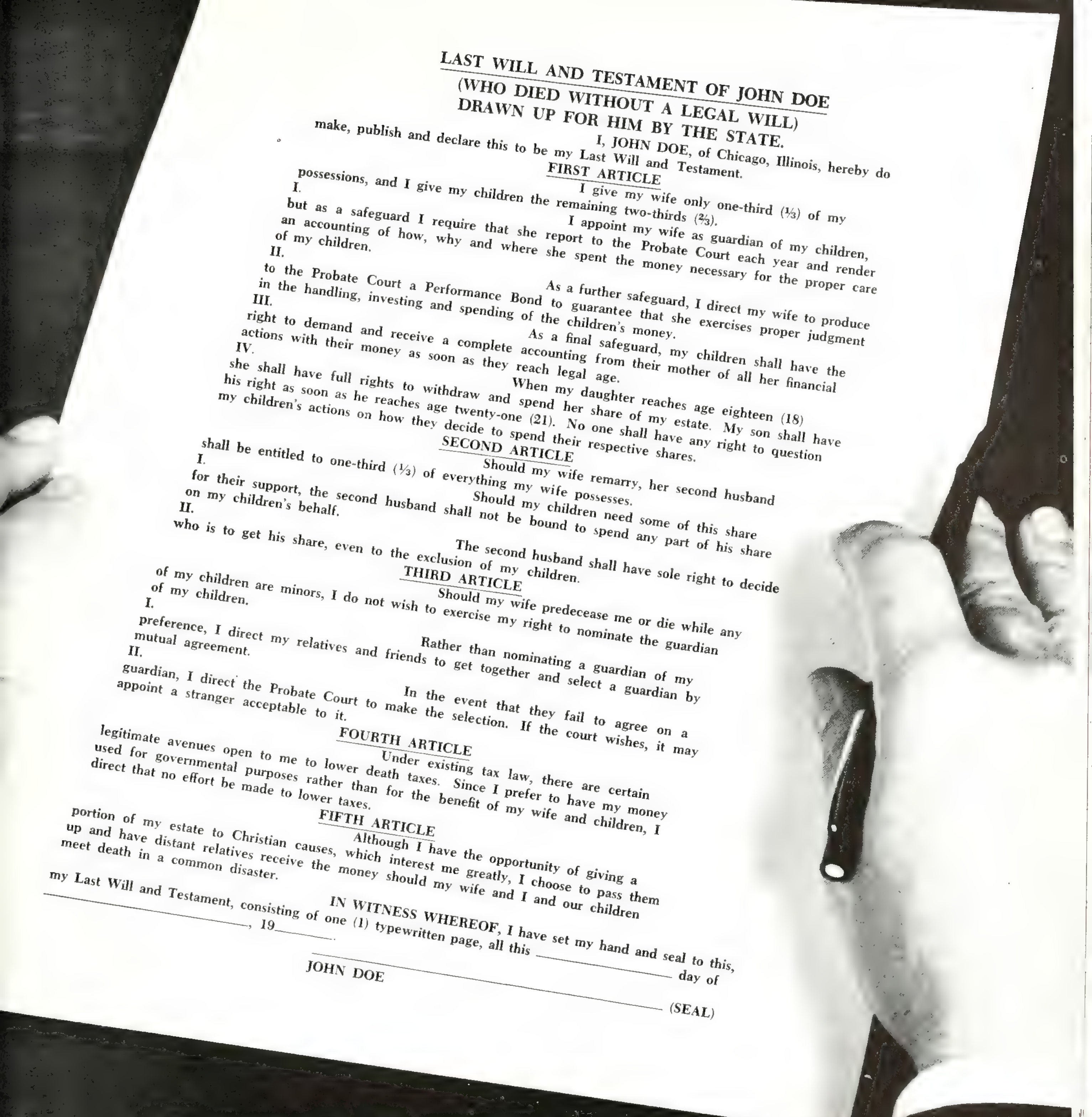
about it, to save my soul, I could not tell what it was." As the child quickly perceived that the legendary emperor was naked in his "new clothes," so the novice recognizes the emptiness of poor theology.

"The church does not need to be concerned about honest-to-God atheists, but may the good Lord deliver it from so-called intellectuals who are out trying to make the headlines." The rule of thumb for the parish minister: "If a theology cannot be preached, it really isn't much good." Kennedy advises that pulpits offer something both savory and digestible between the extremes of milk pablum and raw beefsteak. We need a balance between the "special jargon . . . which the ordinary man cannot understand" and "the inspirational stuff [that] tells some stories of human interest and that's about all." Like successful military strategy, sound theology is too important to leave to the generals. "The minds of modern men will be healed by sound theology, and it is the responsibility and privilege of the minister to apply that healing."

The evangelist. The kind of "stuff" that is dispensed by pulpit magazines and some seminaries suggest, as did Simone Weil, that while one might be willing to die for the church, there is not much use in joining it. Today people have been so inoculated against evangelistic faith that they almost never catch it; the churches maintain themselves "by just warming up cold Christians or transferring church members from one church where they had a bad experience to [one] where they haven't had one yet but probably will." In John Wesley's time, by contrast, "the church was thought of as a place with a wide-open door for the sinner and the newcomer, but with high demand for the one who remained." Evangelism today, being no more dead than God, is spoken of instead in terms of "worldly holiness" and "secular Christianity," Kennedy's chief objection being the arrogance with which the promoters tout it as new merchandise. Evangelism was not and is no just one of the minister's roles — min istry *is* evangelism. Without it the min ister "will soon have no Boy Scouts t supervise, no bills to audit, no report to file, no anything at all. Amen!"

The teacher. Why is it, asks Kennedy that teaching is always associated wit heaviness, repetition, and monotony Why must an aura of dullness alway surround the image of sermons and Bibl study? Are we so foolish as to thin knowledge a burden, and must truth b made "so ugly that nobody could doub its virginity"? A suggestion of wide spread illiteracy in doctrine and scrip ture raises no eyebrows — the task o education, religious or otherwise, is usu ally left to the experts. Ministers cring to try it, not to mention laymen. No when a university offers Arthur Schles inger Jr. $100,000 a year just to trave and think, with a full retinue of secre taries and researchers, and no mentio of class obligations.

How to teach? Those who take de light in playing the skeptic and upsetting established faith serve the church n better than those who simplify an sugarcoat the problems of doctrine an life. Useful faith must spring fro doubt. "The art of teaching is the ar of struggling through all kinds of com plex and seemingly contradictory propo sitions in order to come at long last t a solid foundation of conviction o which a man can stand." What abou Christian education? The minister mus lead it. The church has grown from a upper room to a chapel and then to church, with so many players that the stumble on one another and do not know the rules of the game they play. T guide the game of life, someone mus struggle for the answers himself, in loneliness, until he is able to teach the others. Said Chicago Bears' Coach Halas "There has never been a one-man team But sometimes the addition of one ma can make all the difference in a team." Says Kennedy, "Let the minister remember this wise word." — Alan Kieffabe



LAST WILL AND TESTAMENT OF JOHN DOE
(WHO DIED WITHOUT A LEGAL WILL)
DRAWN UP FOR HIM BY THE STATE.

I, JOHN DOE, of Chicago, Illinois, hereby do make, publish and declare this to be my Last Will and Testament.

FIRST ARTICLE

I give my wife only one-third (⅓) of my possessions, and I give my children the remaining two-thirds (⅔).

I. I appoint my wife as guardian of my children, but as a safeguard I require that she report to the Probate Court each year and render an accounting of how, why and where she spent the money necessary for the proper care of my children.

II. As a further safeguard, I direct my wife to produce to the Probate Court a Performance Bond to guarantee that she exercises proper judgment in the handling, investing and spending of the children's money.

III. As a final safeguard, my children shall have the right to demand and receive a complete accounting from their mother of all her financial actions with their money as soon as they reach legal age.

IV. When my daughter reaches age eighteen (18) she shall have full rights to withdraw and spend her share of my estate. My son shall have his right as soon as he reaches age twenty-one (21). No one shall have any right to question my children's actions on how they decide to spend their respective shares.

SECOND ARTICLE

Should my wife remarry, her second husband shall be entitled to one-third (⅓) of everything my wife possesses.

I. Should my children need some of this share for their support, the second husband shall not be bound to spend any part of his share on my children's behalf.

II. The second husband shall have sole right to decide who is to get his share, even to the exclusion of my children.

THIRD ARTICLE

Should my wife predecease me or die while any of my children are minors, I do not wish to exercise my right to nominate the guardian of my children.

I. Rather than nominating a guardian of my preference, I direct my relatives and friends to get together and select a guardian by mutual agreement.

II. In the event that they fail to agree on a guardian, I direct the Probate Court to make the selection. If the court wishes, it may appoint a stranger acceptable to it.

FOURTH ARTICLE

Under existing tax law, there are certain legitimate avenues open to me to lower death taxes. Since I prefer to have my money used for governmental purposes rather than for the benefit of my wife and children, I direct that no effort be made to lower taxes.

FIFTH ARTICLE

Although I have the opportunity of giving a portion of my estate to Christian causes, which interest me greatly, I choose to pass them up and have distant relatives receive the money should my wife and I and our children meet death in a common disaster.

IN WITNESS WHEREOF, I have set my hand and seal to this, my Last Will and Testament, consisting of one (1) typewritten page, all this ________ day of ________, 19____.

________________ (SEAL)
JOHN DOE

Read it and weep.

This is not a real will. But it accurately tells what can happen when you do not have a correct legal Last Will and Testament drawn up for you by an attorney.

In advance of your appointment with the attorney there are important things you will want to know. These are to be found in two brief and authoritative booklets you may have without cost. Send for "Making Your Will" and "37 Things People Know About Wills That Aren't Really So."

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in brief

PERSONAL MENTION

Bridgewater College co-ed **Hessie L. Harris** represented the Harrisonburg area at the Virginia Planning Conference for the 1970 White House Conference on Children and Youth. A black student majoring in history, Miss Harris had previously served as one of the college's representatives at the district level leading to the state meeting.

Roanoke's Oak Grove congregation helped **Mrs. Amanda Spangler** celebrate her ninety-ninth birthday Feb. 6. She is the oldest member of the First Virginia District church.

* * * * *

Our best wishes go to couples celebrating golden wedding anniversaries: **Mr. and Mrs. Carl E. Thomas,** charter members of the Pleasant Chapel church near Ashley, Ind.; **Mr. and Mrs. David Shearer,** Mount Joy, Pa.; and **Mr. and Mrs. Clair Boyer,** Johnstown, Pa. . . . Other couples marking anniversaries are the **Cecil Reeds,** Floyd, Va., fifty-five; the **A. H. Bucklews,** Brookville, Ohio, fifty-eight; the **Ora Blickenstaffs,** Lima, Ohio, sixty; and the **Albert Landises,** Verona, Ohio, sixty-five.

* * * * *

Lincolnshire church member **John F. Young,** assistant superintendent of schools at Fort Wayne, Ind., joined business administrators and other educators in March for a three-week study tour of Europe, Great Britain, Russia, and Siberia.

NOTEWORTHY

A memorial established for William Bowlby will be used to create **new approaches in Volunteer Service training,** according to Wilbur Mullen, Brotherhood director of Volunteer Services. Totaling $2,000, the memorial was established after William, the son of Mr. and Mrs. Glenn Bowlby, La Verne, Calif., died the victim of an automobile accident. He had served in BVS from 1963 until 1965.

Ninety current and former BVSers from Northern Indiana, Southern Ohio, and Michigan gathered at North Manchester, Ind., for a **February reunion.** A similar reunion is planned in July for BVSers in the Goshen, Ind., area.

A **four-color world map** locating Church of the Brethren ministries is available. Ideal for display in church school classrooms and multipurpose rooms, the map may be ordered at a cost of $2.95 per copy from the Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill. 60120.

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The Frederick, Md., congregation will host an **art show** April 20, sponsored by the art school near there. Artists of the district will exhibit their work. . . . "Soul- ution" keynotes the annual **Youth Roundtable** at Bridgewater College April 27-28. For high school youth, the two-day event will feature guest speaker James C. Logan, associate professor of systematic theology at Wesley Theological Seminary, Washington, D.C.

* * * * *

The Church in a Post-Constantinian Era will be the general theme of Dr. Jan M. Lochman, speaker at the Wieand Lectures April 22 and 23 at Bethany Theological Seminary. Dr. Lochman, a prominent Czechoslovakian theologian and professor of systematic theology and philosophy at the Comenius Faculty of Theology at Prague, will lecture each day at 9:30 a.m. and 7:30 p.m. His topics: "Theological Accents of the Czech Reformation," "The Church in a Socialist Society," "Gospel for Atheists," and "A Christian – Marxist Dialogue." Informal discussion will follow each address.

PASTORS AND PARISHES

Frederick C. Hollingshead will leave his pastorate at Sebring, Fla., Sept. 1 to assume pastoral responsibilities at the Mount Morris church in Illinois. . . . Southern Indiana's Nettle Creek pastor **L. Byron Miller** has accepted a call from the Eastwood church at Akron, Ohio, beginning Sept. 1.

The Sipesville congregation in Western Pennsylvania welcomed a new pastor April 1, **William Bean,** who had hel the pastorate at the Evangelical Congregational Church at Hamburg, Pa. . . Ridge church pastor **Ordo M. Pletcher** will leave that Southern Pennsylvania congregation in June. He has accepted the pastorate at the Roxbury church, Johnstown, Pa.

Methodist layman **Harvey Wilson** wi fill the pastorate on a part-time basis at the Park View church in the district of Middle Pennsylvania.

The Pomona, Calif., church has calle **B. Wayne Crist,** Imperial Heights pasto in Los Angeles, to begin pastoral duties Sept. 1. . . . New Enterprise, Pa., will be the new home of **Ira W. Gibbel,** wh will leave First Virginia's Ivy Farms church in July to assume the Middle Pennsylvania pastorate. . . . Another shift in Middle Pennsylvania occurred when the Tyrone church called **Stephe G. Margush** for a full-time post beginning July 1. He has resigned at the Maitland church in the same district.

* * * * *

John F. Henry, pastor of the Arbutu church in Johnstown, Pa., participates with a Roman Catholic priest and a Jewish rabbi on the permanent panel fo a local radio talk show, "Open Circuit for Youth.". . . **George Flaherty** of Pampa, Texas, was licensed recently t the ministry.

CALENDAR

April 20	**National Christian College Day**
May 1-7	**Mental Health Week**
May 11	**Rural Life Sunday**
May 11	**Mother's Day**
May 11-18	**National Family Week**
May 16-18	**District conference, First Virgini First church, Roanoke**
May 15	**Ascension Day**
May 25	**Pentecost**
May 30	**Memorial Day**
June 1	**Annual Conference Offering**
June 15	**Father's Day**
June 24-29	**Annual Conference, Louisville, K**
June 29	**Christian Citizenship Sunday**
July 17-20	**District conference, Southern Plain Clovis, New Mexico**

OTPOURRI

Officials of the **National CROP Huner Appeal** organization, based at Elkart, Ind., announced recently that it as shipped $250,000 worth of high rotein foods and other supplies to huner victims in Nigeria and Biafra during 968 and so far in 1969. . . . The conregation at **Molsbee Chapel** near ocona, Texas, plans a celebration June 5 of its eightieth anniversary. . . . In simple ceremony in February the new ducational facilities at the **Rummel hurch,** Windber, Pa., were dedicated. **Prairie City congregation** in Iowa has ompleted a yearlong remodeling project. In addition to expanding church chool facilities, the group added a main ntrance, carpeted stairways and the anctuary, and lowered ceilings throughout the building. . . . Until completion f a new building, the **Marion congregaon** of Middle Indiana is worshiping ith the Sweetser congregation.

New Windsor, Md., was the scene of a **ietnam education conference** March 9. The program examined U.S. agreements with Vietnam, the life of the ietnamese people, interpretation of ational Liberation Front policies, and he legal, human, and moral implications f U.S. involvement. . . . "Social Vionce and Violence in Theology" was r. Howard Schomer's topic at the nnual **Huston Memorial Peace Lecture** March 27, hosted by Bethany Theological Seminary, Oak Brook, Ill. The guest cturer is executive director of the pecialized ministries department, Divion of Overseas Ministries, for the ational Council of Churches.

VS ASSIGNMENTS

Persons in the January 1969 unit ave been given their assignments. hey include:

Gertraud Biebersdorf, Lend-a-Hand enter, Walker, Ky.; **Regina Brauer,** ethany Brethren Hospital, Chicago, Ill.; **ivian Conner,** National Service Board or Religious Objectors (NSBRO), Washngton, D.C.; **Connie Jordan,** Church of the Brethren Home, Neffsville, Pa.; **Marcia Lung,** National Institutes of Health (NIH), Bethesda, Md.;

Betsy McCarney, NIH; **Faye Mills,** Church of the Brethren Home, Neffsville, Pa.; **Ellen Rodgers,** NIH; **Susan Steffen,** Brook Lane Psychiatric Center, Hagerstown, Md.;

Anthony Adair, NIH; **Eric Bachman,** Freundschaftsheim, Germany; **James Bentch,** New Windsor, Md.; **David** and **Kirsten Crabill,** Christian Service Center, South Bend, Ind.; **Gary Flory,** New Windsor Service Center, New Windsor, Md.;

Alan Jennings, Douglas Park Church of the Brethren, Chicago, Ill.; **Douglas Johnson,** Washington City Church of the Brethren, Washington, D.C.; **Leon Kilmer,** Pinecrest Manor, Mt. Morris, Ill.; **Wolfgang Koeberer,** NIH; **Gary Larick,** Florida Brethren Home, Sebring, Fla.;

Kenneth Liska, NIH; **Philip Mascioli,** Church World Service (CWS), St. Louis, Mo.; **Karol** and **Kent Middleton,** Protestant Charities, Houston, Texas; **Dieter Novak,** Monroe County Ecumenical Ministries, Bloomington, Ind.; **Edward Ross,** East Side Christian Center, Indianapolis, Ind.;

Colgate Selden, CWS, Houston, Texas; **Clayton Shenk,** Brethren Service Center, Modesto, Calif.; **Donald Shope,** Florida Brethren Home; **Caleb Trapnell,** Hospital Castañer, Puerto Rico; **Richard Zimmerman,** Monroe County Ecumenical Ministries; **Ronald Zimmerman,** New Windsor Service Center.

Persons whose assignments are still pending are **Shiny Moon** and **Martin Keil.**

INFORMATION, PLEASE

Concern about the number of highway fatalities associated with alcohol, J. Marse Grant, editor of the *Biblical Recorder,* is gathering material for a book, **Whiskey at the Wheel: The Scandal of Driving and Drinking.** Should readers have accounts of personal experiences, clippings, or other material appropriate to such a book, author Grant would welcome their contributions. Names will be included or withheld upon request. Mail will reach him at the *Biblical Recorder,* Raleigh, N.C. 27603.

If pastors or church members know of members of the Church of the Brethren who are in prison because of conscientious objection or their stand on the draft, Wilbur Mullen, Brotherhood director of Volunteer Services and associated with the church's ministry to men facing the draft, requests that **names and prison addresses** be sent to him at the Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill. 60120.

DEATHS

Beery, Oscar, La Place, Ill., on March 3, 1969, aged 84

Broadwater, Laura, Preston, Minn., on Feb. 24, 1969, aged 83

Brogan, Jabe L., Fincastle, Va., on Oct. 4, 1968, aged 71

Brubaker, Rebecca, Hollidaysburg, Pa., on Feb. 5, 1969, aged 65

Roberts, Leona, La Verne, Calif., on Nov. 12, 1968

Roby, Persis, Cumberland, Md., on Dec. 18, 1968, aged 71

Rouse, Betty M., La Verne, Calif., on Jan. 29, 1969, aged 49

Ruble, Olive, McVeytown, Pa., on Oct. 22, 1968, aged 89

Schell, Harold W., Cumberland, Md., on Oct. 26, 1968, aged 54

Sellers, James, Spring Grove, Pa., on Dec. 6, 1968, aged 84

Shafer, Lloyd, Continental, Ohio, on Feb. 4, 1969, aged 84

Shafer, Ruth, Oakwood, Ohio, on Feb. 1, 1969, aged 54

Sharp, Christian, Yakima, Wash., on Feb. 6, 1969, aged 86

Shellenberger, Jay, McAlisterville, Pa., on Dec. 27, 1968, aged 73

Shoemaker, Annie, Mount Joy, Pa., on Jan. 1, 1969, aged 79

Sprenkle, Edna, York, Pa., on Feb. 21, 1969, aged 73

Stogsdill, Gloria, Kansas City, Kansas, on Jan. 19, 1969, aged 36

Sweigart, Ada, Mastersonville, Pa., on Dec. 13, 1968, aged 69

Tasker, Josephine, Harrisonburg, Va., on Jan. 29, 1969, aged 68

Thompson, Paul E., Dayton, Va., on Nov. 16, 1968, aged 63

Walker, Elizabeth, New Oxford, Pa., on Jan. 26, 1969, aged 98

Wright, Dora, North Manchester, Ind., on Feb. 16, 1969, aged 96

Ring the Bells for Life

Washington Island is a small island in Lake Michigan a few miles offshore in Door County, Wisconsin. In the summer it is a favorite spot for tourists and fishermen, but all year round it has 500 residents of whom about one fifth are descended from Icelandic settlers. The island has only one physician, and the doctor keeps track of all the babies he has delivered since he came there to live in 1960. After one difficult but successful delivery, the doctor was so happy that he ran next door to the Lutheran Church and rang the church bells. So began a tradition. The doctor says, "Whenever I deliver a baby, I ring the church bell."

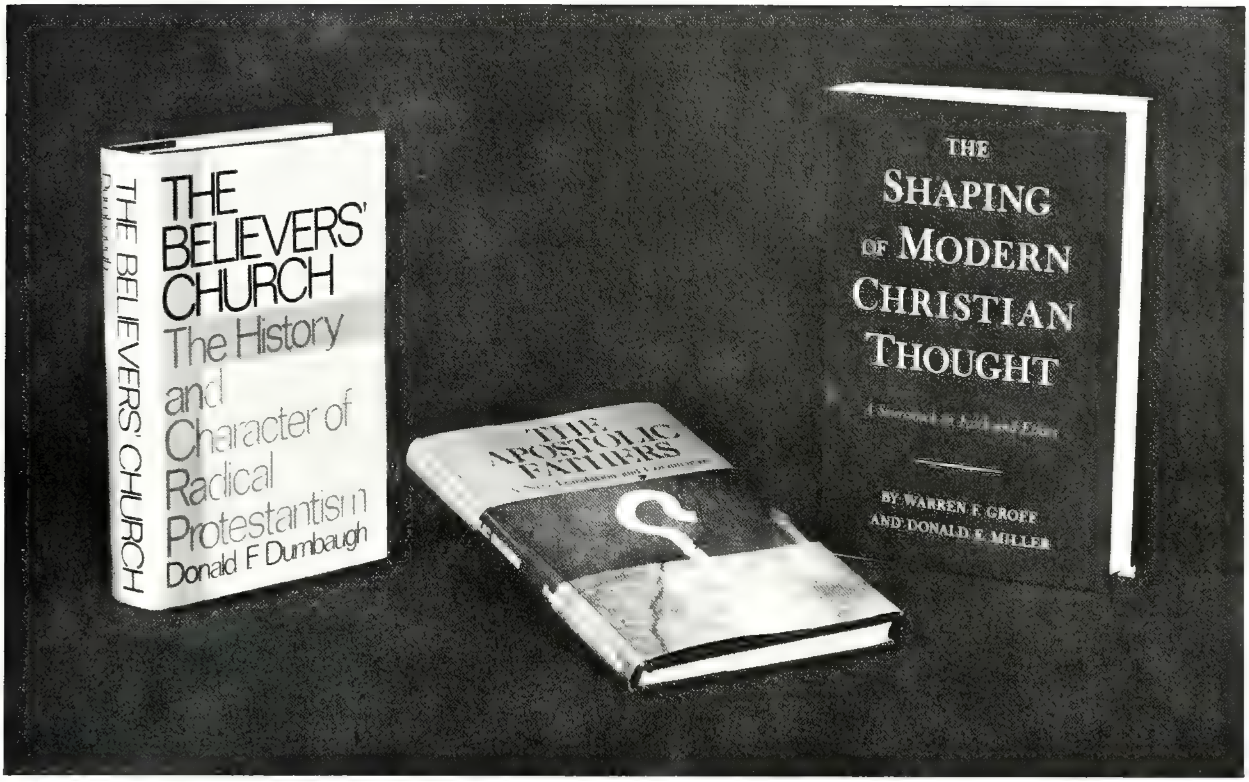
Churches today seem more interested in dropping traditions than acquiring new ones. But we hope someone picks up the Wisconsin doctor's habit and starts ringing bells all across our land. In far too many communities there is a kind of dull, sad silence around churches, as if Christians were secretly mourning the death of God when they should be exulting in his liveliness and celebrating his activity. Let the bells ring.

In the earliest years of the Christian church, when worshipers had to meet in secret, they had little need for bells. But later they built lofty spires and even designed towers (called campaniles) to house their bells and to raise them up where they could be heard over the surrounding countryside. Our family will long remember an evening in Antwerp, Belgium, when we opened our hotel windows to discover that a carillon recital was coming to us from the four hundred-foot tower of the city's cathedral only a few blocks away. In European cities we often heard bells ringing, perhaps from a rack of bells installed near a church, but most often early on a Sunday morning from one high spire after another.

Let bells call the faithful to worship, of course. Bu why not use them for the occasions — like the birth of a baby — when we need a strong affirmative reminder tha life is sacred? The prophet Zechariah looked forward to a time when even the bells on horses would be inscribed with the words "Holy to the Lord." If a horse' harness should break forth into praise of God, how much more should we touch the clapper of each bell in the tower to glorify the great moments when human beings, children of God, renew their dedication to life? As, fo example, when a young person discovers that he is calle to be a follower of Christ and commits himself to the kingdom of love? Or when a man and a woman join their lives in a solemn and happy pact of marriage? Let the bells ring. Or when a man dies, not to go down in defeat, not to surrender to discouragement, but to liv again — on that occasion also, though it be full of sorrow for those he leaves behind, should not the bells ring for the everlasting life that is his?

Of course, church bells ought to call the faithful to prayer. But let them ring out also at a time of communit thanksgiving, at a time of national rejoicing, not in a spirit of victory over an enemy but in the spirit of gratitude that hostilities can cease, that peace is possibl that there is a tomorrow waiting for every man.

Edgar Allen Poe once wrote a masterful poem about bells in which he tapped most of the musical resource of the English language to echo the sounds of sleigh bells, wedding bells, alarum bells, and tolling bells. But it is hardly a happy poem because the poet's mood was more melancholy than joyful. Perhaps it remains for the community of faith to set free the sound of bells in a round and rolling, raucous and rollicking affirmatio of the life God gives to man. — K.M.


THE BELIEVERS' CHURCH
THE BELIEVERS' CHURCH The History and Character of Radical Protestantism
Donald F Durnbaugh
THE APOSTOLIC FATHERS
THE SHAPING OF MODERN CHRISTIAN THOUGHT
BY WARREN F. GROFF AND DONALD E. MILLER

Books by Brethren authors

The authors of these books are professors at Bethany Theological Seminary

THE BELIEVERS' CHURCH
Donald F. Durnbaugh. $7.95

This book defines and depicts that portion of Christendom variously dubbed "left wing" or "Free Church," and is an extensive survey of those groups that have separated from the institutional churches in the course of Christian history in the interests of maintaining the primitive beliefs, character, and witness of the Christian community. Combining selected historical presentations of Free Church movements with a topical discussion of characteristic emphases and concerns, The Believers' Church offers valuable new perspectives on a vital force in Christian life and witness.

THE APOSTOLIC FATHERS
Volume 6, Hermas
Graydon F. Snyder. $5.00

The early Christian Church and the men who were most influential during the formative years have a profound relevance to the contemporary structure of the church. The Apostolic Fathers: A Translation and Commentary provides a modern translation and commentary on the writings of these men, indispensable source material for the student of church history. This volume, one of six, includes a translation of and commentary on the Shepherd of Hermas.

THE SHAPING OF MODERN CHRISTIAN THOUGHT
Warren F. Groff and Donald E. Miller. $10.00

The panorama of Christian thought through four centuries is here presented in basic readings skillfully interwoven with introductions and commentary. These outstanding selections from religious works of past and present are organized around the three major questions of faith and ethics: How can I know the truth? What shall I believe? How should I act? In following the answers of the great theologians, each reader is enabled to face these questions for himself with new insight and interest. This one-volume introduction is unique in scope and purpose; it covers both theology and ethical thought and combines historical background with contemporary issues.

Church of the Brethren General Offices, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS messenger

Faithfulness in a World of Change. *New circumstances offer new threats to our security; they can also provide new insights and new opportunities for Christians to witness and serve.* by Morley J. Mays. page 2

This Cop Is a Friend of Youth. *Hundreds of youth in Roanoke, Virginia, who have got into trouble with the law discover they have a friend in Sergeant James L. Viar.* by Ron Hite. page 4

Rebellion and a New Teaching. *Rebellion against authority can be dangerous and lead to evil. But rebellion can also be guided toward self-discovery and commitment to Christ.* by Ronald K. Morgan. page 6

Seven Miles From Town. *If neighbors listened in, it was not out of curiosity but in order to offer help—especially when a blizzard had blocked the roads.* by Norman D. Long. page 9

The Lord's Prayer. *The phrases are familiar, but their implications could force a worshiper to search his heart and examine his life every time he speaks them.* a prayer-meditation by Donald Shank. page 20

OTHER FEATURES include guidance for family worship, by Sara and David Wilson (page 11); a preview of the Annual Conference program (page 12); "One Year Closer," an assessment of this country's domestic situation a year after the Kerner Report (page 14); a round-up of stories about "Brethren Newsmakers" (page 18); "The Frontiers of Faithful Intermarriage," by Lauree Hersch Meyer (page 23); "Don't Ask for Tax Exemption," by Richard G. Young (page 22); "Follow the New Testament Pattern," by F. Blake Million (page 22); a poem by Emily Sargent Councilman (page 26); and a review article, "The Various Worlds of the Minister," by Alan Kieffaber (page 28).

COMING NEXT

Answering critics who believe the church is no longer relevant, Paul Miller insists that, in many cases, "The Church Is Where the Action Is.". . . Marie Stewart tells about a university professor of home economics who has made a careful study of Brethren dress, especially of "plain clothes.". . . Robert J. Hastings asks "Are Funerals Dying Out?". . . Dorris Blough reviews two books discussing spiritualism and "The Other Side of Now."

PHOTO CREDITS: Cover Robert McGovern; 4 Roanoke (Va.) *Times;* 7 "Rebellion," artwork by Wilbur Brumbaugh; 12 (first from left) Public Relations Office, Elizabethtown (Pa.) College; (fourth) Chase Ltd.; 13 (right) Barbara Caudill; 15 Religious News Service; 17 "Intimate Conversation," artwork by Dean Ellis, courtesy of Butler Art Institute, Youngstown, Ohio; 19 (top) Allied Pix Service, Inc.; 20 Paul M. Schrock

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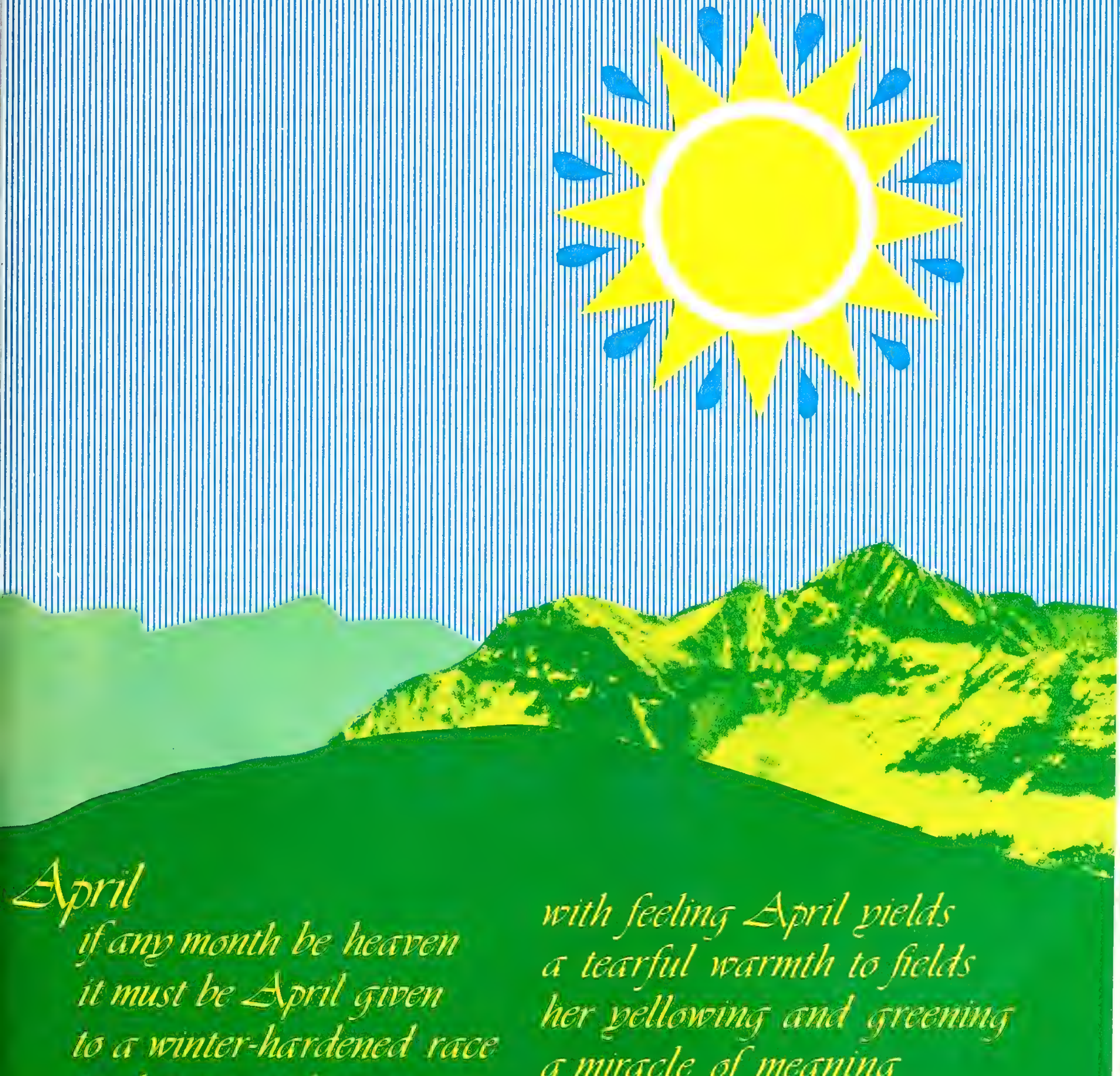
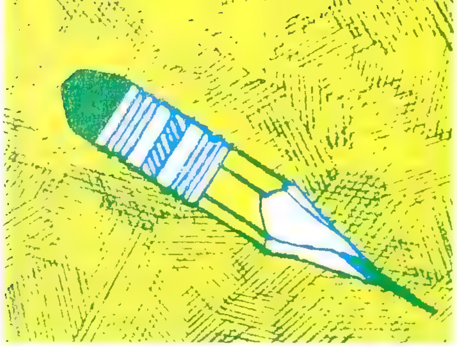


April

if any month be heaven
it must be April given
to a winter-hardened race
in charity and grace
lest men too soon forget
God is their father yet.

with feeling April yields
a tearful warmth to fields
her yellowing and greening
a miracle of meaning
and April's earth forgiven
resembles April's heaven. — km



readers write

ALSO A MUSICAL CENTER

I read with interest Vernard Eller's article "Ephrata Revisited" (Feb. 27). The emphasis upon Beissel's theology is appreciated, but more needs to be said of our great musical heritage represented by this movement. To quote from Brumbaugh's *History of the Brethren,* "Ephrata was the musical center of Colonial America."

There is much we contemporary Brethren can learn from Beissel's recognition of the arts. Let us always strive to incorporate the best of art and music into our worship as we seek a worthy glorification of God.

ALAN JENNINGS

Chicago, Ill.

READABLE AND THOUGHT PROVOKING

I have just finished reading "Ephrata Revisited," by Vernard Eller (Feb. 27). Like author Eller I made the trip to Ephrata with my family. I, too, was impressed with its simplicity and self-sufficient air. I found his article to be quite readable, interesting, and thought provoking. I am appreciative of the research he did, his awareness of the acceptable and the unacceptable in Conrad Beissel, and his desire to make readers aware of and open to the minority, both of Beissel's day and our own.

RICHARD KIDWELL

Paris, Ohio

WHAT ARE THE REAL NEEDS?

I should like to express my appreciation for the good article by Galen Ogden, "The Name of the Game Is Mission" (Jan. 30).

Having just finished a beautiful new church building, with a red face one finds that the next-door neighbor has been in the hospital for a week and another neighbor, after kicking his furniture out the back door, has discovered that wife brought a U-Haul up to their door and made off with what was left of the belongings and the children! "And I didn't even know it."

So, instead of having a church full of members, there were fewer because we built the beautiful sanctuary. This may be an unusual experience, but similar things do happen when we put the institution before mission.

Then there was the case where men were busily building the sanctuary and as they knocked off for lunch the whole thing collapsed. There is a happy medium.

In another experience, as we remodeled an old house, we heard hammering. Investigating we found a Sunday school teacher building a Sunday school room on the back of the church. You can imagine his "room" was full and overflowing the very next Sunday. We proud Brethren may be "preaching over their heads."

What are the real needs? After more than fifty years, it seems people still need Jesus. Not an abstract, far out representation but a personal, live, intimate relationship with the Savior. And an enthusiasm which transmits his reality to others.

It is interesting to see how many men are afraid to wear shorts here in a subtropical climate. The same thing holds true when we are too timid or too wise to speak up for our Lord in any climate!

MEDFORD D. NEHER

Pompano Beach, Fla.

DANGER LIES IN THE INTENT

I heartily endorse Joseph Zufall's sentiment (Readers Write, Feb. 13) and share his concern. Guns, like cars, are instruments only and are entirely harmless until operated by human beings. The danger lies in the intent or ability of the operator. No one seriously suggests the same restrictions on cars – other than registration – as are proposed for guns.

Mr. Zufall did not mention New York City specifically, but this city is probably the best example of his contention concerning stringent firearms control and high crime rate. I've been specifically informed by New Yorkers that this abridgment of their rights in the ownership and possession of guns is a basic factor in the philosophy of noninvolvement. It goes something like this: "I have no protection from the lawless element; therefore, the least involved I get, the safer I am. Since there's little satisfaction for me, as a citizen, in this day of protection for the criminal – the law seems more concerned with his rights than mine – it's imperative that I do not become involved with either the criminal or the law."

I would cite as an example of the absurdity of proposed gun restriction the case of the hitchhiker and the motorist. We are adjured to always pass up the hitchhiker, unless known to us, because of the danger involved and it is shown that firearms figure in the majority of crimes committed in this category. Not in rebuttal of fact but in support of nonrestriction, I submit that if restriction be lifted and sterner law enforcement be carried out – as per Mr. Zufall's contention – then the very humanitarian urge to help a brother along the road could be indulged with less danger.

I would ask two questions here: One – Do those committing these crimes obtain their weapons by lawful means? Are they bound by restriction? Two – Did you ever hear of either a hunter being molested while motoring to or from the hunt or of a hitchhiker-hunter molesting a motorist? An honest answer to these two questions should point the way in the matter of restrictive gun-control laws. . . .

God certainly placed man and nature, including animals, in a situation where man had to meet sustenance needs which included killing. I'm sure it would make no difference to God whether the animal was trapped and killed with a blow, was shot with bow and arrow, or killed with a 30-30 rifle. I am sure that God *would* be concerned with waste, wantonness, and greed of some who kill game only for sport or pastime.

There is widespread abuse of firearms and the God-given rights of those who keep within the moral and civil law requirements. This is fact and no one argues otherwise. Neither do we argue against restrictive or punitive measures designed to lessen this situation: We ask that restriction and punishment be applied only where needed. We ask only that abuse be curbed or punished. This can't possibly be done by limiting or prohibiting all use, by all users, of all firearms. The lawful will conform, the lawless will not.

Don Snyder

Waynesboro, Va.

GUN CONTROL

I would like to add my "Amen" to the article written by Joseph F. Zufall of Pitt City, Ohio, re "Gun Control."

It would seem to me that our church's position should have come from our total membership and not by a few delegates expressing their own personal opinions which were directed by a biased group.

I would like to see our church take the direction of returning morality and integrity of labor back to our church's purpose. It seems to me that our church should first study history and be guided by the Hitlers and the communist countries before it takes the stand that it has on gun control.

Instead let us seek to punish criminals

and back our law enforcement officials. In closing may I say, "When guns are outlawed, only outlaws will have guns."

Warren H. Emeigh

Duncansville, Pa.

SUPPORT THE STAND OF THE GENERAL BOARD

There continues to be a vociferous minority of Americans who vigorously oppose any attempts at national or local legislation of firearms. I must add my voice to those who approve more stringent laws and back the stand taken by the General Board.

The argument that "guns don't kill people – people kill people" is an oversimplification. The simple availability of a gun in moments of anger or fear has resulted in thousands of deaths which would not otherwise have occurred. A victim can be beaten, stabbed, or clubbed to death; a bank can be robbed with a threat of violence; but these acts require more thought than merely grabbing a gun and pulling a trigger. Eliminating a means by which crime can be committed is definitely action towards preventing such violence.

Licensing weapons wouldn't keep them out of the hands of criminals – a criminal can always obtain a weapon – but it would limit his present ease in doing so. And frequent police checks for mere possession of unlicensed firearms would at least cut down on one's carrying them.

American sportsmen rage against gun control laws on the basis that these would unduly restrict their "sport." How? Aren't hunting licenses necessary? Doesn't a sportsman observe regional hunting seasons for the good of all? How does he argue that registering his gun, as he licenses his car, will restrict his pleasure?

There is the "freedom" argument, that our Constitution grants the right to keep and bear arms. We have the concept embodied that the right to carry arms makes men free. But the Constitution was written to meet the needs of a certain situation in American history. George III has long gone, but we have a long and unworthy tradition of violence, a time-honored, nostalgic, and inaccurate memory of a frontier where justice was that of the Colt .45. But the good were killed along with the bad, the frontier has faded away, and America has become urbanized. The unrestrictive firearm remains an anachronism and impediment to law and order.

The board's statement, "The degree of violence in this country is directly related to the abundance of bullet weapons," has been challenged by some as 'false.' If so, I suggest a modest proposal. Let's arm everybody! It stands to reason that, once each person is armed with a handgun or rifle, the incidence of death and armed violence will plummet. Right?

I submit, Brethren, that a gun consists of cleverly designed and highly polished pieces of metal, assembled into a mechanism ugly in that its sole purpose is that of propelling out little chunks of lead to kill, to maim, to destroy. It has a reputation for "protection," but has proven a rather inefficient means to that end. The Christian ethic demands that it be superceded with goodwill and restricted to use in "sport" and as museum displays.

Galen Stover Beery

Savannakhet, Laos

FOR GUN CONTROL

I was surprised to see a member of the Church of the Brethren taking exception to gun control laws. He speaks of legitimate gun owners' being saddled with the laws. Provisions are made for legitimate owners. If their need *is* legitimate, they can prove it. He speaks of statistics which show that the crime rate has not been lowered in places that have gun control laws. I don't know the statistics but I do know that two Kennedys and Martin Luther King would be alive now if people hadn't had guns who had no legitimate use for them. . . .

I was born and lived the first twenty-one years of my life in "Bloody Harlan" County in the mountains of Kentucky, but I never owned a gun and never had one drawn on me but once, and that was at the fairgrounds in Birmingham, Alabama. A callow young guard wanted to know what I was doing at a certain place. Before I could answer I heard a click, looked down, and saw he had a revolver pointing at my stomach. The thing struck me as so ludicrous that I burst out laughing and turned and walked away. As I turned I saw his mouth drop open, utterly dumbfounded.

The same protection argument is used for arms buildup. Force is all they understand. They understand it better than we do. Why not meet them with something they *don't* understand and dumbfound them! We need a present-day Will Rogers to poke fun at the communists.

My father had an old shotgun which I found and snapped one morning, when I was five years old. A round hole in the floor under the kitchen table was a reminder from then on that one should make sure a gun is unloaded before pulling the trigger. My mother was out doing some chores. She came running, face bloodless with fright, sure I'd pointed the gun at the baby. If he'd been in sight, I probably would have. My father had no need for the gun, except for "protection." And I came that near to robbing the world of one of the most talented men I ever knew. . . .

The writer of the letter says what we need is law enforcement. Right. Including gun control laws.

Misti Smith

Lorida, Florida

BYLINES: Reporter **Marie Stewart** is a staff writer and manager of the radio-television news bureau for Purdue University News Service. . . . A member of the World Ministries Commission of the General Board, **Anna Mow** (Mrs. Baxter) has written other books, among them "Say Yes to Life" and "Your Child — From Birth to Rebirth." . . . Journalist and author **Robert J. Hastings** edits "The Illinois Baptist." . . . **Paul E. Miller** serves the Fresno, California, congregation as pastor and the Pacific Southwest Conference as a member of the Ministry and Church Extension Commission. . . . Reading, Minnesota, is the home of **Herbert Thomas**, pastor of the Worthington church. . . . In 1966 the first lay moderator of an annual conference, **Dan West** lives in Goshen, Indiana. . . . The five young poets contributing to this MESSENGER include **J. F. Humphrey** of New Windsor, Maryland; **Edna Sexton**, a student at Manchester College in Indiana; **Marilyn Smith**, who will be graduated in May from McPherson (Kansas) College; **Teresa McIntyre**, a sophomore at Bridgewater College; and **Lori Eichelberger**, thirteen-year-old daughter of John A. Eichelberger, business manager and treasurer at Bethany Theological Seminary. . . . With her husband, a doctor, **Dorris Blough** spent several terms as a missionary to Nigeria. She resides now in Nampa, Idaho.

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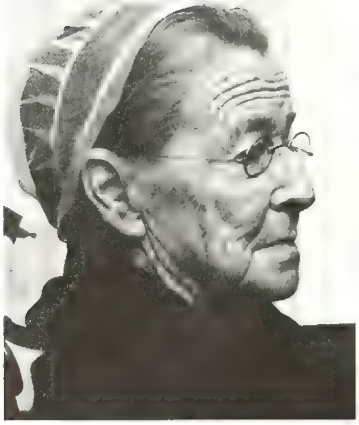
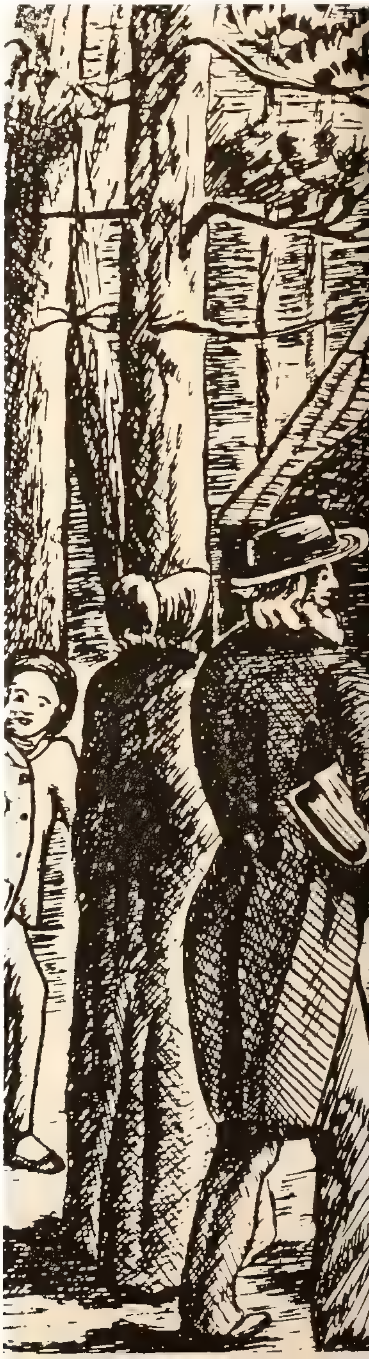




Esther Rupel, shown above with samples of early Brethren clothing and at far left sketching bonnets, is earning her doctor's degree researching Brethren dress. Above left is Esther's mother, who reflects on 80 years of history. Top: the Rupel family in the early 1900s. Center: drawing of Brethren attending Coventry church

Clothing and Character: a Researcher's Discovery

by Marie Stewart

Most research studies never publicly see the light of day. They are for internal use — to improve teaching, to answer debatable academic questions — and are directed to a select and captive audience.

One exception is a study under way at Purdue University in Lafayette, Indiana, by home economics professor Esther F. Rupel.

Results of her study will be sought by members of the clothing and textile industry, by historians, by theologians, and, more particularly, by members of the Church of the Brethren.

Her work, involving the most tedious and time-consuming historical research, will document "Brethren Dress, 1708-1968."

When not teaching Purdue home economics students, Miss Rupel can be found reading, searching, traveling, and then making careful notes for inclusion in her doctoral dissertation for her graduate program at the University of Minnesota.

While the project is worldwide in vision, the work has to be done at a grass roots level. She has found it necessary to move from place to place, trying to pick up fragments of information and being satisfied with infinitesimal measures of success.

Enthusiasm and a liking for people — the two ingredients considered essential for teaching — are personal attributes which Esther has in abundance. She has always enjoyed talking to people, entertaining and communicating with them.

In fact, it is this involvement with persons that led her into the task of investigating dress prescribed by the church and tracing its history through two centuries of piety, persecution, radicalism, and heresy.

Harsh words? "Not at all," says Professor Rupel. "The church is not an indomitable institution. Its progress is fraught with martyrdom, heroism, and poignant tales of sacrifice. Nowhere is this more apparent than in the study of Brethren dress."

From the beginning, she was fully aware there would be problems.

Development of a standard reference point was a monumental feat. What she had to do was to bring together a number of disparate elements and to look at 200 years of church history shorn of the irrelevancies.

A gigantic and almost overwhelming problem was the lack of information available on the subject.

Too, through the years, the church sometimes had placed too much emphasis on dress, trying to bring back a sense of the proprieties to errant members. Thus, she wondered, "Can I put the pieces of the puzzle together without placing improper emphasis on dress and without claiming to be an authority?"

To most of her colleagues, this fear is unfounded. In the light of the shortage of information in this area, her search seems to be warranted and is proving to be well-received.

Besides, Esther Rupel is a trim, bouncy, selfless individual whose great love for her church and its people wins many friends wherever she goes. The Rupel name has been on the roll for 100 years at her home church (Pine Creek, Indiana), where Esther's great-grandfather was a minister.

Miss Rupel's insatiable curiosity took her in 1955 on the Brethren tour to Europe, where she visited Schwarzenau, birthplace of the Church of the Brethren, and Kassel, then the headquarters for service work in Germany.

At Schreisheim, she saw where Alexander Mack had lived. She was interested in learning more about the eight hardy Europeans who were united in baptism and organized the church at Schwarzenau.

She had to agree with church historian Martin Brumbaugh that dress was probably not prescribed or, for that matter, even uniform at the beginning. Since the founders were Swiss, Low German, and Dutch, and since all were refugees, uniformity would have led to even more abuse and persecution. So it was not likely they would wear any identifying marks to proclaim church mmbership.

As these stalwart and dedicated men emigrated to the United States by way of Holland, it is more easily believed they might have adapted the style of each country while making the slow, laborious march to freedom.

A researcher must occasionally play the role of the actor. For example, how would one behave as a separatist — tired of kowtowing to a prince whose religion was thrust upon his entire province — Catholic, Lutheran, or Reformed.

Playing the role, let us assume that you can read and write and that you already have Luther's Bible in your possession. How would you think? How would you react? How would this affect the way you dress?

Projecting yourself further into the other movements growing out of the Reformation, you must think like a pietist who believes religion must be an experience, not just a formality. As an anabaptist, you believe your faith should bear fruit, showing both faith and works, with maturity.

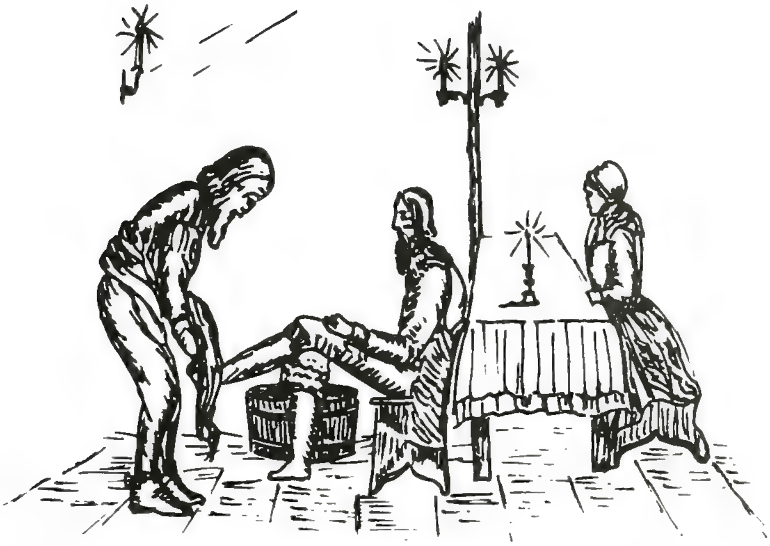
How would you dress? "With the utmost simplicity," suggests the Purdue investigator, "but certainly not in a conformed or prescribed way."

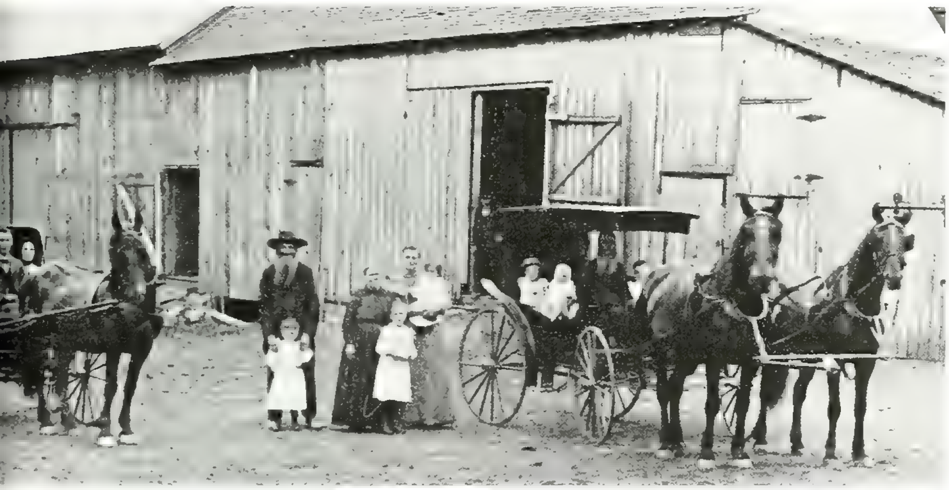
By 1729 most of the Brethren group that reached America had settled in the beautiful countryside west and south of Germantown, now a Philadelphia suburb.

Their golden flax produced fine linens which were ultimately handwoven into spectacularly beautiful fabrics and carefully hand-embroidered by the women. Their creativity is apparent in examples of samplers and dress bodices for infants' wear displayed at the First Church of the Brethren in Philadelphia.

These talented people who had aided what was to become a gigantic industry in the U.S. — the clothing and textile industry — became farmers during the Revolution. Once again, persecution had forced them into the backroads where anonymity was so important to their welfare. At times considered to be Tories, they were sought and punished because they honored the king of England who had granted them economic and religious freedom. Thus, the rural influence and simplicity once again prevailed.

What Professor Rupel is primarily concerned with, however, is the investigation of clothing worn by the "conservative" group during and after the period





Drawing depicts early love feast. Below: Rupel family dressed and ready to attend church

of conformity in dress. To date, little has been accomplished toward collecting information regarding this phenomenon in the church's history.

Brethren historians feel the need for documented material about Brethren dress. And those who prepare illustrations for historical articles are often at a loss for accurate detailed descriptions of the modes of dress for various periods.

Miss Rupel's research seems to be following predictable patterns — that is, it seems to be bearing out the premises which she has attempted to substantiate from the beginning.

- While not prescribed during the period of the establishment of the early church, costumes of the lower Rhine Valley in Germany are thought to be the basis of Brethren dress.
- The mode of dress which came to be accepted by the church differed from the fashionable dress of the day, signifying membership within this church group.
- The prescribed dress appears to change from time to time.
- Rules in regard to dress were the result of behavior unacceptable to the group.

Miss Rupel's research has been done in historical libraries located at the Church of the Brethren General Offices, Elgin, Illinois, and several church-related college libraries across the country. These libraries hold special collections on Brethren history in general.

The rest of her study is being documented from official minutes of church meetings, from periodicals, books, pamphlets, tracts, and recorded speeches. Diaries, correspondence, and personal interviews complete the picture with Miss Rupel's camera and sketch pad playing key roles in the historical drama.

Sketching is one of the things she likes to do, and fortunately for her, this extraordinary talent has paid off many times when examples could not be physically removed or photographs taken.

Many persons have loaned clothing, letters, or books in their possession and other knowledgeable church people are willing to give information in order that it may be preserved for posterity. "Those old enough to have been involved in this issue still speak of it with emotion," says Professor Rupel.

Age, gender, and locale seem to have little to do with assistance offered, as evidenced by the floor-length cape unearthed by a college friend.

Occasionally, of course, Esther's efforts fail to bear fruit. Lines of communication often are short-circuited by poorly informed or overzealous helpers. "But, then, it's always better for your reach to exceed your grasp," says the professor good-naturedly. "I am forever grateful to all of those who want to contribute to the study."

When asked about the enormity of the project, she says simply, "It just takes an inquiring mind, a little energy, and the desire to dig."

Despite the scope of her task, Esther Rupel's work will be scholarly. She has the credentials of an intellectual. Not only does she have a master's degree and teaching experience, but she has the ability to give reserved, carefully considered statements in her reporting. We can be confident that when the results of Esther's research are published, they will reach a wide audience as a reliable guide to Brethren traditions — particularly those associated with styles of dress. ☐

CAN YOU LET GO?

by Anna B. Mow

Mother's halo is gone! She lost it because she tried to fasten it on. While she tried to fasten it on she turned it into apron strings!

Nancy grew up abroad, with a deep appreciation for her family. When she came to America to attend college she would write a few lines on her "home letter" each day. The other girls in the dorm taunted her about her being tied to her mother's apron strings, but she was sure she wasn't. After awhile she found that the other girls were ashamed to express family love, that there was a cult of rebellion among these American young people. This puzzled her.

During the Second World War motherhood had a bad press for the first time in history. It was reckoned as "smother" love and, unfortunately, in many cases it was only too true. So many articles and books derided "smotherhood" and the immaturity of being tied to mother's apron strings that young people became ashamed to let family love be known. No one can measure the loss to the healthy family life of America by this thoughtless deriding of the family.

How could all this happen in a civilized land of plenty? Perhaps the condition of "plenty" had something to do with it. There has been a deliberate, even though unplanned, disruption of family life. We may not be able to do much about the rebellion, but we can see where we of the older generation gave some grounds for rebellion.

When young people speak frankly about what bothers them the most, it seems that they are more irritated by parental anxiety than anything else. To young people I would explain the *reasons* for parental anxiety. But now we are looking at our side. This anxiety is nearly always about something that the young people are old enough to be responsible for themselves. In their irritation they rebel at not being given responsibility. "What's a mother to do?" The law for the transference of responsibility is: Never do for a child what he can do for himself. Do you remember back to the time when they were little?

Tommy had learned to tie his shoestring and was proud of his achievement. Do you remember what happened on Sunday morning when you were in a hurry to get to church on time? Little Tommy was slow, of course. You interrupted his effort by exclaiming, "We'll be late — here, let me tie that string for you." Then one little thwarted fellow had a tantrum! You did not let go of your responsibility when he was able, however slowly, to take it on. That was the beginning.

How many times through the years did you say, "I can do it faster or better, let me do it for you"? Did they rebel or submit? (I hope they rebelled!)

I have discovered that young people do know right from wrong. If we let them take the real responsibility for their decisions, they do very well. That means that in any situation we do not pass judgment *before* they have a chance to.

From *So Who's Afraid of Birthdays*, by Anna B. Mow. Copyright © 1969 by Anna B. Mow. Reprinted by arrangement with the publishers, J. B. Lippincott Co.

When your daughter set up housekeeping near you, did you let her learn in the new life at her own speed? One mother snooped into her daughter's kitchen cupboards and bureau drawers to see how she was doing in her housekeeping arts. One father made his son come every morning and report on his sex life with his bride.

Perhaps you have not learned to let go. Then the day came when you were old and alone. Have you ever used the fact that you are her mother to play on your daughter's heart strings so she will do things for you or to make her sacrifice her family responsibilities when you have other adequate arrangements for your life? Have you made her feel guilty and unappreciative when she did not do exactly as you suggested? If you have, you have turned a possible halo into apron strings.

One widow, a very attractive churchwoman, decided to move in with her youngest daughter. Why should she wait for an invitation? Wasn't it her "baby daughter"? She took charge of the kitchen, the shopping, and the care of the children to "help her daughter." Worst of all, she was very critical of her son-in-law. The daughter was constantly torn between loyalty to her husband and to her mother. Of course, the daughter got sick and landed in the hospital. Then the older brother intervened and got Mother into a lovely home for senior citizens where she used all her energies in visiting the lonely people and became a real blessing to them.

Many couples say they would like to have a lone parent live with them if the parent could adjust to another family. Actually the problem is not so much age as it is a problem of *self-centered interference*. One daughter said, "I'm glad to have my mother, but I can't stand it for my children to hear her complaining and self-pitying." She loved her mother and she wanted the grandchildren to love her too, but they almost despised her. Why does this older woman interfere? She simply has never learned to let go and let others carry their own responsibilities.

There was the "old lady" who was the despair of every Sunday school teacher and every social group. Whenever she was present, she took over the show by her cantankerous questions. There was also a widower, otherwise gentle, who had very definite ideas on health and theology and who could break up any discussion group because he could not bear to listen to anyone else.

Entire churches are kept in an uproar by such garrulous "oldsters" who push their ideas onto everyone, and if they don't like the pastor they can really cause trouble! They may even form cliques which they call "prayer groups" to "preserve the purity of the church." Perhaps all these troublemakers really don't *want* to make trouble, and perhaps some would stop, if only someone could reach them and help them.

Of course, this aggressiveness into other people's lives is often the result of fears which have crept in unwittingly as life's responsibilities have receded. This means that the real meaning of love has slipped away in the darkness of fear, and the art of listening to another's need has been lost.

There are more people over sixty-five than ever before in history (over nineteen million in the U.S.). This is also a time when the wisdom of experience is needed to balance the overemphasis on the opinions of youth, just because they are *the youth*. Old age was once respected because it was old age, but that is no longer true. "Age" must now win respect. That should be good for us. Perhaps we need the advice: "Look and see, listen and hear."

One of the greatest needs today is for a listening ear. Most people have to pay for that blessing (to the psychiatrist). A handsome white-haired minister I know was sitting in the lobby of a big city hotel. A beautiful young woman came up to him and asked if she might talk to him. She began, "I've been wanting to talk to a minister. I am a call girl and I want to tell some minister that over eighty percent of the men who pay to spend the night with me never want to touch me; they just want someone to talk to. Please tell the wives to have a listening ear." All the world needs a listening ear.

As long as your hearing is not impaired, no matter what other handicap you might have, you can minister to people.

Luke tells us about two delightful old listeners (2:25-38):

> Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord's Christ. And inspired by the Spirit he came into the temple; and when the parents brought in the child Jesus . . . he took him in his arms and blessed God . . . and blessed them.
>
> And there was a prophetess, Anna . . . she was of great age . . . eighty-four. She did not depart from the temple, worshiping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of him to all that were looking for the redemption of Jerusalem.

What joy to have old people like that around.

If you enjoy watching younger people taking their own responsibilities without feeling rejected you have learned to let go – in order to be a blessing. □

Are Funerals Dying Out?

by ROBERT J. HASTINGS

The Moore Funeral Home in Tulsa, Oklahoma, has added a chaplain to its staff. He is Charlie Martin, an Assemblies of God minister, who will be available for bereaved families without a church affiliation. He will also double as a counselor to any family.

In St. Louis a luncheon and all-games party was held at the Diplomat Motel on North Kingshighway last January in honor of a recently deceased person. Proceeds went to a medical center in California which does research in cancer and heart diseases.

Elwyn Gipson of the National Selected Morticians says that funerals are attended by fewer people today. "That's partly because the average person has fewer friends. Most of our acquaintances are business contacts these days. Our original friends are scattered throughout the world and the nation."

He also said that funerals are becoming more depersonalized and shorter. "Modern ministers are more concerned with comforting the family than with preaching the gospel," he added.

Gipson, who operates a funeral home in Lufkin, Texas, said wakes are being eliminated partly because many people do not want to travel long distances and face heavy traffic. "Funeral processions to cemeteries are becoming impossible in the face of traffic," he added.

A reader writes to Ann Landers: "In the large city where I live, a funeral procession passes our office almost every day. I have seen small children make faces at the mourners in the cars. I have seen impatient motorists honk their horns and cut in front of a hearse. No respect. No consideration. No kindness. Are people changing?"

Robert Fulton, professor of sociology at the University of Minnesota, made a year-long survey of 3,500 undertakers. The survey showed that Americans are changing their attitude toward funerals. The shift, particulary in cities on the East and West coasts, is toward simpler, nonreligious, and less expensive funerals.

In rural areas, particularly in the Middle West and South, the preference is still for the traditional funeral with public viewing of the body. But many Americans in metropolitan areas evidently consider the funeral a utilitarian necessity. "The funeral has become for some merely a means of disposing of the dead," Fulton concluded.

Berniece Roer Neal describes a funeral home in St. Louis where she heard mourners discussing the stock market. Some women wore mod clothes, wild colors, and were bareheaded. At small town funerals, she says, she has heard visitors chattering about relatives and movies and television shows as if they had just met at the grocery.

Who is to blame for this secular trend? It is easy to blame "the times," and I suppose this is largely correct. Others blame the morticians.

But I'm going to make a bold statement here, which will include myself as a minister. It is this: Too many of us who are ministers have retreated from the true function of a Christian funeral and been too content to go along with the times.

The purpose of a Christian funeral is not to hold a one-day revival or to say a few pretty words or to listen to sentimental, syrupy "funeral" music. The purpose is Christian worship. The goal is to focus attention on the greatness and goodness and everlasting nature of God. Congregation and mourner alike are to be caught up in a great worship experience that transcends time and space, that strengthens and undergirds.

This is easier said than done. How can it be accomplished? Some suggestions:

1. Pastors must arrive at a conviction as to the kind of funerals they believe in and discuss such with their congregations before the need arises.

2. Plan a true worship service, rather than a see-saw affair of a song and a scripture and a song and a minitalk and another song. Utilize the great hymns of the church, the same as at a Sunday service. Involve the congregation and the family in the worship through congregational singing, responsive readings, and the Lord's Prayer.

The trend is to shield the family, to place them off in a side room at the funeral home. But why should a family be shielded? Is there sin in shedding a few tears and being seen? The family that shares in Christian worship is far better strengthened than the family that sits passively by, where they often cannot even see the minister, let alone hear what is being said.

3. Select music that focuses attention on God ("A Mighty Fortress") rather than on the deceased ("Tell Mother I'll Be There"). Today, some families request no singing at all. Does this mean in the hour of greatest need we are to be denied the emotional support of the world's universal language, that of music?

If there is ever a time for a Christian to sing, it is in the face of death. To say we cannot stand music at a funeral is to say we have nothing to sing about! Yet I do not blame the family at this point. I blame the use of sentimental songs in the past that have turned the average person against funeral music of any type.

4. In most cases, have the service in the church. A frequent excuse is that a church funeral is too much "bother." Bother for whom? The mortician? That's what he is being paid for and what he is equipped to do. There is no need to involve a long processional with pallbearers and others. Let the mortician move the body and the flowers to the church the morning of the funeral. This can be done without fanfare. Then the family and friends simply gather at the church, rather than the funeral home.

Most ministers feel out of place leading Christian worship in a funeral home. Or at least I do. At best, a funeral home is artificial. Acoustics are sometimes bad. Not everyone can see the minister. And there are no hymn books available if you plan a true worship service.

5. Encourage the family to view the body before the service, not after. Again, this can be done the morning of the funeral. Friends should not attend a funeral service out of morbid interest in how the family "takes" the death or in counting the number of flowers. Let the final viewing be apart from the service of Christian worship. Then the benefits of the worship service will not be nulled by the emotional strain of a final viewing but will abide in the worshipers as a lingering benediction.

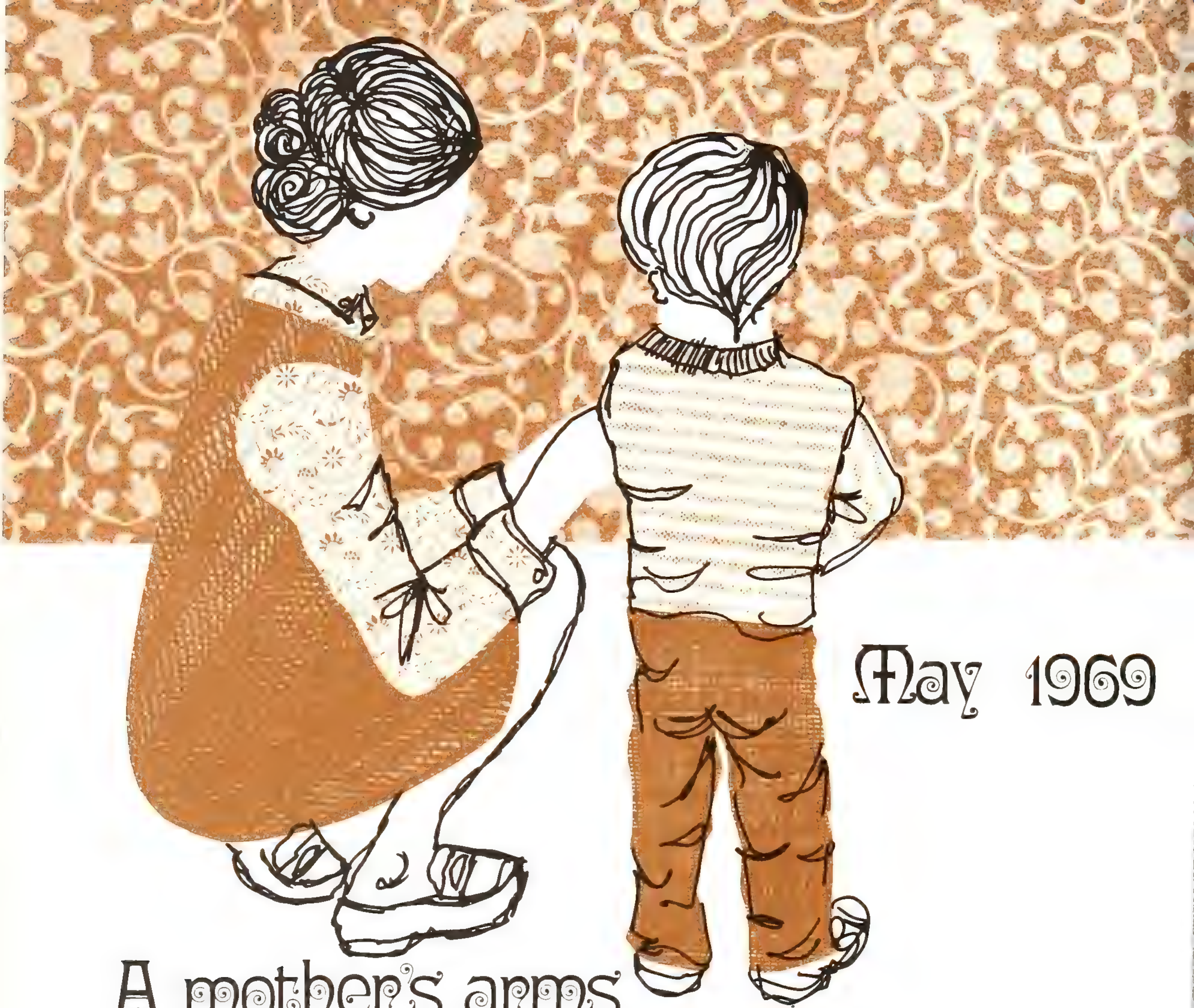
6. Encourage more friends to attend a funeral of Christian worship. Sometimes, friends spend all their energy arranging flowers, preparing food, making telephone calls, and the like, so that no energy is left for the service. The funeral becomes an eighteen-minute anticlimax, and a poor one at that, with only a handful present. In metropolitan areas, the processional to the cemetery may need to be eliminated, except for the immediate family. One does not help a family by driving an hour through city traffic to and from the cemetery, as he does by standing at their side in the worship service.

7. Ministers should share their ideas freely with their local morticians. Most morticians want to please the family as well as the minister. They are willing to cooperate. Often, they may make unwise suggestions simply because no one else has a better one to make. In turn, the mortician should consult the minister before the time and place is set. Too often, the minister is the last person called, after all details are set.

8. And one more suggestion. Don't hide the pulpit or altar with a bank of flowers. It might be better to arrange the flowers tastefully in the hallways, foyer or narthex of the church. Place a simple spray atop the casket at the altar.

More and more churches are following the custom of using a funeral pall. And why not? Again, the focus of attention is on God and his everlasting arms, not the number of floral pieces.

In the fall, when the leaves turn a thousand hues, it is death that causes the blinding show of color. But it is a fierce and flaming death. So let our final rites for the Christian dead be a flaming and glorious experience of corporate worship — not a colorless, sentimental ditty. □



May 1969

A mother's arms
extend the hands of God.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturd
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4	5	6	7	8	9	
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THE CHURCH IS WHERE THE ACTION IS

by Paul E. Miller

Always looking at the ineffectual activities of the church may blind us to some of the ways the church has succeeded in meeting people at the points of their greatest need

It would be possible for the church to sustain some self-inflicted wounds until it committed suicide. That would be called a self-demolition job. Of course, the church should be aware of her limitations and her faults, and these can be projected best by those on the inside. However, count me out of the self-demolition squad and take my vote for the construction crew that tries to help the church to be involved "where the action is"!

The self-demolition squad will say the church is out of touch, that it is unwilling to meet and make changes, that it is selfish, that it is clannish, that it has lost its evangelistic fervor, that it is only trying to perpetuate itself as an institution and is not aware of persons' real needs. This is the stinging part of the criticism.

Here are a few examples of the church being at the center of action; perhaps this is some of the honey and less of the sting. Some will say the church is a gathering of imperfect human beings. True, but in these persons we find the excitement and the action that brings us to where the action is. Where there are people with homes, dreams, and feelings, there is where the action is. It can be in Nigeria, it can be in the city ghetto, it can be in the countryside, it can be in the suburb. This is where the church is. Here there are people. Here there is action!

We are rungs on God's ladder. We are an enduring fellowship of those who believe and are willing to lay our lives on the line. We want to be persons of integrity who are open at all times to serve and to understand. The church is not a tower to mark the separation from earth, but a beacon pointing men to an all-inclusive eternity.

So far in history, the church is the only institution that proclaims Christ's gospel in this world. Some persons have done it on their own but up to now the church is the best means we have to accomplish Christ's mission.

Persons have been anointed and healed. Every minister and many members of the church have been present when healing has been so close that tears of joy have rolled down unashamedly. Everyone stands in awe as it happens. Sometimes something deeply moving changes one of the participants in the anointing even more than the person being anointed. This is the church in action!

Persons have said simply and with great feeling, "The church has brought me a rich relationship in vital living." They feel treated as genuine persons in their own right. Searching with those of like precious faith has made every one the richer. Life has meaning and purpose and destiny. Here is where the action is!

Persons in the church have found courage to look within themselves. They have taken a look at themselves as persons, and in discovering new depths in Christ they have grown to be more like him. They like what they see. More action is evident!

Persons have looked at their own witness and have felt a call to serve. As they have served they have found depth and meaning that challenges them to their highest endeavor. Actions speak louder than words!

Couples have been married in the church. It was a time of celebration. The commitment to each other was on a high level. The new home became a tower of strength to both husband and wife. They have joined other couples who consider the marriage vows sacred and have lived together in harmony and love. Here is where genuine action is at its best!

Persons have participated in the communion service. They have sensed anew the living Presence. They have been lifted to "cloud nine." They have been released from sin. They rise with new commitment because they have been set free to be the persons Christ meant them to be. Action is bursting out all over!

Persons in the church have discovered that there is a "peace that passes understanding." Not a passive peace that hides in a corner and retreats, but an active plan that helps bind men together as brothers. There is an active peace that helps challenge nations to give up their destructive wars. This peace within brings men to oneness with the living God. It is a personal and vital experience that is a living peace. Action is on every hand!

The church has persons who have found an inner joy. They have been close to God in prayer. They have spent some time in meditation. They have grown out of pain and struggle until they are a living testimony of the kind of persons Christ needs in this world. They have come together to worship, in one place with one accord, and they go forth bursting with good news to share with the whole world, beginning where they live. They break upon a needy world into the arms of those who sob following the sunset. They listen. Together, all are strengthened into action.

Through the church Christ is still active wherever people are. That is why I contend that the church is where the action is. ☐

news

Ministry to draftees

Is there any one problem on which youth feel most keenly the need of outside help? For several thousand teens polled in the Midwest, the target concern was their facing of the draft. Where could they turn for impartial, informed counsel?

It is this vacuum which is prodding denominations, councils of churches, YMCAs, and other groups to look at their responsibility for draft counseling. As a Jewish youth in Chicago put it, "Our rabbis constantly decry alienation from religion. But how can we embrace religion if religious leaders appear indifferent at this very crucial moment in our lives?"

Increasingly in a number of churches, Brethren, United Methodist, Mennonite, Quaker, Unitarian-Universalist, Episcopal, Catholic, and Jewish among them, the indifference is breaking down. Workshops on draft counseling are spreading. And in numerous locales efforts are being launched to establish draft counseling service on an ongoing, communitywide basis.

Working model: One pioneer effort in this regard is in Indiana, where the Fort Wayne Selective Service Information Center has been functioning since December. It is the first opened in the state. The idea for it was conceived last July at a Northern Indiana district draft counseling workshop at the Beacon Heights church, in one of the sections led by Rolland Kiracofe, then roving draft counselor for the Brethren Service Commission.

To follow up the proposal, Wilbur J. Stump, a Beacon Heights layman who is director of peace education and draft counseling for the Northern Indiana district, convened an exploratory meeting in August at the Fort Wayne YMCA. On hand were seven persons of various professions. At a second meeting a month later, the number had nearly doubled. Among those invited and present at that session was Col. Wayne Rhodes, deputy state director of Selective Service.

It was at this meeting that a steering committee was named to detail plans on (1) a statement of purpose, (2) location, (3) financial support, (4) selection and training of counselors, and (5) publicity. Mr. Stump, a design engineer with International Harvester's truck division, was named chairman. The other committee members are Del Hayunga, intern minister of the First Presbyterian Church and a student at Union Theological Seminary in New York; Vernon Mitchell, a Manchester College junior and member of the Lincolnshire Church of the Brethren; and Harold Vizino, a foreign language consultant for the public schools and clerk of the Friends Meeting.

Counselors: As plans took further shape, a screening committee developed criteria for counselors and recruited four persons for this role. The screening committee itself included the assistant dean of Indiana University Regional Campus, the YMCA director, and the minister of the Unitarian congregation. The four counselors chosen were Mr. Stump and Mr. Hayunga of the steering committee; John C. King, pastor of the First Mennonite church; and Olden D. Mitchell, pastor of the Lincolnshire Church of the Brethren. Still additional key community leadership was tapped in the naming of a sponsoring committee of advisers.

Officially opened last Dec. 2, the center is located in the downtown YMCA. Its counselors are on hand at scheduled evening hours and available at other times by telephone. A brochure on "The Draft: Opportunity or Dilemma?" was prepared and circulated widely with a letter to all the churches and schools in Allen County. John P. Ulmer, the assistant dean of the Indiana University Regional Campus and chairman of the screening committee, mailed 20 copies of "Responsibilities of High Schools for Providing Information on Conscientious Objection to War," with a covering letter to high school guidance counselors. Lit-

Steering committee for Fort Wayne's Selective Service Information Center: seated, from the left, Del Hayunga and Wilbur Stump; standing, Vernon Mitchell and Harold Vizino

erature was brought together from 16 denominations and agencies. The center offered speakers and programs for churches, schools, and civic groups.

While the Northern Indiana District of the Church of the Brethren has contributed financially to the center, most support comes from individuals of a half dozen denominational backgrounds rather than from organized church bodies.

Reactions: Within two weeks after its opening the center received adverse criticism from ultraconservative and extremist groups in the area. "Their unwarranted attacks actually have been used to our advantage," one center spokesman said. For example, a WANE-TV editorial, in noting that counsel on the draft is as legal and needed by individuals as is guidance on income tax reporting, lent its support to the citizen-led effort. Articles in the Fort Wayne *Journal-Gazette* also interpreted the program and the need for it.

As to the response, Mr. Stump indicated that over the first three months about 30 young men had come for assistance. While terming such a number as "not overwhelming," he said that those who were helped expressed great appreciation for the services.

Most of the inquiries thus far have centered on classifications other than those for noncombatants or conscientious objectors. One man felt the center could not help him since it would not operate outside the framework of Selective Service law. Others expressed regret they had not had access to such information and counseling earlier. Several said they preferred to turn to such an independent source for help rather than going to Selective Service headquarters or to the recruiting offices of the armed forces.

Objectivity: From the outset, Mr. Stump made clear that the Selective Service Information Center existed to assist persons to deal intelligently with the draft – its alternatives, responsibilities, and procedures. "Ethical and technical questions which arise are dealt with as objectively as possible," he said. "Above all, each counselee is encouraged to think through *his* own thoughts, to come to *his* own decisions."

To incorporate this value, the screening committee in selecting persons to do the actual counseling favored persons who employ a permissive, nondirective approach rather than a persuasive, "hard sell" tack. They also set as requirements the completion of workshops or seminars on the draft and a thorough knowledge of Selective Service law.

Thus the enterprise at Fort Wayne is geared to doing what in most communities virtually no other agency is doing for the youth who faces the draft – to outline all the alternatives, to point up the ramifications of a particular decision, to help the counselee understand the exact procedures, and to make up his own mind.

In sum, the center exists to inform and and counsel, not to advise.

A broader CO base

A CHALLENGE to the federal government's definition of a conscientious objector has been issued by 13 Catholics, 11 of them priests, in a suit in U.S. court in San Francisco. Support for their claim has been issued by several Protestant bodies.

The group of plaintiffs seek to obtain legal recognition for selective conscientious objection and legal standing for the Roman Catholic idea of the "just war." They claim that the present section of the Universal Military Training and Service Act pertaining to conscientious objection constitutes an establishment of religion and discriminates against Catholics.

Under the law, only those who are opposed to all wars are eligible for the CO classification. Selective objection implies opposition to particular wars.

Discrimination: The case centers on two young men, James McFadden and Leslie Bowen, who have been denied conscientious objector status because they are not pacifists. The men claim that they were refused the CO classification because Section 6 (j) of the Selective Service Act favors adherents of "peace churches," such as Quakers and Brethren, at the expense of Catholics and others who believe it wrong to take part in unjust wars.

The complaint of the 11 priests who joined the young men as plantiffs is that Catholic teaching on "just" and "unjust" war should qualify persons for CO rating. They quote from Vatican II, Pope John's encyclical "Pacem in Terris," recent declarations of American Catholic bishops, and scripture.

In support of their claim, the National Council of Churches entered a "friend of the court" brief, in effect endorsing selective conscientious objection, a claim in accord with an NCC policy statement. Concurring with the brief but in their own right were six NCC member denominations, the American Baptist Convention, the Christian Church (Disciples of Christ), the Lutheran Church in America, the Reformed Church in America, the United Presbyterian Church, and the United Church of Christ. Also entering briefs were the American Friends Service Committee and three Jewish individuals.

Perspective: By their entry in the case the NCC and six member communions agree that the men are entitled to a CO classification on the basis of religious training and belief. Citing other instances in which courts have recognized the right of conscience, the NCC brief concludes:

"If the First Amendment protects citizens in their conscientious refusal to work on Sundays, to stand up for the singing of the national anthem, to repeat the pledge of allegiance to the flag, to dance in coeducational couples, or to affirm their belief in God, how much more important it is that the First Amendment should protect them in their conscientious refusal to take human life."

The bridge of love

The Peace Bridge at Buffalo, N.Y., was the significant setting for symbolic expression by Brethren that they know no enemies.

Members of the Brethren Action Movement and the Brethren Peace Fellowship, along with representatives of Young Friends of North America, on Jan. 26 carried $1,856 from the United States into Canada to be used by the Canadian Friends to purchase medical supplies for the relief of war victims in all areas of Vietnam.

Arriving from the Midwest and the East in Buffalo on the preceding day, the participants shared in an evening of fellowship and planning. Sunday, the day the offering was to be presented, began with a service of silent worship, followed by a meal. Afterward the 40 participants proceeded to the bridge where a statement of intention was presented to the border officials. The crossing occurred in twos and threes without incident, despite the U.S. government's knowledge beforehand of the act of conscientious civil disobedience.

The funds had been obtained through the cooperation of the three historic peace churches, Quaker, Mennonite, and Brethren, with nearly three quarters of the donations coming from Brethren sources.

"Interdenominational peace actions such as this crossing are becoming more frequent as peace groups seek a broader and more solidified sphere within which to work," observed Prue Engle, BVS worker assigned to the Brethren Action Movement. The activity also is indicative, she said, of the growing grass roots peace movement within the organized churches.

Plea for alternatives

Both as a witness and as a protest, the Wilmington, Del., Church of the Brethren decided by board action to refuse to pay the federal excise tax on telephones.

In a letter to President Richard M. Nixon from the board of the Richardson Park congregation, Dale W. Good, board chairman, and Robert D. Cain Jr., witness commission chairman, noted that the 10 percent federal telephone tax was restored by Congress in April 1966 to help pay for the war in Vietnam. They also quoted from the 1968 Statement of the Church of the Brethren on War, in which the denomination stated its opposition to the use of taxes for war purposes and called upon congregations and boards to study the issues and press for alternative uses for tax money.

Meaning: "We recognize that the act of refusing to pay this tax is small, but the meaning is large in that it is a direct and tangible means of expressing our dissent to the United States' action in Vietnam and also a protest to the enactment of taxes for war purposes," the letter stated.

It further urged Mr. Nixon "to use all resources and power available to you as President of the United States to achieve world peace" and to give consideration to a government provision for an alternative use of tax money for peaceful, nonmilitary purposes.

The decision to take the action followed a recommendation from the witness commission and was voted 8 to 6. Individual members of the parish were asked in turn to consider withholding the excise tax on their personal telephone bills.

The pastor, Allen T. Hansell, said that he personally had been withholding the 10 percent tax on his own telephone bill payments since March 1968.

First: Ralph E. Smeltzer of the World Ministries Commission commented that to his knowledge the action is the first taken in the Church of the Brethren by a congregational board. In several areas Brethren individuals have practiced telephone tax refusal for up to two years.

A lengthy interpretation of the action taken by the Richardson Park church board appeared the next day in Wilmington's *Morning News*. The article stated the Church of the Brethren believes that its historic opposition to all war "is compatible with good citizenship" and that the church endorses support of "worthy government functions." But the article also cited Brethren concern over the trend toward a permanent militaristic outlook by the nation.

CITED: Four of 18 General Offices employees honored by the General Board in March are pictured with S. Loren Bowman, l., general secretary, and Raymond R. Peters, board chairman. Veteran workers are, from the left, Louise Ehrler, mailing clerk, and Ruth Allison, subscription clerk, each 35 years, and Alyce Percy, accounts receivable clerk, and Helen B. Flory, assistant in pensions, each 40 years

CONSULTANT: Completing a 10-week consultative assignment in Nigeria last month was A. G. Breidenstine, l., moderator-elect of the Church of the Brethren. The retired deputy superintendent of public instruction for Pennsylvania carried out a study of Waka Schools and other educational centers related to Brethren missions. With him is Donald L. Stern, r., churchman, and an unidentified evangelist

Japan to host parley

Ten or more of the world's religions are expected to be represented next year in a historic conference exploring the concern and responsibility of religion for peace. The parley is to be held in September 1970 in Kyoto, Japan, the ancient center of Japanese religion.

To lay plans for the event, an interim advisory group of 22 religious leaders met in February in Istanbul, Turkey, under the chairmanship of Roman Catholic Archbishop Angelo Fernandez of India. Among the half dozen American participants in the sessions was W. Harold Row of the Church of the Brethren.

Top Protestant, Orthodox, and Catholic leaders, including Martin Niemoller of West Germany, S. Radhakrishman of India, Joseph Hromadka of Czechoslovakia, and Pope Paul VI of the Vatican, already have given approval to the projected conference. Leaders of Judaism, Buddhism, Hinduism, Islam, Sikhism, Shintoism, and Zoroastrianism are among others expected to join the proceedings.

The conference is expected to deal with such matters as disarmament, economic development, and decolonization. The detailed program is to be determined later this year.

It was in support of such a world conclave on religion and peace that the $15,000 memorial fund was designated by the family and friends of the late Norman J. Baugher. Until his death a year ago, the former general secretary of the Church of the Brethren General Board was an ardent spokesman for the cause of peace and reconciliation.

Experiencing the arts

Ft. Lauderdale, Florida, was the scene. An expansive sundeck or beach was most often the stage. The cast was a collection of 42 persons – primarily college students, with assorted campus ministers, BVSers, and staff persons from the National Council of Churches and the Church of the Brethren offices. The format – schedule would be an inappropriate word – was a collage of sensitivity exercises, exposure to various avant-garde expressions, and periods of celebrative thought and conversation about what was going on. Artistic media, such as recorded music, singing, electronic sounds, poetry, and painting were frequently employed to stimulate group expressions.

Focusing on human rites as ceremonial acts, the conference sought to discover the basis of personal communication and through ritual and cultic activity to explore processes of organic relationship. Types of ritual ranged from the more common meeting together, eating, and sleeping, to the more imaginative and mind-expanding art films, personal and group meditation, interpretive movement, and group pageantry. Permeating much of the experience was an emphasis on nonverbal communication as both a technique and a goal.

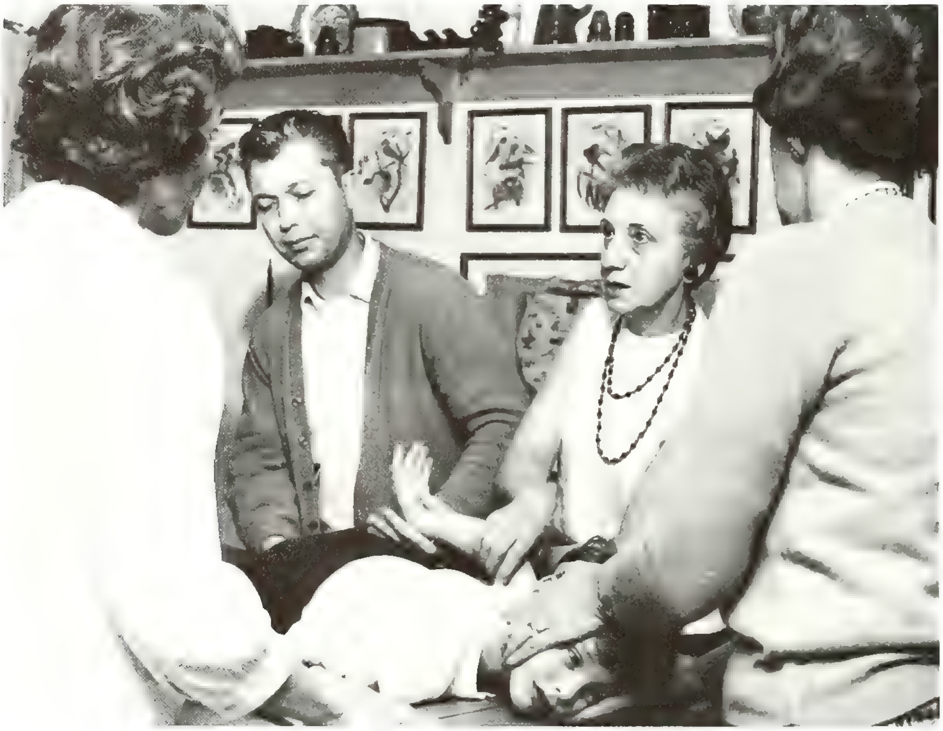
One of the high spots occurred the very first morning when persons with the aid of freeing or de-inhibiting exercises donned ceremonial masks and created a kind of cultic celebration through rhythm and dance. Other highlights included an evening of spontaneous interpretive movement to the accompaniment of improvised sounds and rhythms, prolonged group meditation on some aspect of the surroundings, and a New Year's Eve ritual commencing at dawn. In this latter experience the group celebrated key events in its common life of the past, as a prelude for engaging the future.

The conference was not easy to evaluate because there are few objective standards by which to measure its impact on individuals, the planners found. But a discernible achievement was the increased sense of trust and openness and pleasure. A related success was the ability for persons to release themselves at least partially from inhibiting conventions and to rediscover the joy of simple creativity. On the negative side, the brevity of the conference prohibited thorough engagement with the philosophy or principles behind the activity. Also, there was little occasion to incorporate or even consider the heritage to which most of the participants were rooted.

The conference, sponsored by the Parish Ministries Commission of the Church of the Brethren General Board, was a step toward the church's becoming more acquainted with the creative arts and utilizing their values in interpersonal relations. Further opportunities for this will be provided in the post-evening sessions at the Louisville Annual Conference in June and in a special series of colloquia projected tentatively for 1970.

For Charles Farmer . . .

300 helping hands



Four times daily Charles undergoes patterning sessions. His father, Frank, joins helpers

CHARLES FARMER is a very special 4-year-old. He is a brain-injured child. While other youngsters ran happily about, Charles walked with an awkward gait. He could barely talk.

But Charles' future is brighter now because of a community's interest in his needs. That interest has been expressed by the devotion of many, many hours to a program of therapy.

Nearly 150 people help in the special program for Charles, whose parents are Mr. and Mrs. Franklin Farmer of Boulder Hill, Aurora, Ill.

Almost two years ago, Charles' grandmother, Mrs. Fred Clouse, read an article in a magazine about a crawl-and-creep therapy which seemed to be helping certain brain-damaged youngsters break through the barriers of the mind.

At that time, the Doman-Delecata method was being used only at The Institutes for the Achievement of Human Potential in the Chestnut Hill section of Philadelphia. There was a waiting period of as long as six years for an appointment. Then the Clouses learned that an institute had been opened in Chicago.

In December 1967 Charles spent several days at the institute in Chicago where staff members evaluated what is termed his "neurological age" and prescribed treatment.

Therapy: "Patterning" is the basic therapy. It requires the assistance of five people to help his arms, his legs, and his head work together — four times every day, seven days a week.

Patterning, explained in an oversimplified way, is a system that seeks to bypass or remove the barriers to learning which exist in the brains of some children.

It treats the brain, not the symptoms, and consists of highly formalized, concentrated patterns of exercise — including creeping and crawling — designed to stimulate and build up a child's neurological organization. This process is supposed to be a step-by-step development of the central nervous system.

Volunteers: Faced with this daily program, Charles' family turned to their church, the Boulder Hill Neighborhood Church of the Brethren, asking if they could help recruit enough volunteers to make it possible to follow the prescribed patterning.

The witness commission of the church

Charles' exercises also include crawling and reading

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you
like m

asked Mrs. Richard Chamberlain to enlist volunteers and schedule them so that four times every day, five people are on hand at specific times to spend about five minutes with Charles in this patterning therapy.

In January 1968 the program was begun. A room in the home of his grandparents, Mr. and Mrs. Fred Clouse, was prepared, with a specially-built table for the patterning exercises. There is also a crawl box, another important part of the treatment.

Since then, the patterning has been faithfully followed. Helpers have been young people in junior and senior high schools, mothers, teachers, grandmothers, and neighbors. They are mostly from Boulder Hill, but some have come from adjacent communities.

Last November Charles was again evaluated at the institute, as he has been every two months.

Attainments: He could creep before he began therapy, but not properly, and he could not crawl before. Now he walks without difficulty. From a vocabulary then of ten words, he now uses well over a thousand. He reads more than three hundred words and has read his first book and is working now on the second.

Besides the patterning four times each day, Charles wears a breathing mask for one minute of every waking hour. Mrs. Clouse works with him through crawling and creeping exercises prescribed by the institute. He also does various eye exercises to strengthen his ability to focus. Word and sentence recognition and other prescribed routines are part of each day.

In October, Charles began creative play sessions with Mrs. Richard Chamberlain. For an hour and a half, three days a week, Charles is having the opportunity of working on a one-to-one basis with Mrs. Chamberlain – playing games, puzzle making, crafts, story time. Classroom facilities of Neighborhood church provide the atmosphere conducive to these creative activities.

Charles' play companion at home is his two-year-old brother, David.

Charles still has a difficult road ahead, and the therapy as outlined by the Chicago Institute for the Development of Human Potential is being continued. – Reprinted by permission from the Aurora Beacon-News

Brethren newsmakers

PERSONNEL CHANGES at the General Offices, new district executives, the return of a Brethren from the USS Pueblo, and appointments elsewhere comprise the current Brethren chronicle. The details:

Richard N. Miller, for the past seven years executive secretary of the Illinois and Wisconsin District, joined the General Offices staff on April 1. He is assigned to the material resources team of the Parish Ministry Commission, carrying responsibilities which include the Educational Plan and *Leader* magazine.

He currently is president of the Illinois Council of Churches. He also is a member of the board of directors of the Chicago Church Federation.

From 1955 to 1962 Mr. Miller was the organizing pastor of the Prince of Peace church, Kettering, Ohio. He also was secretary of the Southern Ohio district board and clerk of district conference.

He was interim pastor for a year at South Modesto, Calif.

Mr. Miller is a graduate of Manchester College and Bethany Seminary.

He is married to the former Phyllis Ann Keifer Dinger. The couple has three children, Andrew Shawn, Michele Rene, and Peter David. His parents are Mr. and Mrs. Ralph K. Miller of the Mack Memorial church, Dayton, Ohio.

Mr. Miller has been a contributor to *Messenger* and *Brethren Life and Thought* and has served on the editorial board of the latter journal.

The family will move this summer from Aurora, Ill., to Elgin.

Carl E. Myers, Brotherhood staff member since 1961, became the executive secretary of the Illinois and Wisconsin district on April 1, succeeding Richard N. Miller.

On behalf of the current Brotherhood emphasis, Mission One, for which he has been the coordinator since 1965, Mr. Myers has traveled widely among the churches. He also has carried portfolios in ministry and evangelism in his eight years with the General Board staff.

He has written for various Brethren publications and was secretary of the committee which produced the *Book of Worship*. He also has served on various committees of the National Council of Churches and has been moderator and board chairman in the Illinois-Wisconsin district.

He formerly held pastorates at Mount Morris, Ill., and Roaring Spring, Pa., and was assistant pastor at Hagerstown, Md.

Mr. Myers is a graduate of Elizabethtown College and Bethany Theological Seminary.

He is married to the former Doreen Crist. The couple has four children, Stephen, Judith, Linda, and Karen. His parents were the late Rev. and Mrs. F. A. Myers.

The Myers will continue to reside in Elgin, where the district office has been relocated from Aurora.

R. Truman Northup, pastor at Modesto, Calif., has been named executive secretary of the Pacific Southwest Conference. He commenced the new assignment on a part-time basis early last month, at the same time continuing to serve the Modesto congregation until a successor is procured.

Mr. Northup, who has been with the Modesto congregation since 1960, formerly was pastor at First Irricana church in Canada and of churches at San Diego, Calif., and Boise Valley, Idaho. In Idaho he was also part-time field secretary.

He is a former district moderator and president of local ecumenical units and community action groups. He has received an award from the Stanislaus County Bar Association for his leadership in organizing a human rights commission.

He has served on Standing Committee four times, is a La Verne College trustee, and is chairman of the Heifer Project Committee for Northern California.

A native Californian, he is a graduate of La Verne College and of Bethany Theological Seminary.

His wife is the former Lois Virginia Clark. They have five children, Timothy, Stephen, John, Nathan, and Elizabeth.

Mr. Northup succeeded Glenn H. Bowlby as the executive secretary of the Pacific Southwest Conference. In this office, located at La Verne, he is teamed with James E. Talcott as associate.

Ronald K. Wine, currently pastor of the Bristol and Liberty churches in Tennessee, will become the executive secretary of the newly-forming Southeastern district effective Sept. 1. The district will be created officially with the merger of the present North and South Carolina and Tennessee and Alabama districts on Oct. 1.

Mr. Wine has been pastor of the First Church of Bristol since 1964 and of the Bristol-Liberty yoked parish since 1967. He formerly was pastor of other Tennessee congregations at Jackson Park, Beaver Creek, and French Broad.

He is a former chairman of the Tennessee-Alabama district board and last year was district moderator. He has served on Standing Committee.

In community service he is the past president of the Bristol Optimist Club, an organization which works with youth, and is now lieutenant governor of the Tennessee district of Optimist International.

Mr. Wine is a graduate of Carson-Newman College in Tennessee and has taken graduate work at East Tennessee State University.

Single, he is the son of Rev. and Mrs. Ray Wine of Bluff City, Tenn.

While the Southeastern district plan was voted at a special joint district conference in January, the area has had a combined field program since 1963, headed by Bert G. Richardson. The office for the new district will continue to be located at Johnson City, Tenn.

Robert L. Stinnette early this year began a new chaplaincy program for Bethany Brethren Hospital and Garfield Park Community Hospital in Chicago.

The chaplaincy program represents a new venture for the Garfield Park institution. For many years Bethany Hospital has used seminary students in a part-time chaplaincy service.

The primary responsibility of Mr. Stinnette is the pastoral care of patients.

In addition, some form of weekly religious service is being inaugurated.

The new chaplain formerly was pastor of the Muncie, Ind., church and the Lower Miami church, Dayton, Ohio.

Mr. Stinnette holds degrees from Manchester College and Bethany Seminary and has had clinical pastoral training at Augustana Lutheran Hospital in Chicago and at the Menninger Foundation, Topeka, Kansas.

His wife is the former Myrna J. Faw. They have two daughters, Kathryn and Mary. He is a native of McClave, Colo.

Ralph E. Delk, on the staff of the General Board since 1964, last month became the business manager for the Christian Century Foundation, Chicago.

During his five years with the General Board Mr. Delk was director of circulation for the MESSENGER and other publications, including curriculum, and also was an assistant in special gifts.

He formerly was a school administrator in Ohio. He is a graduate of Manchester College and Ohio State University.

In Elgin Mr. Delk has been on the board of the Highland Avenue church, currently serving as its treasurer.

He is married to the former Pauline E. Smith. The Delks have three children, Francine, Philip, and Linelle. The family will continue to reside in Elgin.

The two major publications published by the foundation are the *Christian Century,* a leading ecumenical weekly, and *The Pulpit,* a monthly.

Arthur L. Dean, former architect for the Church of the Brethren and until recently a missionary under appointment to Nigeria, has joined the architectural staff of the United Methodist Board of Missions. The office is located at the Interchurch Center in New York City.

Mr. Dean and his wife, Frances, planned to go to Nigeria to assist in the work of Church of the Brethren missions. As visas were inordinately delayed, he took employment with the Methodist agency.

His task with the Methodists is similar to that carried out for the Ministry and Home Mission Commission for which he worked for nine years. For the past three years he was employed by a private firm at Cleburne, Texas.

Mr. Dean is a member of several professional agencies and is licensed to practice in 29 states.

John C. Higgins Jr., Church of the Brethren member who was among the crewmen of the *USS Pueblo* imprisoned in North Korea (see MESSENGER Dec. 5, 1968), arrived home in St. Joseph, Mo., early in March. The 11 months of imprisonment followed by several weeks of inquiry had ended.

Barring travel to Washington, D.C., for a proposed Senate investigation of the *Pueblo* incident, the 23-year-old reservist expected to be discharged from the Navy after a brief return to San Diego. His future plans are undetermined.

As to what happened in the capture of the intelligence vessel and the imprisonment which followed, Mr. Higgins sought to heed rules laid down by the navy regarding discussion of the matter. He did allude to some rough experiences in prison, to what he regarded as an overdose of oriental music, and to a scarcity of meat. During the imprisonment the nearly six-and-a-half footer's weight dropped from 280 to 210 pounds.

The St. Joseph *News Press* quoted the young ship fitter indirectly as saying he was coerced into signing a false statement about the role of the *Pueblo* and its alleged violation of North Korean waters. It also attributed to him a comment that Capt. Lloyd M. Bucher, the Pueblo's commander, "did as good a job as anyone could do under the circumstances."

Upon the crew's arrival in San Diego at Christmastime, John's parents, the John C. Higginses Sr., were flown by the government to visit with their son at the U.S. Naval Hospital. One of the impressions later relayed by Mrs. Higgins to a Brotherhood staff inquirer was that "there is a real feeling of love and comradeship among the crew, including the captain and all of the others. They are not just officers and men to each other; there is a genuine friendship. You can feel it in the atmosphere."

As a sidelight to their San Diego visit, Mrs. Higgins said her husband was telephoned while there by M. Guy West, pastor of the Church of the Brethren, offering to pick them up for Sunday services. As it turned out the couple attended services at the hospital, but they greatly appreciated the contact.

Newly assigned workers, from the left: C. Myers, R. Northup, R. Miller, R. Wine, A. Dean, R. Stinnette, and R. Delk

SPEAKING UP

Preserve the Witness

by Herbert Thomas

A year and a half ago my wife and I were baptized in the Church of the Brethren at Worthington, Minnesota, "into the name of the Father, the Son, and the Holy Spirit." This was a step that we took voluntarily. Our church would have received us by acknowledging our former baptism – mine as an infant and Nettie's as a child – but we wished to have the experience. All through the year the significance of spiritual cleansing and of the new birth in Christ has taken on a deeper meaning than ever before.

About the same time we first participated in the Love Feast and communion. This beautiful experience has come to be an ideal, a guide for our ministry. I had to think several times before using the word *experience*. I thought of *ritual*, but that is so much under attack these days and has the tendency to become mere form. I considered *symbol*, but somehow that connotes undue emphasis on the means to an end. But the word *experience* I bring from our former tradition. And somehow the Love Feast identified us with the Lord of love, Jesus Christ. We identify with Jesus, who showed us how to love. Furthermore, we identify with our fellowmen, who are to be the recipients of this love. So the experience of feet washing, of the fellowship meal, of the Eucharist becomes a three-in-one experience pointing the way to a practical method of demonstrating Christ's love. In participating we remember our Lord, we take part in his method of serving, and we obligate ourselves to continue to love in humility and service.

For a long while we had been searching. This was not a search for "the truth" or for God. He was constantly with us. However, there was an unrest within us that structural institutionalism did not satisfy. I suppose we had been sharing the restlessness of our times. In this restless attitude of mind we heard a little whisper to the effect that the Church of the Brethren could use ministers. After a slight tap on the door, it was opened. Soon we were on our way – a couple of middle-aged adventurers launching out into new depths of experience.

Years ago I registered as a conscientious objector; this was my belief. It came as a result of personal influence of one minister. For twenty years I was one of the exceptions. The witness for peace depended upon the individual bent of the local pastor. The opportunities for alternative service were not presented liberally; this too was left to the discretion of the pastor. Let me describe the feeling this way: Once, as a witness for peace I was the exception to the rule; now, somehow I have become a part of the entire church witness.

Please give me the prerogative of preaching a bit. When the Church of the Brethren is seeking to find a unique mission to justify its continuing identity in the ecumenical scheme of things, do not throw away or dilute this message of the Prince of Peace. There are alternatives to war. We members of the Church of the Brethren had better believe it and witness to it.

There is another distinct contribution that we have received in our recent adventure into the Church of the Brethren, and that is the opportunity to witness as members of a congregation. We have experienced an assuming of responsibility for duties assigned by the congregation that is inspiring. Recently our congregation went through the process of passing on the responsibilities of its offices to incoming leaders. Commissions changed leadership. Church school teachers took a new look at their tasks. As we visit with our fellow pastors we discover that this is quite common. Oh, I don't mean to present a completely unrealistic view. Of course, there are persons who drag their feet and proceed to give excuses, but the responsibility for the work of the church rests upon the hearts and minds of the people. We are just concluding the Every Member Visitation. This financial obligation for our relatively few members is accepted by our people. This, then, has also been a demonstration of responsibility.

This, like the peace witness, can be lost if it is neglected. The test of the responsibility of the members of the local congregation is reflected in the attendance of the local congregational council meetings. Here we must face the unpleasant fact that most responsibilities are received by the few as the unwanted gifts of the many. This can quickly undermine the need to broaden the acceptance of responsibilities we have for keeping our churches in operation.

I suppose it must be the Trine Immersion reaction, but we must have a third avenue of experience of which we have become aware in our recent pilgrimage: freedom. I realize that, in organizational matters, final authority rests with Annual Conference. But at least it is final and not primary. For an entire year I sat in meetings discussing Self-Allocation in an atmosphere of freedom. Our people faced the facts of the needs of the church beyond the local walls. The material was presented, was discussed, and was acted upon. Through it all there was a respect for the local congregation that only freedom can create.

Not long ago I became involved in a project in our community that was handed down by experts in the field of interdenominational evangelism. My part was to be carried out in a particular

Editor's Note: Messenger *is eager to encourage its readers to speak out on topics about which they have serious concern. We welcome their comments, whether they come in the form of brief letters we can publish in our Readers Write page, in longer statements such as those appearing here, or as still longer articles that develop a particular point of view. Such statements may or may not reflect the views of a majority of readers. They may or may not agree with official stands taken by the Church of the Brethren. But we respect each writer's right to be heard, and we try also to be sensitive to the reader's right to disagree.*

fashion that was guaranteed to produce the proper results. Initiative was not the order of the day. Alternate ideas were out of line. I went home and exploded all over the place. Nettie understands my explosions. After calming down, I summed up the experience with the words, "I have not really caught the significance of our new adventure until now." I surrendered my portfolio and came home with an attitude of freedom that raised my heart to the heavens.

I suppose it is easy to be misunderstood at this point. I do not advocate anarchy, nor do I witness for isolation and noncooperation. But I do believe that the institution, or the program, or the project, whatever it is, must be administered with the main purpose kept in front, namely, the respect for the individual person. When the institution is to be maintained at the loss of respect for the "least of these," then the institution has forfeited its right to command respect for itself.

We have been extremely fortunate to have had our local congregation, the Worthington Church of the Brethren, for our teachers. We have learned from them. Patiently and carefully they have helped us through spots that were in the wilderness. From them we have come to a magnified realization of the possibilities of the Church of Jesus Christ. It must be said that this experience within the Church of the Brethren was the rather thin boundary that stood between ourselves and the "outside world." As our restlessness bore down upon us, we resolved that it would be the Church of the Brethren.

We have had the feeling that the joint experiences of baptism and Love Feast have been perpetuated through the year. We feel that for years we have known, unconsciously, of the Church of the Brethren ideals. For us there is a Church of the Brethren witness. How that is to be presented is not our particular problem in these remarks. But the Church of the Brethren has a witness of peace and of congregational responsibility and of freedom. And this threefold witness we must preserve.

This has been our continuing experience woven within the lives of our congregational fellowship. We are glad to witness to the power of Jesus Christ through the means of his church. We would place our ministry in his hands with full faith in his mercy and love. ☐

No Totem Pole of Titles

by Dan West

One day many years ago, when I was visiting Roy Burkhart, he took me and a charming teen-age girl in his car to his church at Columbus, Ohio. We talked about many things, especially the titles for ministers. He gave most of the old arguments, which were not really convincing. Partly in fun I asked the girl, "Reverend Helen, what do you think about this?" She giggled and then replied, but she seemed embarrassed.

Not long ago I heard of a layman who was asked to introduce a certain bishop at a church conference. Determined to do it right, he planned ahead of time to use this phrase: "revered and venerated." But getting mixed up, he spoke this phrase instead: "veneered and renovated." What happened next, I don't know.

For many years we took the title "deacon" seriously. I recall a young chap who seemed to feel superior because he was a deacon's son. But the title "elder" was rated much higher. Some ministers I know received real lifts when they were made elders by the church. Yet recently we have lost much of that special respect. I still wonder why we have spent so much time on the eldership problem at Annual Conference.

In this world of rapid change we can expect many shifts in meanings and words. But to be called "doctor" without intellectually difficult work is still rated very high. Do you suppose that will shrink in popularity also?

Some persons are really worth being revered and venerated — some aged people, some middle-aged, and some who are still young. There may be too few in any of these groups. But if we cared deeply for our brethren, especially our youth — and others also — we could develop healthy self-respect and abiding love for others. Then no one would need any special status or title, just as it is true in healthy homes. I know some pastors who prefer being called by first names or nicknames instead of Reverend. They have enough self-respect and feeling of belonging without special status.

Consider these words of Jesus: "But you are not to be called rabbi, for you have one teacher and you are all brethren. And call no man your father on earth. . . . " If we take this seriously and act it out, we shall not need a totem pole of terms. Here again, we need not "keep up with the Joneses."

Back in 1908 our church was named Church of the Brethren. But if we don't really act like brethren locally in our districts, and at Annual Conference, outside pressures will destroy the church. However, if we don't brag and if we help build self-respect and act like brethren, our sense of belonging will deepen. Mission Twelve has helped to start doing both. If that continues, the influence of Brethren and other Christains will become much more effective in bringing the kingdom of God on our "spaceship earth." ☐

From Young Poets

Would
a man
turn
his ear away from
to beyond.

A far
sound
begins
silently stirs
rumbles dies
silently. From
is forgotten
as be-
yond becomes.
From?
yes,
I think I've heard;
written on
a wall or,
somewhere?

by J. F. Humphrey

that day
i sat
under a tree—
such a skinny tree
with branches so shapely and graceful
that they beckoned me to take flight
with them in the wind

and i contemplated my future
a future not quite as gray as the wintry sky
but as dead
as the left-over autumn leaf
i held in my hand
and crumpled with a fist

as my eyes searched the horizon
and those branches and that mischievous wind
called my name
a lonely tear rolled down my cheek
but i threw that leaf into the wind
and headed somewhere

by Edna Sexton

God, help me to hang on!
I feel it slipping,
This precarious grip I have
On faith.

God, there are so many
Unseeing eyes—
Unhearing ears—
Uncaring minds—
So many comfortable Christians
And so many young hearts
Without hope—
So much ignorance and
Indifference,
Making strangers of
Human beings
And enemies of strangers—
So much prejudice and hatred
Brimming over into war!
The words of poisoned minds
And pictures of starving children
Hammer away at my
Aching fingers
Locked in a desperate grip
On faith.

God, help me to hang on!

Strengthen my grip
Lest I fall into the dark chasm
Of despair.
God, give me a firmer handhold
In thy love.

by Marilyn Smith

[illegible]

I, alone, look for a rope . . .
A rope to pull me out of
My darkness.

The rope is strong, yet elusive.

I, searching, see a light at the
Top . . . straining my eyes
I see a small thread . . .

Perhaps strong enough for me.

I, comforted, grab hold of the
String, pull, and find a secure
End, and begin to climb

Toward the light, out of my dark hole.

As I reach the top, I become afraid,
Afraid of so much light . . .
Afraid to cope with the strangeness . . .
Afraid to lose the security of my
Safe, dark hole.

Yet, now that I have found the rope, the light . . .
My fear begins to lessen as I gaze into this light.

Though I've climbed for hours, I am not tired,
For the light is peace giving.

As I gaze out the top, my amazed brain
Registers fantastic colors, and I
Become afraid and lose my light.

Yet my hole is closed . . . I've committed myself
To IT and cannot turn back.
And the rope of safety is around my waist,
And I begin to filter the colors, looking for
My light, my star.

I will find IT . . . I know I will,
For I believe IT exists . . . I have faith.

by Teresa McIntyre

I sat alone
at my desk
trying feverishly
to write but
accomplishing nothing.
The frustrations of
the day
had caught up with
me until I
could stand it
no longer.

Suddenly, glancing up,
I saw
tiny snowflakes of every
size and shape falling,
falling gently to the earth,
blanketing it
with their stillness.
I spoke not a word,
but silently got
up and opened
the door.

Walking outside, I
looked upon
the beautiful world.
It was white — whiter
than I'd ever imagined.
The snowflakes,
falling softly to
the earth,
fell upon
me, until
I became a
part of the beautiful
quiet night,
covered with
peace and happiness.

Slowly, slowly
turning, I
walked into
the house,
my heart
at rest.

by Lori Eichelberger (Age 13)

day by day

During the years in which we have been parents we have come to a brand new appreciation of our own parents. We have discovered some things that only parenthood can teach: the pain that comes from seeing our children hurt; the joy of becoming partners with God in the creation of a life; the excitement that comes with the first word, the first step; and the glowing satisfaction of seeing a son learn to handle a football and a daughter to play the piano.

We have come to entertain more tender feelings about our parents as we have found out what it means to be a father and a mother. And we have often stopped to be thankful for those four people who invested so much of themselves in us.

But we have also tried to pass the word along while that can still be done. We have told our parents on occasion that we now know something of what their love and concern meant to us in our childhood years. And as we reflect on it all, we find it appropriate to thank God for good mothers and fathers.

Our children have asked us such questions as, "What did you eat when you were little?" "Who took care of you when you were a baby?" "Did your mommy give you milk?" We like to talk with our children about our childhood experiences. It gives us a chance to interpret the place of parents in God's world. "Yes, Grandma Tobias took care of mommy just as mommy takes care of you. She changed her diapers and gave her baths just as mommy did when you were a tiny baby. And Grandma Petry scrubbed daddy's ears and washed his clothes and cooked his food just as mommy does for you."

Charles Shedd told the 1969 Indiana Pastors Conference about a little girl who was asked to write a paragraph about grandparents. She started like this: "A grandmother is a lady who has no children of her own and so likes other peoples' little girls." She went on to observe that "a grandfather is a man grandmother." There was also something about grandparents' having time to be there when you need them.

There is an indictment of us parents in what that little girl said. And it may be well for us to sit for a few minutes and think about it. What if we do provide a high standard of living, activities that won't stop, and plenty of nice clothes? What if we keep the house looking like a page out of *Better Homes and Gardens*? What does that mean if we muff it in terms of our children? More than any *thing*, children need parents who give themselves to them.

The tragedy is that many parents leave to grandparents — if there are any, and if there are not, to someone else, anyone — the real work of parenthood. They are so busy with other responsibilities and pursuits that they forget to be what they are — fathers and mothers. Thank God for grandparents who can enjoy their children's children. But perhaps our own years of grandparenthood will be richer and more satisfying if we do not postpone until then the tasks of these present years.

Practically, then, what might this mean for a family? Perhaps parents will see some implications for themselves. But perhaps children will want to be included in making plans for a surprise party for grandparents or for their own parents. Bedtime prayers of thanksgiving for parents and grandparents can be encouraged. And the idea that both are God's gifts to children can be underlined but ought to be experienced. — Beverly and Ronald Petry

April 27 — May 10

2 Tim. 1:3-7. Paul gives thanks.
Eph. 5:21-24. Wives, love your husbands.
Eph. 5:25-33. Husbands, love your wives.
Eph. 6:1-4. Children and parents.
Luke 2:41-52. Jesus grows up.
Luke 15:11-24. The lost son and a forgiving father.
Luke 18:15-17. Become like a child.
Mark 8:27-30. Who do you say?
Matt. 22:34-40. The great commandment.
Luke 8:49-56. The child is sleeping.
Luke 8:19-21. Jesus' true family.
Mark 10:28-31. Returns on an investment.
Phil. 4:8-9. Fill your mind with good things.
Col. 3:18-21. Have a happy family!

The Other Side of Now

NKNOWN BUT KNOWN, by Arthur Ford. Harper, 1968. 161 pages, $4.95

HE OTHER SIDE, by James A. Pike. Doubleday, 1968. 398 pages, $5.95

INCE AT LEAST 1000 B.C. man has at-empted to discover the other side of ow, life after death. These books are wo more in the long list of attempts to resent explanations, to answer some of he questions which so fascinate humans. Though rambling at times, they do make nteresting reading.

The two books are actually closely onnected. Arthur Ford is the medium hrough whom Bishop Pike contacted his on, Jim, who had committed suicide. For the person who can accept the idea hat the dead can relay messages back o the living, these books may provide eassurance of continuing existence of he human personality. For those who lo not care to believe the explanations given, the books can still be valuable ielp toward understanding Christians of he latter twentieth century.

Mr. Ford is explicit in describing what appens during a "seance," a spiritual neeting. He is as explicit, that is, as a nan can be who is the medium and vho must go into a trance in order for seance to take place. It is through he mind and voice of the medium that he person who has passed on speaks. That person is called a "discarnate."

The author sets about to convince his eader of the authenticity of his experiences. He does this by giving many xamples of times in which voices have ome from the "dead." The psychic gifts lso include interpreting dreams, preognition (foretelling), and levitation causing objects to move without apparent help) as well as other special powers.

Mr. Ford likes to use the Bible to how examples of psychic powers. Abraham heard voices, went into trances, and ad meaningful visions. Jacob manifested discarnates physically and had onversations with them. Joseph was trongly precognitive. Balaam, Gideon, Elisha, and Elijah all had special powers. Mr. Ford considers these accounts factual descriptions of psychic phenomena.

The most astounding mediumship of all history was that of Jesus, according to Mr. Ford. His psychic works have not yet been equaled by any other single medium. Each medium must have a "control," one from "the other side" who acts as a go-between. Was Jesus' control Abraham, Moses, or Elijah? There are stories to suggest either one. Or was it, as Mr. Ford believes, Cosmic Being itself – the Holy Spirit, God? Mr. Ford explains all the "miracles" (a misnomer, since these events are accomplished according to natural laws still inadequately studied) in terms of modern psychical phenomena. He himself has suddenly found a semi-precious stone in his hand, having come from nowhere, as did the coins in the fish's mouth in the New Testament story.

Peter and the other disciples, Francis of Assisi, Joan of Arc, St. Teresa, George Fox, Alexander Campbell, and John Wesley are all given as examples of persons who showed extraordinary psychic powers. Reference is made to members of the Church of the Brethren who have participated in seances with him.

Truth is where you find it, and it is not lacking in these books. Mr. Ford shows conclusively that to rid the human of his fear of death is absolutely essential for courageous living. He prefers to do this by showing that life after death is a simple transformation from body to spirit, with the possibility of contact with that spirit by still-living humans. His reports of efforts at contact are not always convincing.

In one seance, a famous discarnate scientist was speaking to a living scientist. He indicated with remorse that he had wasted all his years of research into the cause of cancer. He had discovered after "passing over" that he had been following the wrong line of thinking. However, he failed to drop even a hint to the living scientist as to what the real cause of cancer is.

In a discussion of these books with my family, my eleven-year-old immediately wanted to know if Mr. Ford had

A teacher's influence is boundless. It reaches out in time to shape the future through the lives of students. Those who support higher education are helping to provide the means by which students live, learn, and react to the world around them. The gift in support of Christian higher education is one that abides, providing a measure of influence that cannot be bound by time. Support Christian higher education by giving an abiding gift to any of the six colleges of the Church of the Brethren.

Bridgewater College
Bridgewater, Virginia

Elizabethtown College
Elizabethtown, Pennsylvania

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contacted Jesus, and if so, what did Jesus say. Both books would make it appear that "on the other side" Jesus is either not known or is "just one of the boys." (My quotation marks.)

Mr. Ford goes to length to discuss Christ and Jesus. The discarnate voice, speaking through the mouth of Mr. Ford, who is in a trance, says, "Remember to make the distinction between the Spirit of Truth, which is the Christ, and any individual with a human name. That name may become historically associated with the Spirit of Truth. The Spirit of Truth didn't begin with any man — it ends with no man — it uses men." And again, "The Christians all over the world have never followed Jesus of Nazareth as a man — they have only followed Christ who was incarnate for a little while in the person of Jesus — you must make the distinction."

These ideas are not new ones for Bishop Pike. Part of the discussion in Pike's book revolves around the controversy within the Episcopal church concerning his theology. He recounts the support he received from a voice coming from "the other side" which he regarded as unmistakably that of Paul Tillich, indicating to Pike that he was indeed correct in his assessment of the Christian faith. Tillich urged him not to give up the fight.

We should not be surprised that theology has developed along the lines of psychical patterns. The church has in recent centuries required an unquestioning belief in the miraculous birth of Jesus, the miracles, and the supernatura account of his resurrection. Only recentl has the official word of the church allowed a more meaningful interpretation But it is too late. Some who were tol "Thou shalt not question the writte word of the Bible" accepted the dictu but felt compelled to find other explanations for the events. That may hav resulted in accounts such as found i these two books. — Dorris Blough

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REVIEWS / MOVIES

The Lion in Winter

Each spring Hollywood gears itself u for that exercise in self-congratulatio known as the Academy Awards. Frequently — and unfortunately — Oscars ar given out on the basis of sentiment o publicity or some rationale other tha creative achievement; but it is also tru that these awards reflect enough rea creativity to be a yardstick (albeit imperfect) for cinematic value. Nominations for 1968 have been announced and this once-a-month reviewer is tryin to catch up with some of those film considered most worthy by the Academy

"The Lion in Winter" — recipient o seven nominations, including best picture, and winner of the New York Fil Critics designation as best picture — merits this recognition, but it is not m choice to pick up all the marbles. Thi historical drama, concerning intrigu around the throne of England's Henr II, has two main assets: crackling an intelligently witty dialogue (James Goldman wrote the screenplay from his ow play) and a beautifully controlled performance by Katharine Hepburn as th acerbic yet charming Eleanor of Aquitaine.

However, the viewer is left with th

uestion: What is the significance of or ıe necessity for this film? Psychological- , "Lion" covers much the same ground s "Who's Afraid of Virginia Woolf?" – ames of destruction that we play with ıe another out of a love-hate ambiva- ence that refuses to allow anyone to pen up his true feelings. Like "Woolf," Lion" is played during one long eve- ing, during which the rules of the game re duplicity, hiding of emotion or affec- ng a pseudoemotion, and most especial- one-upmanship. The rules are clear everyone, and though the games are layed with gusto – especially by Henry they destroy any possibility of real elationships. Hamlet's dictum could be ephrased in the present case: "The ame's the thing, wherein we'll hide our onscience for sake of being king."

Historically, the events surrounding scension to Henry's throne are but a eg on which to hang the psychological -fighting. The year is 1183. Henry – ow fifty (after the Thomas Becket af- ir; Peter O'Toole plays the aging king s he did in the earlier "Becket") – vors his sixteen-year-old moronic son, ohn (Nigel Terry) – known to history s the signer of the Magna Charta. leanora, Henry's wife now in captivity, ontinues her championing of the older ichard (Anthony Hopkins) – who be- omes known as The Lionhearted rough the Crusades. The middle son, eoffrey (John Castle), becomes de- onically mechanistic in his reaction to oth parents' indifference.

Add to this broth Henry's mistress, lais (Jane Merrow), sister of Prince hilip (Tim Dalton), newly crowned ing of France, and the stage is set for ıe interaction of ambition. But the hief players remain Henry and Eleanor, ho revel in the opportunities to be ver- ally at each other's throats yet who con- ey a sense of lost love that was real etween them.

"Lion" has its antiwar moments, too. n a confrontation between Richard and ohn, Eleanor is moved to the insight hat it is the violence inside us – not istorical forces or land hunger or easy

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WANTED — One copy of the book PLEASANT HILL by Ethel Harshbarger Weddle, published in 1956 by the publishing house of the Church of the Brethren. I will pay $15.00 for same regardless of condition. Harold E. Gibson, 2 Kent Drive, Normal, Illinois.

WANTED — Brethren with the courage to reaffirm our peace heritage. Brethren Peace Fellowship life-time membership, card, and broken rifle pin or tie tac — $2.00. "BPF newsletter" (including "Sectarian Papers") one year (ten issues) — $1.00. Write Brethren Peace Fellowship, Box 287, Lititz, Pennsylvania 17543.

BRETHREN TRAVEL — Begin planning now for 1970 in Europe. Three-week tour of gorgeous Scandinavia and three-week tour of Western Europe are being planned. Scandinavia tour includes visit north of Arctic Circle to Lapland; Western European tour includes Oberammergau Passion Play in the Bavarian Alps, given only every ten years. For information write J. Kenneth Kreider, R. D. # 3, Elizabethtown, Penna. 17022.

NEEDED — Conrad Beissel materials — letters, documents, etc., to, from, and about him and the Ephrata Cloister — for a research project about him and his celibate position. If you own or have access to such materials, please write a description of them to Professor Jobie E. Riley, Elizabethtown College, Elizabethtown, Pa.

WANTED — Woman to live in and help in rural home of two elderly ladies. Nursing care unnecessary. Housework light. Driving experience preferred. Reasonable salary. Church of the Brethren in town. Or single lady or couple to settle trailer near home for emergency help if needed. Garden spot available. Beautiful rustic setting. Write: Mrs. Carol Bullard, 446 Marcy Loop, Grants Pass, Oregon 97526.

excuses — that causes war. It's an important point, nicely made, but one that has been made in many of the antiwar films we have had recently.

Mr. Goldman's philosophical point of departure is summed up in a snatch of dialogue at the end: Eleanor: "There's everything in life but hope." Henry: "We're alive — and for all I know that's what hope is." In the end neither has won his games, and despite this powerful affirmation of simply being alive, a doubt remains as to whether the psychological destructiveness of their games is a valid basis for hope. — DAVE POMEROY

REVIEWS / RECORDS

A Symphony, Poems, an Opera, and a Memoir of Childhood

SYMPHONY NO. 2: Mahler (two versions: London and Cardinal). Maurice Abravanel (Cardinal) and Georg Solti (London) bring to eight the number of recordings of Mahler's *Resurrection Symphony* now available. Few of the others are poor, and Klemperer's (Angel) remains sublime. Solti again proves that he is a better modernist than a Mahlerist. His rendition has moments of greatness, but it is the only one that also seems to include distinctly wrong-sounding passages. Abravanel is closer to the mark and has the advantage of an economy price. His is a good but not a great performance. Neither offers Klemperer any real competition.

THE POETRY OF LANGSTON HUGHES (Caedmon) is a long-overdue collection of readings of fifty poems by one of twentieth-century America's greatest (and most accessible) poets. Many are intimately related to nearly three decades of life in Harlem. Most of them speak eloquently of the sorrows and foibles of the urban black community. Some, like "Christ in Alabama," have a depth of explicitly religious feeling. Others, like "The Negro Speaks of Rivers," testify with profound subtlety to human dignity. Some are poignantly lyrical, like "In Time of Silver Rain"; some are wryly funny. The selection is part of a rich harvest, and many Americans will newly discover here a part of their heritage they barely knew existed. The readings, by Ossie Davis and his wife Ruby Dee, are first-rate, and the alternation of their voices adds variety. From every angle, it is a superb contribution to the spoken arts.

BILLY BUDD: Britten (London) is, as usual, the definitive, composer-conducted recording of a twentieth-century operatic masterpiece. Composed in 1951, *Billy Budd* was abridged to two acts for radio performance in 1961, and in this form, as recorded here, it takes six LP sides and has a vividness and compactness that leave nothing to be desired. Melville's story of innocence and evil is well served. Read it and then listen. In both sheer musical value and in dramatic substance, *Billy Budd* is one of Britten's finest achievements, operatic or otherwise.

PREISE DEIN GLUCKE: Bach (Nonesuch) is a secular cantata in which the great Bach bids the "blessed Saxons" to praise their king upon his coronation in Leipzig. It is an interesting reminder that Bach's piety was not unrelated to his status as chapel-master under a petty sovereign. Some of the tunes here devoted to the King of Saxony also occur in the great *Mass in B Minor*, the *Christ-*

mas Oratorio, and the *St. Matthew Passion.* It is not only a curiosity; it is good music, excellently performed and well engineered.

KNOXVILLE: SUMMER OF 1915: Barber (RCA) features soprano Leontyne Price in an exquisite evocation of James Agee's autobiographical fragment, a memoir of childhood written in almost poetical prose. Set to music in 1947, it remains one of Samuel Barber's most melodic and expressive scores. Its only previous recorded performance dates from 1950. The latter, with Eleanor Steber, set a high standard. It may be heard on a recent Odyssey reissue. Miss Price has the advantage of nearly two decades of technological finesse in her recording, but she also brings to it a superior voice and a superior talent in its use. Overside on the new RCA *Knoxville* are two scenes from Barber's ambitious opera, *Antony and Cleopatra,* in which the Price soprano is again heard to advantage – though the music (1966) is less memorable. On the reverse of the Odyssey *Knoxville,* Miss Price is heard yet again in her 1954 performance of Barber's *Hermit Songs,* with Barber at the piano. My recommendation: both discs. Why stint? Barber hasn't.

LIEUTENANT KIZHE: Prokofiev (RCA) is a much-recorded and musically entertaining film score about a nonexistent army officer – an elaborate pun hinging on the Russian syllable *zhe* ("however"). Two sections from the suite exist in vocal versions for baritone, and this recording is the first to include them. Baritone David Clatworthy manages them reasonably well, but one wonders how a voice more naturally Russian would sound. Also included is a longer but less ingratiating work, Prokofiev's *Second Symphony* (1924). Rarely recorded, it receives here, under the baton of Erich Leinsdorf, the better of the two extant recordings – a welcome addition to the Boston Symphony's slowly ongoing Prokofiev series which, alas, has yet to add anything new (except the *Kizhe* baritone) to the recorded Prokofiev repertory. – William Robert Miller

Amendments to the Ministerial and Missionary Pension Plan

In accordance with the provisions of the Pension Plan as set forth in Article XIV, the Pension Board recommends to Annual Conference the *ratification* of the following amendments adopted *ad interim* by the Pension Board. The Articles as amended will then read as follows:

Article I

(b) The term *Pension Board* shall mean the Church of the Brethren Pension Board.

(c) The term *Pension Plan* shall mean the Pension Plan as adopted at the 1943 Annual Conference of the Church of the Brethren, as amended, and which "pension plan" shall be known and referred to as the Church of the Brethren Pension Plan.

(h) The term *widow* shall mean the widow or widower of a deceased member, who is eligible for a widow annuity.

Article VII

Section A. Age Annuity

(a) Upon the application of a member after attaining the age of sixty-five, his combined accumulation shall be applied as the actuarial equivalent, according to the table of rates adopted by the Pension Board for such purpose and then in force, to provide an age annuity (1) on the joint-life and survivor basis with 50% of the member's annuity continued to the spouse in the case of a married member, provided their marriage took place before the member entered upon such age annuity, or (2) on the single-life basis in the case of a single member.

(b) A member shall have the option of electing a reduced annual age annuity which will provide that after his death a pension equal to 75% of his reduced age annuity shall be continued to the spouse, provided their marriage took place before the member entered upon such age annuity.

This option shall be elected by a member before he attains age sixty. If, after attaining age sixty, a member desires to elect this option, he must do so at least six months prior to the date on which annuity payments are to begin and must submit evidence of good health satisfactory to the Pension Board. The election of such option shall be of no effect if the member's spouse at the time of the election dies prior to the commencement of the member's age annuity.

Section B. Disability Annuity

(a) In the event of the total and presumably permanent disability of the member before attaining the age of sixty-five, his combined accumulation shall be applied as the actuarial equivalent, according to the table of rates adopted by the Pension Board for such purpose and then in force, to provide a disability annuity (1) on the joint-life and survivor basis with 50% of the member's annuity continued to the spouse in the case of a married member, provided their marriage took place before the member entered upon such disability annuity, or (2) on the single-life basis in the case of a single member.

Article XIII

Section A. Administration

(a) The Pension Plan shall be operated and administered by the Pension Board in accordance with the plan as adopted at the 1943 Annual Conference of the Church of the Brethren, as subsequently amended, and in accordance with such rules and regulations in harmony therewith as said Pension Board may from time to time adopt. The Pension Board's construction and interpretation of any provision of the plan or of such rules and regulations shall be binding on all parties.

(b) The members of the Pension Board, from time to time, shall consist of, and shall be, the twenty-five (25) individuals who are from time to time designated and appointed by the Annual Conference of the Church of the Brethren as members of the Church of the Brethren General Board, and who at the same time are serving as such members of the Church of the Brethren General Board. Any individual who becomes Moderator of Annual Conference while serving as a member shall resign as a member. If the Moderator-Elect of Annual Conference is a member at the time of his election, he shall continue to serve as a member until he becomes Moderator. The Moderator, and the Moderator-Elect if the latter is not a member at the time of his election, shall serve in a general consultative, nonvoting capacity.

(c) delete paragraph; renumber following paragraphs.

Section C. Investments

All funds of the Pension Plan and the Pension Board shall be invested only upon the approval of the Pension Board or its duly authorized committee, officer, or agent. The Pension Board may designate one or more banks or trust companies selected by it, or may designate the Church of the Brethren General Board, as the depository or custodian of the funds and assets of the Pension Plan and the Pension Board and may delegate to such banks or trust companies or to said Church of the Brethren General Board, such powers and authorities in regard to such funds and assets, and in regard to the handling, investing, sale or other disposition thereof as the Pension Board may, from time to time, deem advisable and expedient.

Article XIV

This plan may be amended by the Annual Conference of the Church of the Brethren, provided that such amendment shall have been proposed (a) by the Pension Board or (b) by written petition presented at the preceding Conference and signed by at least twenty-five delegates thereof, and provided further, that the text of such amendment and the names of its sponsor or sponsors shall have been mailed to the members of the Pension Plan and to the delegates to the Annual Conference at least thirty days prior to the Conference at which action thereon is taken.

Any amendment which in the judgment of the Pension Board should be adopted before the next Conference may be adopted *ad interim* by the Pension Board, and any amendment so adopted shall be presented for ratification at the next Conference of the church after similar advance mailing to the members of the plan and the delegates to Conference.

No amendment shall abridge or annul the rights of members in respect to their combined accumulations as of the date of the adoption of such amendment.

* * * *

The Pension Board recommends to Annual Conference the *adoption* of an amendment of Article I, paragraph (j). The amended paragraph will then read as follows:

Article I

(j) The term *salary* shall mean the fixed salary of a member plus (1) in the case of a member for whom the congregation furnishes the free use of a residence, the rental value of such resident, or 20% of such salary, or (2) in the case of a member for whom the congregation provides a housing allowance in lieu of providing a residence, the amount of such allowance. In the case of nonsalaried ministers the term *salary* shall mean $1,200.

in brief

PERSONAL MENTION

Henry H. Hackman, Manheim, Pa., farmer and science teacher and member of the Elizabethtown church, was honored at the Lancaster County Soil and Water Conservation District dinner. Mr. Hackman, who teaches science at Donegal High School, was cited by the Pennsylvania legislature for leadership in improving natural resources.

At a recent spotlight awards banquet **Leroy Doty** was the recipient of a plaque honoring him as "Minister of the Year" in the Long Beach, Calif., Area Council of Churches. . . . **Norlin Dull,** moderator of the Long Beach congregation, was elected vice-president of the council for 1969. . . . **Arthur G. Heisler,** now pastor of the Hope church in Michigan, was cited by the Indiana Council of Churches for distinguished leadership in ecumenical causes.

* * *

J. Clyde Stayer, professor emeritus of mathematics at Juniata College, died of a heart attack March 22 at his home in Huntingdon, Pa. Professor Stayer, known for his deep interest in students, served the college for forty-two years as dean of men and professor of mathematics. Active as a leader in church and community affairs, he was a former clerk of the Stone church and treasurer of the Middle Pennsylvania District.

* * *

Youth Ministry staff member **Donald L. Lowdermilk** will become candidate secretary for the Overseas Personnel Recruitment Office, headquartered in New York City, beginning in May. The office is a new cooperative venture of several church bodies. . . . **David R. McConnell,** editor of youth publications, on Aug. 1 will become director of admissions for Goddard College at Plainfield, Vt.

Named Mack Bookstore manager by the General Board is **Donald Lape,** an active layman of the Walnut Grove church at Johnstown, Pa. He is employed in inventory control at a Johnstown dairy, and his wife teaches tenth grade in the commercial department of the local high school.

* * *

Invited to write a regular column for a Roman Catholic diocesan newsletter is **Alvin Klotz,** layman from Kokomo, Ind. . . . **Mrs. Jack (Lila) McCray,** of Elkhart, Ind., a former missionary to India and a licensed minister of the Church of the Brethren, has been appointed Midwest clothing representative of the Church World Service Clothing Appeal. Mrs. McCray assumed her new duties of coordinating Midwest community clothing drives on March 31, operating from the national CROP office at Elkhart.

Manchester College has announced that **Earl J. McGrath,** director of the Higher Education Center, Temple University, will speak at the college's eightieth commencement June 8.

Wesley Keeling, son of Pastor and Mrs. Calvin Keeling of the Tucson, Ariz., church, is critically ill with leukemia. Prayers and other indications of support would be appreciated by the family during these trying days.

Our congratulations go to couples celebrating golden wedding anniversaries: **Mr. and Mrs. Posey Dulaney,** Alum Ridge, Va., and **Mr. and Mrs. George Hartley,** Telford, Pa. . . . **Mr. and Mrs. Clyde Smith,** Hartford City, Ind., and **Mr. and Mrs. W. W. Gish,** McPherson, Kansas, marked their fifty-fourth anniversaries recently. Celebrating their fifty-fifth were **Mr. and Mrs. Ezra Mitchell,** Floyd, Va.; marking fifty-six years are **Mr. and Mrs. Christian Bowman,** Sacramento, Calif.; **Mr. and Mrs. Charles Ardinger** of La Verne, Calif., are celebrating their fifty-eighth wedding anniversary; and marking their seventieth year of marriage are **Mr. and Mrs. Allen Blough** of Hershey, Pa.

NOTEWORTHY

The **Richard Simmons memorial gifts,** totaling about $850, have gone to support Church of the Brethren missions in Nigeria. At the time of his death on March 4, 1969, he was pastor of the Mount Pleasant church near Harrisonburg, Va. . . . **J. Weldon Myers,** pastor of the Covington church in Southern Ohio, was guest speaker at a mass in St. Theresa's Roman Catholic church. Father Robert Monnin conducted the Mass in English, after which Pastor Myers gave a meditation on the Lord's Prayer.

Dedication of the Christian education annex will be held June 22 by the **Donnelscreek church,** Southern Ohio. Dr. A. Blair Helman of Manchester College will be guest speaker. . . . A ninetieth anniversary observance of the organization of the **Maple Grove congregation,** Norton, Kansas, will be held Sunday, June 1. . . . Dedication for the remodeling of the **Eden Valley church,** St. John, Kansas, occurred April 20. Dale Brown of Bethany Theological Seminary was guest speaker.

The **Stanley, Wis., Church of the Brethren** will celebrate the fiftieth anniversary of its founding Aug. 10. . . . April 20 is the date set for the tenth anniversary observance of

CALENDAR

May 1-7	Mental Health Week
May 11	Rural Life Sunday
May 11	Mother's Day
May 11-18	National Family Week
May 15	Ascension Day
May 16-18	District conference, First Virginia First church, Roanoke
May 25	Pentecost
May 30	Memorial Day
June 1	Annual Conference Offering
June 15	Father's Day
June 24-29	Annual Conference, Louisville, Ky.
June 29	Christian Citizenship Sunday
July 17-20	District conference, Southern Plains, Clovis, New Mexico
July 18-20	District conference, Iowa and Minnesota, Riverview Park, Cedar Falls, Iowa

the **Enid fellowship,** Enid, Okla.

Dr. G. Wayne Glick, president of Keuka College, Keuka Park, N.Y., this month received an honorary Doctor of Laws degree from Bridgewater College, his alma mater, during Founder's Day ceremonies.

* * * * *

"Confronting the Issues" is the 1969 Soil Stewardship theme. A fourteen-page pamphlet, **Confronting the Issues,** is available from the National Association of Conservation Districts, Box 855, League City, Texas 77573, for use on Rural Life Sunday and during Soil Stewardship Week. The price of the publication is 25 cents per single copy.

A summer program designed to assist students to develop their college potential has been initiated at Elizabethtown College. Called the **Elizabethtown Personal Development Program,** the project includes intensive testing, remedial reading and study skills, personal counseling, and personal supervision. The program was planned for students who show ability on tests, creativity, or changes in attitude that seem to warrant a chance at college study, although the students could not be admitted under existing standards.

* * * * *

Eight congregations from different denominations met at St. John's United Church of Christ, Bluffton, Ohio, on Ash Wednesday to celebrate the Brethren love feast. **Verne H. Leininger,** pastor of the County Line and Eagle Creek churches, was asked by the Bluffton Ministerial Association to lead the love feast service.

A one-share plow was used during groundbreaking ceremonies by the **County Line Church of the Brethren** for a new educational building. Members of the congregation pushed and pulled together to symbolize their unity in beginning the project.

The American Institute of Family Relations is sponsoring two workshops at the graduate level this summer. The third annual **Education for Family Living workshop** will be held in connection with Pepperdine College June 23 through July 3. The twenty-second annual **Techniques of Marriage and Family Counseling seminar** will be held in collaboration with Pepperdine College Aug. 4-16. Application forms may be obtained by writing Registrar, AIFR, 5287 Sunset Blvd., Los Angeles, Calif. 90027.

* * * * *

In the Shenandoah District two churches have consolidated. The **Hiner** and **Lynn Rock churches,** to be known as the Hiner congregation, will meet in the Hiner building. . . . In the same district the **Calvary congregation** at Winchester, Va., plans the construction of a new sanctuary. . . . The witness commission of the Shenandoah District has implemented the establishment of a **draft counseling service** to inform young men of the alternatives available from the Selective Service system and the steps for applying for the various conscientious objector options. Eight men have been named as counselors: Harold Ebersole, Ray Glick, Rufus Petre, D. Miller Davis, Wilmer Hurst, Dean Neher, Lynn Huffman, and Grant Simmons.

STAFF APPOINTMENTS

Additional appointments by the General Board include to the World Ministries staff, **H. Lamar Gibble,** as peace and international affairs consultant. Mr. Gibble is pastor of the Good Shepherd church at Silver Spring, Md.

Going to the Parish Ministries Commission is **J. Bentley Peters** as a human resource developer in the area of ministry. He serves the University Park, Md., congregation as pastor.

Two persons renamed to the staff are **Stanley E. Keller,** former director of church extension, as a human resource developer in pastoral placement and for the small church; and **Hazel M. Kennedy,** former children's editor, as consultant on material resources. Both Miss Kennedy and Mr. Keller will be associated with Parish Ministries.

PASTORS AND PARISHES

Earl M. Bowman will serve the Mount Pleasant church in the Shenandoah District of Virginia in an interim capacity until a permanent pastor has been called.

Two men licensed to the ministry recently are **Ed Walker,** at the Meadowview Church of the Brethren, Sacramento, Calif., and **Michael Lee Guyton.**

DEATHS

Bechtel, Henry K., Vernfield, Pa., on Jan. 10, 1969, aged 75
Becker, Augustine P., Nampa, Idaho, on Feb. 7, 1969, aged 74
Boyd, Catherine, Nampa, Idaho, on Oct. 25, 1968, aged 98
Dell, Naomi E., Holmesville, Neb., on Oct. 25, 1968, aged 93
Fisher, Lydia, Boones Mill, Va., on Feb. 7, 1969, aged 88
Fourman, Silas, Pitsburg, Ohio, on March 10, 1969, aged 72
Carper, William A., Palmyra, Pa., on March 11, 1969, aged 71
Clark, Charles W., Syracuse, Ind., on Nov. 1, 1968, aged 87
DeVilbiss, W. B., Ottawa, Kansas, on March 9, 1969, aged 94
Fryman, Maurice, Goshen, Ind., on Nov. 14, 1969, aged 79
Gerhard, Hattie, Ottawa, Kansas, on Jan. 13, 1969, aged 99
Heisey, Sarah, Elizabethtown, Pa., on March 9, 1969, aged 92
Helman, Cora W., Onekama, Mich., on Feb. 11, 1969, aged 84
Hopp, Marie, Union, Ohio, on Feb. 28, 1969, aged 62
Layman, Henry, Troutville, Va., on Feb. 15, 1969, aged 90
Lebo, Claude, Palmyra, Pa., on March 6, 1969, aged 62
Leckrone, Mary, North Manchester, Ind., on March 4, 1969, aged 94
Lewis, Gilbert, Lafayette, Ind., on Feb. 25, 1969, aged 78
Loveless, Esther, Darlington, Ind., on March 11, 1969, aged 81
Moore, Elizabeth, Preston, Minn., on Dec. 23, 1968, aged 53
O'Neal, Erastus, New Paris, Ind., on Jan. 24, 1969, aged 78
Paff, Charles F., Goshen, Ind., on Sept. 27, 1968, aged 82
Stern, Charles V., Villa Park, Ill., on Feb. 26, 1969, aged 79
Thompson, Mary H., New Paris, Ind., on Jan. 29, 1969, aged 72
Wimmer, J. H., Shelocta, Pa., on Feb. 20, 1969, aged 86

A Statement on Antiballistic Missiles

On March 20 the General Board adopted the following statement regarding antiballistic missiles and urged members to inform themselves on this issue and to make their views known to their legislators. — EDITOR

We desire to record our strong opposition to the development of any Antiballistic Missile System because we believe it would reduce the possibility of diverting much needed funds toward meeting human social needs in the areas of poverty, education, and rehabilitation of our cities.

We also believe the development of such a system would escalate the arms race, would hurt negotiations with the Soviet Union on the reduction of arms, and would increase the chance of an accidental nuclear explosion in our country.

We appeal to you our legislators in Congress to oppose the development of any Antiballistic Missile System.

We are urging our members across the country to inform themselves on this issue and to make their views known to their legislators.

We deeply regret President Nixon's decision to ask Congress to approve the development and installation of an Antiballistic Missile System, even the modified Sentinel System called Safeguard.

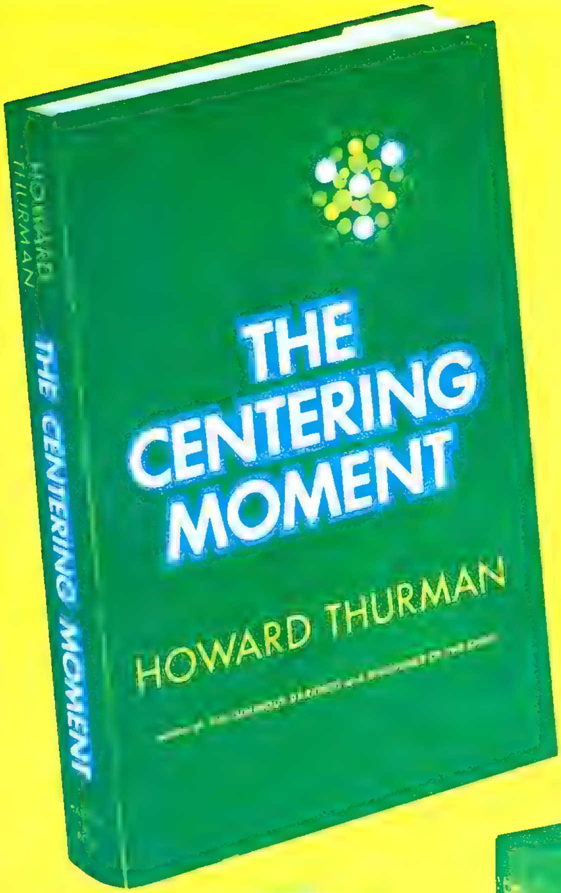
The Church of the Brethren Annual Conference in June 1968 adopted "A Statement to Leaders of the United States Government." On July 1, this statement was hand-carried or delivered to chairmen of appropriately related Congressional committees and to appropriate administrators in the Executive Branch. We are herewith forwarding to each Senator and Representative a copy.

We call your attention especially to the following lines on page six:

"We condemn the priority of military over domestic concerns. We call for major reduction in military spending, including the elimination of the Antiballistic Missile System . . . overseas military construction, and chemical and biological warfare.

"We call for a broader and more realistic concept of security, based on international organization and a world of law, and the fullest cooperation with the United Nations and its programs."

Books for your devotional life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small windows on a
BIG WORLD
J. GORDON HOWARD
BIG WORLD

Small Windows on a Big World
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A buzzing fly trapped in an automobile, the frustrations of standing in line, a pair of someone's shoes, a building being torn down for urban renewal — with these and a host of other everyday occurrences, the author takes religion from the heights of theology and puts it where it is desperately needed — in the context of our daily lives. Here is a stimulating series of fifty-six meditations based on ordinary experiences.

LOOK FOR THESE FEATURES IN THIS **messenger**

Clothing and Character: A Researcher's Discovery. *Esther Rupel uses the phrase "utmost simplicity" to describe some of the early characteristics of Brethren dress.* by Marie Stewart. page 2

Can You Let Go? *Parents often find it difficult to transfer responsibility to their growing children. But there comes a time when they must let go.* a chapter from a new book by Anna Mow. page 6

Are Funerals Dying Out? *The reason may be that burial rites are colorless and sentimental when they should provide a worship experience.* by Robert J. Hastings. page 8

The Church Is Where the Action Is. *Looking only at the church's inadequacies can blind one to the ways it succeeds in meeting the needs of persons.* by Paul E. Miller. page 11

Three Hundred Helping Hands. *The Boulder Hill Neighborhood church recruits volunteers to assist a four-year-old brain-injured child.* page 16

OTHER FEATURES include a calendar for May (page 10); news of a ministry to draftees (page 12); information about Brethren newsmakers (page 18); "Preserve the Witness," by Herbert Thomas (page 20); "No Totem Pole of Titles," by Dan West (page 21); poems by J. F. Humphrey, Edna Sexton, Marilyn Smith, Teresa McIntyre, and Lori Eichelberger (pages 22-23); "Day by Day," by Beverly and Ronald Petry (page 21); a book review article, "The Other Side of Now," by Dorris Blough (page 25); reviews of a recent film, "The Lion in Winter," by Dave Pomeroy (page 26), and of new records, by William Robert Miller (page 28); and a General Board statement regarding "Antiballistic Missiles" (page 32).

COMING NEXT

Evelyn Frantz offers one perspective on motherhood when she develops an imaginary dialogue that might have been heard 1900 years ago in "A Son Leaves Home." . . . Conrad Burton looks at "Motherism" from another vantage point. . . . Vernard Eller, represented in a chapter from a new book about theology, explains how man's God-given liberty makes him "Free to Flee, Free to Fly."

PHOTO CREDITS: 2, 3, 5 Marie Stewart; 6 Wallowitch, 10 Janie Russell; 12 Kryders; 14, 19 (first on left) Don Honick; 16-17 Aurora *Beacon-News;* 19 (fifth from left) United Methodist Missions; (sixth) Bethany Brethren Hospital; 21 Paul M. Schrock

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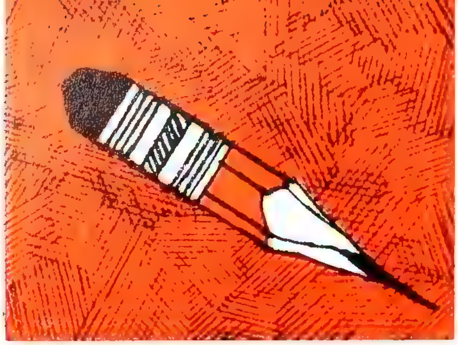

readers write

SOME THINGS NEVER CHANGE

Someone has said that when we turn away from God we create a god of our own. I have just read "All Life Is Holy," by Leona S. Dick (Mar. 13). . . .

Our conclusions all depend on whether we get our standard of living from the Smothers Brothers, Rowan and Martin's "Laugh-In," "transcendental meditation and sensitivity training," or from "holy men" who still teach the Holy Bible. I go along with Andy Griffith: "Am I glad that some things never change!" I believe the Psalmist knew what he was talking about when he declared, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God." I also accept the testimony of the author of Hebrews: "Jesus Christ, the same yesterday, today, and forever."

I accept the fact that if there were no sin in the world there would be nothing wrong with everyone's going nude, but when sin entered, God saw the necessity of clothing, so "God made coats of skins and clothed them." Appropriate clothing is taught in various places of our Bible, for example Deut. 22:5, "A woman shall not wear anything that pertains to a man, nor shall a man put on a woman's garment," and 1 Cor. 12:23, "Those parts of the body which we think less honorable we invest with greater honor, and our unpresentable parts are treated with greater modesty."

Anybody that gets the idea that married sex is evil from David's statement, "In sin did my mother conceive me," certainly misinterprets his meaning. The Psalmist's meaning is clear that he traces his sin to the inborn evil of his nature.

The sanctity of the marriage relationship has been recognized from the beginning: "Then the man said, 'This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man. Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh'" (Gen. 2:23-24). This command was pronounced binding by Jesus in his dispute with the Pharisees. (See Matt. 19:1-9.)

Sexual relationships between other than husband and wife are constantly condemned throughout our Bible, and we might say it is summarized in Heb. 13:4: "Let marriage be held in honor among all, and let the marriage bed be undefiled; for God will judge the immoral and adulterous."

Ward Nance

Thomas, Okla.

TIME TO BUILD ON A CHRISTIAN BASE

I must reply to "All Life Is Holy" (March 13).

It is true that traditional Christianity has held that the subject of sex is sinful and therefore should be taboo. It is true that the word of God is not "puritan" in that it takes no prudish view on the subject of sex. The time is overdue for Christian parents to guide their children and to help them develop a proper Christian attitude in this "forbidden area." But how can a parent teach his twelve-year-old that sex is a normal, God-given part of life if that child then turns on the television and sees a suggestively painted Rowan and Martin "daughter of Herodias" twisting and squirming in an exotic manner? Is it not possible that the shock methods of modern art will convey the wrong message to our generation?

Perhaps those who are using and depending upon the gospel of Rowan and Martin and the gospel of Smothers Brothers to convey God's message to our disturbed society should take a second look. The shock message is coming through loud and clear and the shock methods are working, but what is heard is leading to more lax discipline, more un-Christlike behavior, and a greater sense of lostness. Perhaps when thoughtful producers of plays and movies see that people are tiring of the depiction of nudity and couples "making out" in an apartment, we, who are disciples of the son of God, should see clearly that it is time to get back to the word of God and the gospel of Jesus as the base for instilling into our society the truth that "All Life Is Holy." The shock methods of the modern artists, if they have served a useful purpose, have now run their helpful course. Let us get back to building upon a proper Christian base. The time to tear down is over.

D. Luke Bowser Jr.

Shelocta, Pa.

UNFIT

We wish to comment about your article "Speaking Up and Speaking Out" (March 13). We do believe that your accompanying statement of "each writer's right to be heard" and the "reader's right to disagree" is basically correct. However, your interpretation of this policy has led you to publish such a harmful article of a degrading spiritual nature that we now greatly fear the content of future articles in this magazine.

The writer has taken sensible statements such as "all life is holy" and "evil . . . in the mind of the viewer" and proceeds, with warped thinking and questionable logic, to justify obscenity and nudity and would tell us that this is Christlike.

We believe that this magazine should not be the forum for pagan literature and thought and that the publishers should use proper judgment in using contributed articles. We feel the Messenger of March 13, 1969 to be unfit literature to be mailed to Christian homes.

Chester Park, Naomi Park, Loretta Park
Johnstown, Pa.

PREOCCUPATION NOT CHRISTIAN

Brother Fred Smith sounds the authentic Christian note. His article "Is Nonviolence Still Workable?" (March 13) has the ring of truth that can come only from experience with the living Christ. We all are tempted, in these days of colossal evils, to push for results. Jesus did not bow down at the shrine of his own effectiveness.

The article "All Life Is Holy" (same issue) may perhaps say something that needs to be said, but surely the author's preoccupation with the human body is not Christian.

"We have developed a stigma around certain areas of the body having to do with the sexual and elimination functions; we have covered these parts up, saying, in effect, that they are evil and not to be looked upon!"

To the pure all things are pure? Who is purer than Jesus? Did Jesus run around naked? Come, come, Sister Dick.

Christian Bashore

Gettysburg, Ohio

EDUCATION IN RESPONSIBILITY

It was my privilege in February to attend the Brethren seminar for adults. I found it a rare opportunity for an education in one's responsibility as a Christian citizen of this land. The exposure, though brief, to the problems which our government faces was a learning experience which I shall long remember. I would encourage each of our districts to send one or more persons to this seminar each year. If each of us who has attended will follow through when we return home, we can inspire many more of our people to accept more responsibility toward better legislation being enacted in our government. In addition we will gain a broader understanding and a deeper appreciation for the United Nations.

Byron E. Dell

Enid, Okla.

A NEW VISION OF HOW TO SERVE

I cannot refrain from commending you on your editorial (Feb. 27) under the title "What Can We Learn From the Underground?" The substance of that message underlies the whole agenda of the ecumenical movement, a movement intended not only to carry out the program by which Jesus intended us to live but a movement which will save the church (all churches) from becoming obsolete. If the church is to carry out the mission it should, it needs a new vision of how to serve mankind. It can no longer live and extend its influence by clinging to old forms of thought and action. It must get rid of antiquated liturgy, dogmas, rituals, and doctrines and perform Jesus' outline for Christian living by actually getting out into the world and meeting crime, revolution, poverty, and the multitude of problems which are eroding society.

If a church is to continue to grow it must look to the young people who will be taking our place in the generation coming up. What are they thinking? Why the credibility gap between the young and the old? To quote James Kavanaugh, "The young people with whom I communicate today do not want a reformed church or an open church. They don't want any church, because they have grown free enough, mature enough not to need it. They have the best of its values without its fears and its hangups. They can live honestly in or out of community, deal with present poverty, suffering, injustice – without the church. The liberals who suggest a church without compelling dogmas, stifling rituals, and unreal moral codes will find that such a church already exists. It's called the world and its adherents are called men." Jesus was the hippy of his time – the love child. How many of today's Christians are too busy being parishioners, working for the church, and attending services that they have no time to truly follow Christ?

V. P. Mock

Chippewa Falls, Wis.

A LETTER TO THE SECRETARY OF DEFENSE

Though I am only twelve years old, I share an active interest in the welfare of my country. I write this letter to you to share my views on a situation of deep concern which exists in the United States. The situation that I am referring to is the Antiballistic Missile System (ABM). I believe that Mr. Nixon did a very wise thing by freezing the construction of ABM bases in U.S. cities. In my opinion the ABM would be a definite menace to the welfare of the U.S. The only thing it could hope to accomplish would be to lower the United States' image in the eyes of her allies and to waste billions of taxpayers' dollars that could be used for the betterment of our country, on a display of awesome and warlike weapons in the peaceful cities of our nation. I suggest that we try to bear an image of good relations and peacefulness rather than of a fierce dictator with such destructive armaments that he could wipe out great societies with a touch of a button. For the welfare of my country and yours I wish you would give serious thought to an indefinite freezing of the ABM system.

Kent Lichty

Dayton, Ohio

ALCOHOL IS A MONSTER

"I have seen the destruction alcohol can do to the individual, the family, and even a nation. I recognize alcohol for the monster that it is. I fear it more than two loaded .45 automatics!"

These were a few of the words that Lt. Michael Donahoe, commander of community relations department of the Pennsylvania State Police at Harrisburg, said to his audience at a workshop on alcoholism. . . .

Most people are not enough concerned over the taxes they are paying because of the monster alcohol. There are figures to prove that in our nation's capital, six persons spent a total of 125 years in prison just for public drunkenness. Baltimore, Maryland, has been known to spend $750,000 per year to handle its drunks overnight.

Fewer men were killed in the years of the Second World War than are killed on our highways in a year today. Suicide, sex offences, and robberies all play a role with drunkenness.

Lt. Donahoe said that people with high morals do not get involved in crimes previously mentioned until they have a drink. Riots in the cities would not occur with as much violence but the first place the rioters go is the booze joint.

Advertising beer and wine on television is a crime of the worst kind for it encourages adult and youth alike that they cannot get along without that drink. . . .

Churches should use the study of alcoholism as an elective in church school material; we should be reminded that our bodies are the temple of the Holy Spirit; we should cease being judgmental and condemning and provide a more sympathetic environment; we should support legislation and be active in prevention with loving concern and strong bonds of friendship.

At what age does education on alcoholism begin? Any age! Just be an example first!

Mrs. Earl Peters

Manheim, Pa.

BYLINES: D. Conrad Burton, who serves the Panorama City, California, congregation in a pastoral capacity, recently completed studies for his doctoral degree. . . . Homemaker **Evelyn Frantz,** whose husband Loren sells insurance, teaches on a part-time basis in the public schools of Alliance, Ohio. . . . Headquartered in Atlanta, Georgia, **Dallas Lee** is news editor of the Home Mission Board of the Southern Baptist Convention. . . . Californian **Vernard Eller,** professor of religion at La Verne College, has authored several books and numerous articles for national publications. . . . Lititz, Pennsylvania, is the home of **Franklin K. Cassel,** a physician and ordained minister of the Church of the Brethren. . . . Vietnam; Freundschaftsheim, Germany; London; and Glasgow were sites of projects where **Ted Gregory** served during his two years in volunteer services. He returned to the States early this year. . . . Book reviewer **John H. Eberly** represents the Church of the Brethren in Washington, D.C.

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MOTHER
EAST

by CONRAD BURTON

Mother's Day 1969 marks the climax of a one-billion-dollar holiday business venture. The holiday began some fifty years ago following a proclamation by President Woodrow Wilson that Mother's Day should be celebrated. The proclamation came largely as a result of an ardent lobbying campaign by one Anna Jarvis, a Philadelphia spinster, who after a disastrous love affair spurned the attention of all men and gave herself over to caring for a blind sister and an aging mother. And that's how the holiday got started.

The business tie-in with the holiday began soon after when enterprising sales people saw in Mother's Day a potential for the biggest commercial bonanza to come their way in a long time. As a result of their sharp business acumen, Mother's Day now ranks second among the big profit-making holidays, with only Christmas surpassing it in its commercial value.

Before her death at age 83, Miss Jarvis confided to a reporter that she wished she had never begun her campaign to establish the day because of the ignoble way in which the commercial interests had taken it over.

But, of course, by then, the promoters in the business community had taken complete control, and through the masterful use of a powerful mixture of psychological syrup, laced with just the right amount of guilt-producing seasoning, they had in a few short years made certain that Mother's Day had the kind of universal acceptance that would make its celebration almost mandatory from then on.

I'm not against Mother's Day, but I am, at least at times, troubled by it. And it's not because I have to buy two or three gifts. Shopping for a new mop head or going to the trouble to gift wrap a family size box of laundry detergent can never hurt any man too much, even though it may mean that he is buckling under the commercial establishment. But it is not this sort of extravagance or acquiescence that bothers me.

What bothers me is the kind of unrealistic mother image that so often is dragged in by the sentimentalists and capitalized on by the commercial interests. I am bothered because I believe that for the most part it is an image totally removed from real persons and real relationships.

Dr. L. James Grold had a great deal to say about this in an article he wrote for the American Journal of Psychiatry. On the one hand he says, "The image-makers portray mother as a devoted, self-sacrificing baker of cakes and knitter of shawls who derives her deepest satisfaction from her knowledge of having instilled praiseworthy qualities in her offspring." On the other hand, through massive advertising campaigns, they also build into her a conflicting feeling of expectancy that on this day she should be duly compensated for all her noble trouble, and more, they build into the controlling feelings of others a strong compulsion to make certain mother won't be disappointed.

There are at least two things wrong in this method of dealing with the relationships of motherhood. Number one, it provides an easy out for the son or daughter who has been largely inattentive and uncaring throughout the year. Grold mentioned one conscience-salving sort of card he saw that oozes with just such a syrupy-cop-out maneuver as this. On the outside of the card is a cut-out of a cute little skunk, not just an ordinary, flea-bitten, shaggy skunk, but a cute little skunk with long eyelashes and a dimpled smile. On the inside was the pitch: "How did a stinker like me ever deserve a nice mother like you?" With his conscience soothed by an annual confession, the stinker can go right on being a stinker under the calloused illusion that having jokingly admitted it and having given to the nice mother a two-pound box of Mother See's chocolates, he has fulfilled his filial responsibilities for the year.

Then the other thing wrong with the kind of image making that is taking place is the traumatic effect that it can have on half-way honest people. By that I mean that the average run-of-the-mill mother just does not measure up to the all-wise, all-loving, all-noble

►►

"What bothers me is the kind of unrealistic mother image that so often is dragged in by the sentimentalists and capitalized on by the commercial interests"

level on which most Mother's Day cards or most Mother's Day mother images place her. Dr. Grold told of one sixty-year-old mother who became so depressed over this recognized gap between what she knew she was and what the Mother's Day message seemed to be saying that she ought to be that she had to be hospitalized on Mother's Day in order to keep her from doing herself harm.

Nor, apparently, is this depressive feeling limited only to those who happen to be laboring with a particularly severe case of neurosis. This fact became evident in a situation in which I participated some time ago. It developed at a ministers and wives meeting at which Cecil Osborne, the West Coast representative of the Yokefellow movement, was serving as a resource leader. Dr. Osborne had come to tell the ministers there how to get Yokefellow groups started. But instead of just telling us, he chose to show us by actually setting up a demonstration group.

In any event, six couples volunteered to act as guinea pigs in the experiment. In this experiment they were to sit in a circle with a larger group observing, and they were to respond as honestly as possible to the situation as it developed. In this session, Dr. Osborne had decided to work with what the Yokefellow movement calls the "four modern demons." These demons, as he pointed out, are not supernatural agents of the devil, but feelings — the feelings of fear, of resentment, of inferiority, of guilt. These are the demons that cripple life.

After the necessary introductory remarks, he started around the circle asking a question of each person in turn. "With which of these demon feelings are you most troubled?" Well, he hadn't progressed very far around the circle before it quit being a game that was being played for the sake of a demonstration — it became a "for real" experience.

Almost without exception, the women in the circle said that a feeling of guilt was their chief problem. "Guilt? What about?" "Guilt about my family, especially my children. I just don't seem to be able to measure up to all the high ideals we hold about what a mother ought to be."

And as these feelings continued to pour out, the demonstration group took on a deeply personal character.

Perhaps being ministers' wives had made them more aware of the superimage. But I do know that the gap with all its hurt was there.

As a matter of fact, the woman who seemed to be the most disturbed was the one who wrote a page in her church newsletter each week — a page called "The Winged Messenger." This was a page filled with all sorts of lofty sentiments about home and family and motherhood. Apparently, working with these beautifully idealized concepts each week had not, as you might expect, inspired her — they had nearly destroyed her as she kept seeing herself falling so hopelessly short of the images which they uphold.

According to this doctrine of motherism under which she was laboring, mothers always had all the right answers; they had endless patience; they had totally unruffled love; and most exasperating of all, they also had time, unlimited time just to sit quietly and talk with their children and read to them and go for nature walks with them. And she added, "Look at me! I get a knot in my stomach just thinking about it."

Dr. Osborne then turned to her husband who by that time had a very incredulous look on his face. "Is she really that bad?" "My word, no! She's great. I don't see how she even begins to do as well as she does under the load of demands she carries. If anything I wish she wouldn't try quite so hard. Just relax a little in this mother role bit and be herself. She isn't just a mother — she is a person who among other things happens to be a mother. I think I'll go through her file and throw out about half of those poems she's been using if that's what they're doing to her."

There is danger in the kind of reductionism that takes place when a person begins to view himself or herself, or to be viewed, simply as a particular role player of some kind, even if that role be so lofty a one as idealized motherhood, or perhaps, as idealized fatherhood. And perceptive people have recognized this danger for a rather long time.

Recently I have been reading some literary works dealing with that danger and the kind of human tragedy which it entails. One of these works was written by a very perceptive person who lived and wrote in the nineteenth century, a famous Norwegian playwright, Henrik Ibsen. Ibsen wrote one drama in particular which speaks in a meaningful way to our concern. This drama is entitled *A Doll's House*.

The doll house to which Ibsen referred was a real house filled with real people. However, these people did not relate to each other as persons. They related simply on the basis of their assigned roles. All authenticity as whole persons was repressed. The result was that the home had become a playhouse in which people were perceived more as dolls than as persons.

This inadequate way of relating laid the groundwork for the tragic brokenness that at last came. It came be-

It is dangerous when a person begins to view himself or herself simply as a role player of some kind, even if that role be so lofty as idealized motherhood

cause the husband could never really see or relate to the whole person who was his mate. All he could see was that idealized image he held of her as a wife and a mother. When, through a very trying circumstance she became aware of this, she was at first crushed and then finally motivated to turn her back on the whole business and walk away.

Nora, the woman, who was also the wife and mother, in a courageous move to help her family, and especially her husband who had been ill, had gotten into some difficulties. Nothing immoral was involved, but what she had done did create some possibilities for certain social repercussions that might have proved embarrassing for her banker husband. When he at last learned of this, he flew into a panic, not because she was a person whom he loved who was in trouble and needed help; but because she was a wife and mother who had jeopardized her image and he saw no way to live with such a broken doll.

When the trouble was finally resolved — in a beautiful way by a gracious act of the party who had been the threat — Torvald Helmar, the doll lover, let out a cry of joy and indicated that he expected to go right on playing dolls as if nothing had happened. The image had been saved and so the comedy could continue.

But this was not the case, for in the revelation that had taken place, Nora, the person, had seen that it was no comedy at all in which she was involved, but a tragedy. And so she refused to be a doll any longer and announced her decision to leave the scene.

Helmar was appalled! But he played the reductionist role to the end.

"Before all else," he said, "you're a wife and a mother."

Nora answered softly, "I don't believe that anymore. I believe that before all else, I'm a human being, no less than you — or anyway, I ought to try to become one."

It is an intense ending, a distressing ending, as Ibsen shows with keen perception the deep tragedy that too often is a part of so many human relationships that never get beyond the image role.

And it is in this awareness that an exciting new understanding of family living is emerging — an understanding that is person-centered rather than role playing-centered. It's a view of the family that sees it as a clustering of people who not only are biologically related but who care for one another as persons in the process of being fully human, who care for one another even in the conflicts and battles which may arise as a result of this "caring for." If persons in families didn't care, there probably would be no conflicts and struggles. Everyone would just go his own way and be indifferent to the others, ignoring them instead of being deeply concerned about what was happening to them.

This new picture of family living is tied in with the emerging realization that each era of life, whether of infancy, childhood, adolescence, young adulthood, or of maturing adulthood, or old age has its distinctive crises and its distinctive opportunities for the persons involved to realize their full humanity under God. This means, then, that each member of the family is understood and accepted as a person in the midst of some new breaking out, in the midst of some new life experiencing. And again, this must be seen as something that is going on simultaneously.

One very perceptive Christian educator has put it this way: "Everyone is trying to get his becoming done at the same time everybody else is doing his. An adolescent son has to establish that he can make good decisions *on his own,* at about the time father is wondering whether his own life on earth will ever mean anything. His mother is in the same destiny struggle. Further, she has to face the fact that she is no longer an adolescent beauty queen. And so son, father, mother are all uncertain and jittery, though each covers up with surface imperviousness. All three need talk in which they can just kick things around without somebody jumping all over them and trying to take over their lives. They all need help rather than further hindrances to their growing.

"Intelligent fidelity to the other's growth (and not just to his creature comforts) makes one truly a parent and truly a son or a daughter.

"Biological parenthood is not enough. It is merely the beginning. Human parenthood is fidelity to the growth of their children as persons. And since we now see that fathers and mothers also have growing to do, we also see that sons and daughters have the special privilege of being good friends of their parents' growth."

It seems to me that this can bring a new dimension to the observance of Mother's Day — a dimension of honesty, of meaningful affection, of intelligent love and appreciation that sees beyond the particular mother role to the *person* who, for the most part, is striving to live responsibly and lovingly with those she holds most dear, namely, the members of her own family, and who more than anything else, needs to be loved not simply as a mother, but as a whole person whose own self-understanding is dependent upon this kind of authentic creative interaction. □

A SON LEAVES HOME

by Evelyn Frantz

"Mother, I'm going away."

The needle faltered, then continued in the rough, woolen cloth. "Where are you going, son?"

"I don't know."

"Well, you've been working very hard. James can take over in the shop. You'll be home again in a few days?"

"No, Mother."

Her blue mantle fell back from her care-worn face as she looked up in bewilderment. "But why, son? What are you going to do?"

"I don't know. I only know that I must leave."

"But I don't understand. Why must you go? I need you."

A gentle smile crossed his face. "Mother, you just said James could manage the shop."

"Oh, but James is young, and irresponsible. You're so steady and reliable."

"I know. But something keeps calling me, something impels me. I must find out what it is."

"Oh, your Father's business." A sigh escaped her as she remembered the boyish, earnest face and eager young voice of eighteen years ago.

"Yes, Mother." He said it quietly, firmly.

"But, Son, you're respected here. The rabbi thinks well of you. He has invited you many times to read in the synagogue. Isn't that enough?"

He sighed. "No, Mother."

"What more do you want?"

Impatience crept into his voice. "Mother, I don't know! That's why I must be alone to think and seek guidance. I don't have the answer yet." He strode to the doorway and stared into the starry night. She watched him wordlessly, her eyes caressing him — tall, strong, well-muscled. When he turned, his voice and eyes were anguished. "Mother, don't you understand? Have you forgotten? You've had dreams and visions. Don't you remember what the angels said?"

Her sewing fell to the floor as she stood and moved restlessly around the small room. "Oh, son, I don't know. It seems so long ago. Sometimes I think I imagined it. The wonder has faded in these hard years since Joseph's death."

"Mother, I have doubts, too. I used to be so sure. That time in the temple . . . and there have been others. Now it all seems so vague."

"Lost under the shavings in the carpenter shop?" she asked understandingly. "Oh, son, I wish it hadn't been this way. I've let my need for you blind me to your needs. If only Joseph had lived! I depended on him so. He knew just what to do when your life was in danger and when it was safe to return. If he had lived you could have followed your dream."

"Mother, I don't regret these quiet years here among our friends. But this isn't enough. Something is calling me. I have to find out what my Father's work is."

"Yes, I see. I've been selfish to keep you. But wait a little longer, at least until your brothers can take more responsibility."

He faced her, quiet and determined. "No, mother, I cannot wait. I'm thirty years old, much older than you were when you heard the Voice."

"Yes." She hesitated. "Son, I've wondered, but I haven't asked. It was hard to think of losing you, I suppose. Aren't you going to marry? I've seen the way Miriam looks at you."

"No, Mother, marriage isn't for me."

"You're surely not going to be denied every happiness and comfort."

"There are other joys and comforts, Mother. Following the dream is more important."

The oil lamp flickered and went out. The faint glow of a star lit the room as they faced each other. How like Joseph he is, she thought. Joseph stood just that tall when he was determined to protect me from the gossip in the village. I can't hold Jesus back. He must be free to follow his dream.

"My son, you must do what you must. Will you go soon?"

"Yes."

"Very well. Your best robe needs mending, and you will need money."

"No, Mother. I'll not take your money. I'll be all right. Try not to worry." He took both her hands and smiled down into her eyes.

She tried to return the smile, but failed, swaying against him. "Oh, my son. May Jehovah bless you," she whispered.

"Thank you, Mother." He gently loosened his hands. "I'm going out to walk a little while. I'll be in again soon."

She stood quietly while he left the room, then walked unsteadily to the door, straining to watch until he was swallowed by the night.

"This must have been what Simeon meant," she whispered. " 'And a sword will pierce through your own soul also.' " □

To Lorraine on Foster Mother's Day

There's a flower to be planted
watered
nurtured
and admired.

There's a book to be conceived
composed
written
and given.

There's a day to be gladdened
renewed
refreshed
and lived.

There's a scene to be remembered
painted
framed
and hung.

There's a song to be written
played
sung
hummed.

There's a child you've taken
recovered
encouraged
and loved.

It will be this child who will give that flower
smile
book
day
picture
or song

To another life which will be enriched
and far happier
more wonderful
and blessed.

by Iowa W. Kuehl

How?

Today my five-year-old
heard about the Vietnam War.

"What's a war?" she asked.
"War is people getting hurt
and killed
and homes being burned,"
I answered.

An hour passed.
"Is there still a war in Vietnam?"
she wanted to know.

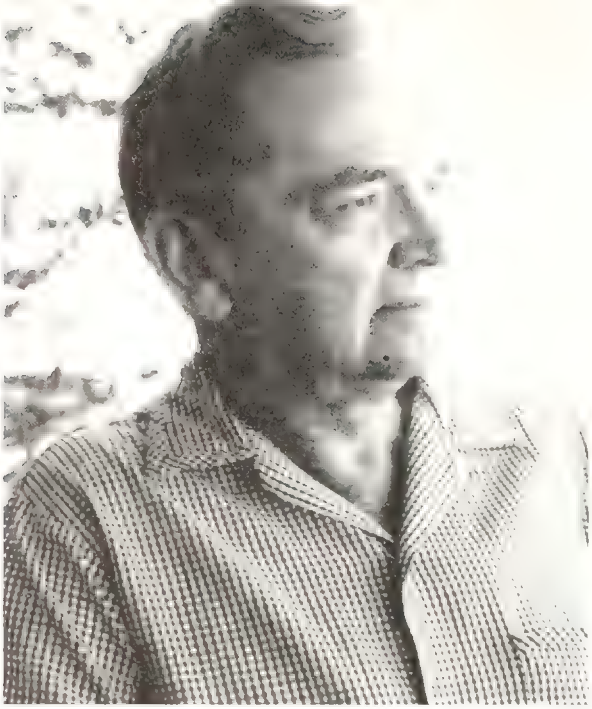
Again at bedtime
came the puzzled query:
"Mommy, is there still
a war in Vietnam?"

What is a mother
to say?

How does one tell a child,
who thinks that grown-ups
know better than children,
About grown-up violence
and inhumanity
and stupidity?

Dare one plant a seed
of hope for a world
that has outgrown war?

by Esther M. Ho



This well-known author and speaker is a captivating combination of wit and witness, yet as common as the cotton patch . . .

Clarence Jordan: Modern Disciple

by Dallas Lee

Pressed for a simple yes or no, Clarence Jordan confessed before a grand jury ten years ago that yes, he would "sell a ham" to a Communist.

Satisfying as that admission probably was, it was not sufficient evidence for indictment — the grand jury returned a no-bill. The public report, however, revealed that the jurors still were convinced Jordan was a Communist and stated that his Koinonia Farm operation could hardly be Christian, since there was not a sign of a church "or even a chapel."

Jordan, whose very presence in his native south Georgia seems to stir ill winds, laughs about that no-bill.

"I told them," he said, "that I would sell a ham to a hungry Ku Kluxer too, but that never made the papers. I also tried to explain to them the difference between Christ and Marx, but it soon became clear that the jurors didn't know anything about either one of them."

With education in agriculture and a doctorate in New Testament Greek, a perceptive country-boy sense of humor, and a profound, radical interpretation of scripture, Jordan indeed does provoke emotional reaction from those who encounter him.

He is a quiet man with a gentle acceptance of people who profess all sorts of convictions or lack of convictions, an attitude that seems to confound and infuriate his foes. Confronted by an intimidating — "but polite" — ninety-three-car caravan of Ku Klux Klansmen in robes and hoods who said he must leave and leave quickly or suffer the consequences, Jordan replied graciously:

"We are prepared to accept the consequences. And let me assure you that we are not violent people. None of you will be hurt."

Even though he established Koinonia Farm in 1942 as an experiment in "honest discipleship to Christ" that included assisting other farmers with modern agricultural expertise, Jordan and the transitional, integrated residents of Koinonia (up to sixty) have faced burnings, shootings, churchly condemnations, and a suffocating economic boycott.

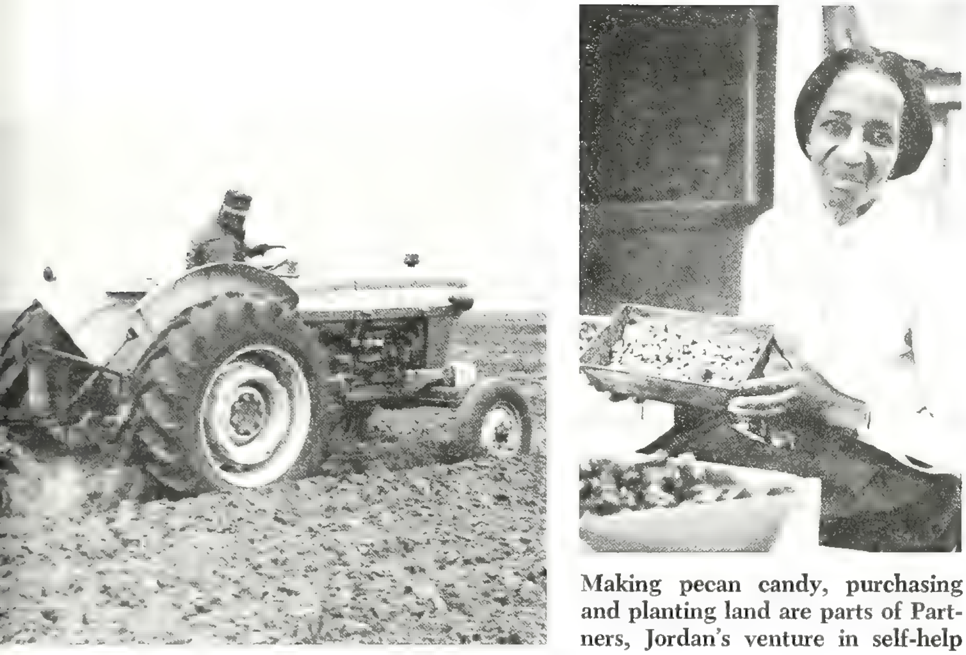
His radical attitude obviously has been disturbing.

He has not talked about a Negro problem; he has talked about a white problem — "If you are standing with your foot on a man's neck, he is not a problem, you are." He has not expounded on bootstrap economic theories and "God helps those who help themselves"; he has talked about servanthood in the name of Christ. He has not tried to justify wars; he has demonstrated an ability to overcome evil with good. He has not lived by the accepted, segregated pattern; he has shared his table with "niggers."

His endurance in this impractical posture in the face of violence and threats — especially in the middle and late fifties — assuredly has put hope in the hearts of many south Georgia Negroes.

Now he has a larger vision, however. "An integrated, Christian community was a practical vehicle through which to bear witness to a segregated society a decade ago," he said. "But now it is too slow, too weak, not aggressive enough."

To move into a nationwide en-



Making pecan candy, purchasing and planting land are parts of Partners, Jordan's venture in self-help

counter, Jordan has formulated a ministry that includes proclamation of a "radical, transforming" gospel, traveling schools of discipleship, and a unique approach to "providing the disinherited with an inheritance" through jobs and housing.

This encounter could — just possibly could — rock the foundations of the American way.

"A whole new spirit needs to be introduced in the land," Jordan said. "Our objective is to bring into sharp focus the clear gospel of Jesus Christ, which will cause a shift away from competition and hostility and exploitation and greed to a new spirit of cooperation and trust and sharing and mutual respect and love.

"We want to throw every ounce of our weight into helping men to radically restructure their lives so as to be in partnership with God."

For implementation of this new effort, called *Partners,* Jordan has designed a three-pronged strategy based on the New Testament emphasis of preaching, teaching, and healing.

The heart of the message to be proclaimed, Jordan said, is the "new order, the new spirit" announced by Christ in his inaugural address in the temple at Nazareth.

In that situation, he believes, Jesus was announcing the permanent arrival of the spirit of the Year of Jubilee — in Jewish tradition, the fiftieth year set aside as a year-long "sabbath of sabbaths," a time when the spirit of God was to rule in the hearts of men. Thus, slaves were freed, captives released, land returned to original owners, and debts forgiven.

"The Jews," Jordan said, "had a built-in check against exploitation. Jesus felt that if you could live like that once every fifty years, you could live like that permanently. So he declared the permanent Year of Jubilee."

Such a radical interpretation of the gospel is illustrated in the early experience of the church, he said, when the believers sold their property and possessions and distributed the income among all, each according to his need.

"The gospel still should carry such an impact — faith is not something to be toyed with," Jordan said.

"If God transforms the inner-self of a man into his image, the evidence of that transformation will be the works of Christ through that man."

With that fundamental precept, Jordan has declared that God's works in a man do not end with salvation, but begin, thus transcending the social action-evangelism carryings-on currently disrupting so many Christian denominations.

Jordan describes this communication phase of *Partners* as "throwing out the net, trying to draw people into his new spirit." For further development, the schools of discipleship come into play.

As *Partners* moves into full swing, Jordan, co-worker-thinker Millard Fuller (a young former millionaire who turned his back on his riches), and others who identify with the new spirit, will man schools of discipleship. Two approaches will be used: one of going out to groups of seekers in "Paul and Silas" teams, and one of bringing groups to the facilities at Koinonia Farm for weekends or weeks. ► ►

"Faith rooted only in theology and speculation soon makes dunces and idiots"

The matter of affluence is foremost in Jordan's mind in the search for the essential meanings of the scripture that he expects to occur in the schools. He comments:

"Augustine once said, 'He who possesses a surplus possesses the goods of others.' That is a polite way of saying that anybody who has too much is a thief. If you are a 'thief,' perhaps you should set a reasonable living standard for your family and restore the 'stolen goods' to humanity through some suitable means."

The third phase of *Partners* provides at least one "suitable means," he feels.

Building from the $250,000 assets of Koinonia Farm, *Partners* has incorporated a Fund for Humanity that will "emancipate" land for low-income farm families — black and white — to work together in partnership; create low-overhead, rural-based industries for job opportunity; and offer no-interest loans that should make it possible for more poor rural families to own their own homes.

Primary in the housing and partnership farming aspects of the ministry is the absence of interest on loans. The Bible, Jordan says, describes interest as "usury" when forced on the poor.

Money loaned by the Fund for Humanity for housing will be interest free, reducing by about half what it costs to buy a home through normal financing channels.

On the farming side, the fund will purchase land, hold the deed to it, and make it available for two or several families to work in partnership at no cost other than paying taxes, thus freeing at least some families from the staggering interest rates that are forcing so many small farm operators off the land and into the cities.

"Usership, then, will replace ownership," Jordan said. "There will be no charge on the land, just as there is no charge on the air or on the sunset."

Koinonia Farm itself already is being converted to partnership farming, and a forty-two acre homestead area has been marked off for housing. Also, some twenty-five persons are employed in the first partnership industry — the fruit cake-candy, direct-mail operation that has virtually supported the farm since local boycotts forced termination of cattle, hog, and chicken business a decade ago.

The Fund for Humanity, then, is the healing-application phase of *Partners*.

"To keep discipleship from becoming theoretical, detached, and academic, it has to get into the needs of mankind," Jordan said. "Faith rooted only in theology and speculation soon makes dunces and idiots.

"The Word — any word — if it remains a word, becomes insipid, inane, insane, no matter how brilliant it is. It must become flesh to be living, just as God to be God had to become flesh."

To keep the fund growing and self-perpetuating, Jordan is not counting only on donations from concerned Christians elsewhere. He also is expecting successful beneficiaries of the fund to pay back into the fund as they can.

Recognizing the vulnerability of such a plan, Jordan said:

"We don't want sterile receivers of a dole. We want them to work hard to make a profit so they can have something to share with the poor — because they were poor. Under this system, a poor man can become a man with a mission."

Although at least one church already has been involved in helping one farmer-friend of Koinonia Farm get out from under an insurance firm loan, Jordan is neither purposely seeking to enlist churches nor to quarrel with them.

"Our thought for the moment is just to bypass the religious establishment," he said. "I think that is what Jesus did. *Partners* is not concerned with being either the friend or the foe of the present church structure. It is the friend of humanity."

Contemporary Christians, Jordan said, often are so anxious for Christ to be God "that his humanity offends us."

"The emphasis on the deity of Christ is an escape from the humanity of God," he said. "We seem to want to send God back up into the heavens where we can sing praises to him, and build steeples that rise up to him — none of that messing around down here trying to be human."

"This spirit already is abroad," Jordan said. "It is just a matter of cultivating it and helping it to grow and to bear fruit."

Whether through his efforts to contribute to the agricultural ability of other south Georgia farmers or his own translation of the New Testament, *The Cotton Patch Version of Paul's Epistles,* or his counsel with a steady stream of visitors and temporary residents of Koinonia Farm's modest facilities, Jordan seems always to stay close to the fundamental question he has spent a lifetime exploring.

Pressed again recently for a quick answer — this time to a query on what he hopes to have achieved at some point in the future through *Partners,* he just smiled and without hesitating said:

"At the end of ten years or twenty or fifty, we hope to have been faithful." □

day by day

It has been said that "the family that prays together stays together." In a corresponding sense, the family that sings together, brings together the music that is near and dear to each heart and soul in the context of Christian home life!

Much has been said of the aesthetic value of music in the ministry of the church in formal worship. More needs to be said of the place of informal song in the center of the life of the Christian family. Often a word in isolation does not express that which a parent or child has to share with the other members of the family circle. Thus, there are moments when a melody with words or a part of a song can most effectively point to a feeling, a mood, a quality of extended existence revealing an inner need or thought of a member of the family. There is a oneness in singing together quietly or enthusiastically a song or hymn that all know well or are in the process of incorporating in their "mental song library."

We suggest that each family take stock of its capability in the music field. If your family is not inclined toward much singing, you might be surprised at what can happen if conscious effort is made toward singing with hymnal or songbook, then moving from this to "music from memory"!

Our family consists of two parents and six "kids." The term *kid* is descriptively and affectionately used here. Our two youngest children are not yet at the stage of verbalized song. But the older four have grown up with an increasing collection of songs sung in combination and separately, on various occasions, at mealtime, at bedtime. The *Alleluia*, *The Brethren Hymnal*, camp songs, and other melodies learned in church school, church camps, and even in public schools are the sources of our family repertoire. We have found that singing together is the most effective way to unite our family in a spirit of faith in one another, hope for better living, and love for ourselves, for the larger Christian family, and for the human race.

Our children like to sing! They pick up little songs easily. Our four-year-old is consistent in asking for certain songs when given the opportunity. Her attention span in family sing-outs is in direct proportion to the songs she knows, a normal characteristic for her age! But at times she leads the way in our family circle in singing the songs with which we are all familiar or are in various stages of learning. So it is with each of the children on given occasions.

Here are some suggested approaches to a family sing:

1. Pick a song to fit a situation. At Christmastime, our family music centers around the birth of Christ. "Jesus Loves Me" can be sung at this holiday time but can also be sung throughout the year. Winter songs need not be limited to Christmas but can last for the winter season. When one of our kids feels left out of certain activities at home or at school, "My God and I" becomes their choice at bedtime!

2. Sing songs in sequence as they most naturally come. At the time of our evening devotions, our kids like to start singing a familiar song, moving from one song to another in a natural transition, prompted by the spontaneous leading of one child or another. Such "sequential singing" can last as long as five minutes or more!

3. Let each child choose a song, but suggest different songs if each child always has "one favorite song." Gradually we have added new songs to our learned collection. At first, a new song may seem to be difficult or strange but after father or mother leads out for a number of times, the children pick new songs on their own more readily.

4. Let singing become a part of travel. As we travel to visit relatives or to attend Annual Conference, when the children complain of having nothing to do, the suggestion is made to sing for awhile. Singing has a way of settling down active children and directing their thinking toward creative measures as nothing else can do. Try this approach sometime!

5. Use table graces regularly before spoken prayers or as the only prayer. We have used "Break Thou the Bread of Life," "Morning Is Here, the Board Is Spread," "For Health and Strength and Daily Food," "Praise and Thanksgiving," "O Give Thanks," "The Johnny-Appleseed Grace," and several others regularly when we eat together. Most of these melodies are found in the *Alleluia*, but it is better to memorize table graces for then they become a living part of our experiences.

Paul says: "Teach and instruct each other with all wisdom, sing songs, hymns and sacred songs; sing to God, with thanksgiving in your hearts." — Dan and Nancy Flory

DAILY READING GUIDE May 11-24

Sunday Num. 21:10-20. Spring up, O well! Sing to it!
Monday 1 Cor. 16:1-34. Sing to the Lord, all the earth.
Tuesday Psalm 5. Let them ever sing for joy!
Wednesday Psalm 27. I will sing and make melody to the Lord.
Thursday Psalm 47. Sing praises with a psalm.
Friday Psalm 57. Awake, O harp and lyre.
Saturday Psalm 104. I will sing to the Lord as long as I live.
Sunday Psalm 145. Sing aloud of thy righteousness.
Monday Isaiah 42. Sing to the Lord a new song.
Tuesday Jer. 31:1-14. Sing aloud with gladness.
Wednesday Rom. 15:1-13. Sing to thy name.
Thursday 1 Cor. 14:1-19. Sing with the spirit, the mind.
Friday Col. 3:1-17. Sing psalms, hymns, spiritual songs.
Saturday Rev. 4. Day and night, they never cease to sing.

news

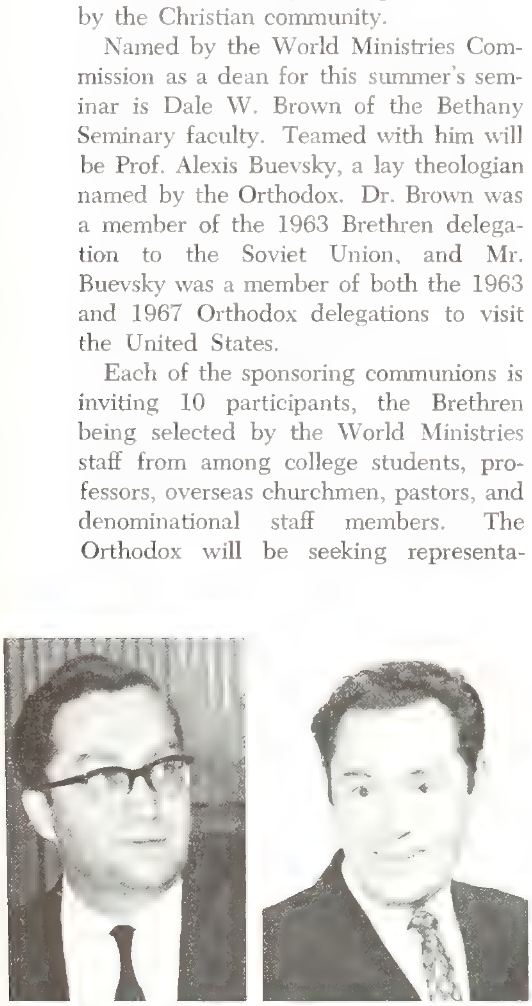
Turning eastward

Three developments of note are taking shape in the European theater of Church of the Brethren witness. All three center in what are regarded generally as Eastern bloc nations.

Seminars: The first of two peace seminars co-sponsored by the Brethren and the Russian Orthodox Church is to occur this July in Geneva, Switzerland. A second encounter is to follow next year in the Soviet Union. Both are aimed at furthering dialogue between the two churches, particularly on their mutual concerns for a strengthened peace witness by the Christian community.

Named by the World Ministries Commission as a dean for this summer's seminar is Dale W. Brown of the Bethany Seminary faculty. Teamed with him will be Prof. Alexis Buevsky, a lay theologian named by the Orthodox. Dr. Brown was a member of the 1963 Brethren delegation to the Soviet Union, and Mr. Buevsky was a member of both the 1963 and 1967 Orthodox delegations to visit the United States.

Each of the sponsoring communions is inviting 10 participants, the Brethren being selected by the World Ministries staff from among college students, professors, overseas churchmen, pastors, and denominational staff members. The Orthodox will be seeking representatives from a somewhat parallel pattern.



Buevsky, Brown . . . co-deans in Geneva

Czech exchange: In a second new venture the Church of the Brethren is to launch an exchange with agriculturalists from Czechoslovakia.

Six graduate-level specialists in agriculture already have been named by the Czech Academy of Agricultural Science and are scheduled to arrive in the United States in July. After an orientation period, the six will be placed in research or training tasks in universities, industries, or farms across the country.

In turn, Brethren volunteers with experience in agriculture or language will be recruited for terms of service in Czechoslovakia.

Details of the new program, patterned after previous experiences Brethren have had in exchanges with Poland and Bulgaria, were worked out in Prague by W. Harold Row some weeks ago.

Polish extension: A third development is the request by Polish officials for a five-year extension of the agricultural exchange with the Church of the Brethren. The request has been granted by the World Ministries Commission.

The exchange was begun in 1947, then halted a decade by the cold war. Since it was resumed in 1957, the program has brought 241 Polish students and specialists to engage in research or graduate study in the United States, and 33 Brethren workers have carried assignments in agricultural institutions in Poland. The venture has been encouraged by government officials in Washington.

While visiting the Polish Ministry of Agriculture and its university and technical institutions, Dr. Row was hosted at three receptions in honor of the exchange program. In two days he met more than 60 of the returned exchangees, of whom more than a score are holding high posts in the country's agricultural programs or who are on university faculties.

"Polish officials cited this exchange as the most important single factor in postwar agricultural rehabilitation in Poland," Dr. Row recounted.

"Perhaps even more significant," he added, "was the contribution of the exchange to the lessening of East-West tensions and to the building of international goodwill."

The ABM under fire

In its concern over the development of the Antiballistic Missile system, the Church of the Brethren General Board this spring did not stand alone. It was, however, one of the first church units to speak out in opposition to the President's modified proposal which, as one analyst noted, in spite of a new name, higher costs, and a new rationale, was still an ABM.

The General Board declaration in actuality was a restatement of a position adopted by Annual Conference delegates last June. The board quoted from the Conference statement:

"We condemn the priority of military spending over domestic concerns. We call for major reduction in military spending, including the elimination of the Antiballistic Missile System. . . , overseas military construction, and chemical and biological warfare.

"We call for a broader and more realistic concept of security, based on international organization and a world of law, and the fullest cooperation with the United Nations and its programs."

The General Board said that the development of "any Antiballistic Missile System . . . would reduce the possibility of diverting much needed funds toward meeting human social needs in the areas of poverty, education, and rehabilitation of our cities." Further it would "escalate the arms race, would hurt negotiations with the Soviet Union on the reduction of arms, and would increase the chance of an accidental nuclear explosion in our country."

Among reactions of religious leaders elsewhere, the president of the Unitarian Universalist Association, Dana McLean Greeley, in quoting a member of the

Armed Forces Committee that ABM installations eventually may cost up to $400 billion, called upon Americans to declare that "this vast sum cannot be taken away from the poor and crumbling ghettos to be used for an untested military device which many authorities hold to be already outdated."

William Sloane Coffin Jr., Yale University chaplain, contended that the ABM will be to President Nixon what the Vietnam war was to President Johnson – "his undoing." Coffin attacked the ABM plan as "a poor bargaining point" for world peace, suggesting that the mutual interest of both sides would be better served by cutting off the arms race rather than engaging in "reciprocal threats."

Among other assessments of Mr. Nixon's modified system was one from I. F. Stone, who pointed out that moving ABM sites away from the cities no more answers the ABM question than white people moving out of the cities solves the race problem.

As the national debate over the ABM grew more intense, the almost unprecedented scrutiny with which Congress was beginning to look at military spending programs prompted this satire from a Herblock cartoon: "Is nothing sacred any more?"

'Holy emptiness'

A NEW WORLD will come to life in the heart of old Japan when Expo '70 gets into full swing next year.

The theme of the exposition, "Progress and Harmony for Mankind," will be reflected by national exhibitions on the 815-acre site some 20 minutes away from Osaka, Japan's second largest city. This is the center of Japan's lovely Kansai district and the home of her culture for over a thousand years.

The heritage of 62 nations and national achievements of the technological age will be on display. The creative ideas of architects will bring a new meaning to themes of the distant past. Among the cultural activities will be the Western and Oriental ballet and the classical music of East and West. But there will also be pavilions representing the religions of the world. One of these is the Christian pavilion.

Expo '70: The Christian Pavilion will depict eyes of faith and hands of service

"Eyes and Hands": The mainly wooden Christian pavilion will feature an exhibit called "Eyes and Hands," the discovery of humanity. It will endeavor to portray symbolically the eyes of faith, hope, and love, and the hands of prayer, service, and reconciliation.

While the exhibit is thought in Japan to be the witness of 880,000 Japanese Christians – Protestants and Catholics – to their nation in the setting of a world fair, it is also hoped that the center will be viewed as a witness of the total Christian community to the world at large.

Designed by the architect Akira Inatomi, the pavilion will be entered through a dimly lit catacomb-like area. This will lead the millions of visitors expected to a number of corridors, any one of which will take them to a central area of unity and intense light shining through the glass bottom of the moat above which surrounds the pavilion.

Holy emptiness: It is in the central area of unity that Mr. Inatomi hopes his concern for "holy emptiness," an Eastern idea indicating peace and harmony, will be communicated to visitors.

In the corridors of the pavilion real-life scenes will mingle with artistic representations, the center of which will be a Rafael tapestry.

Compared to other pavilions at Expo '70, the Christian pavilion will be modest. The cost to Japanese Protestants and Catholics is estimated at $305,555. But the structure is not intended to be a competitor with national pavilions. Rather, it is planned as a clear statement by a minority faith of its concern for the whole of life.

On behalf of a religion which began in Asia Minor and is today global in its impact, the Christian pavilion will attempt to convey something of the discovery and the destiny of humanity. – WILBUR FORKER, WCC

On paying the parson

THAT PASTORAL SALARIES have not kept pace with either the average income for families in the nation or the cost of living is a matter to be put to the Annual Conference this June.

In a study by a high-powered committee of laymen, it is noted that the cost of living increased an average of slightly more than four percent a year since 1965. Such a rapid rate of inflation prompted the committee to submit revisions in the minimum pastors' salary scale at this year's Annual Conference rather than hold off until the normally scheduled review in 1970. The updated report carries the recommendation of the General Board.

Levels: In the new salary schedule the minimum basic cash salary for a beginning pastor without seminary training is $5,200; with a seminary degree, $6,000. A table noting year-by-year increments up to 16 years is a part of the report. After five years, the levels are $6,200 for pastors without seminary training and $7,250 for those with a seminary degree; after 10 years, $7,200 and $8,500; after 15 years, $8,200 and $9,750. The increases over the scale adopted by the 1965 Annual Conference range from $1,500 to $2,900.

To the above figures, the committee suggests adding at least $2,000, or whatever is determined a fair amount in light of the local situation, to reflect the remunerative value of the parsonage. Combined, the basic cash salary and parsonage value represent the total salary.

The proposed report recommends that travel expense be figured at ten cents a mile for the first 15,000 miles and seven cents per mile thereafter. Churches are urged to encourage their pastors to enroll in the Group Insurance and Hospitalization Plan and Brethren Pension Plan, with the congregation covering the employer's share.

Yoked parish: For congregations unable to pay in accord with minimum salary scale standards, the report refers to a 1964 Annual Conference minute commending 100 family units as a minimal parish for a full-time pastor. The minute notes that "the ratio of pastor to congregation need not always be one to one" and that "with modern transportation and communication facilities, availability does not require residency." But the report does suggest that where a pastor serves more than one church his salary "might be at least $500 higher on account of the additional responsibility."

RECOMMENDED MINIMUM PASTORS' SALARY SCHEDULE

Completed Years	Basic Cash Salary	Total Salary*	Basic Cash Salary	Total Salary*
0	$5,200	$ 7,200	$ 6,000	$ 8,000
1	5,400	7,400	6,250	8,250
2	5,600	7,600	6,500	8,500
3	5,800	7,800	6,750	8,750
4	6,000	8,000	7,000	9,000
5	6,200	8,200	7,250	9,250
6	6,400	8,400	7,500	9,500
7	6,600	8,600	7,750	9,750
8	6,800	8,800	8,000	10,000
9	7,000	9,000	8,250	10,250
10	7,200	9,200	8,500	10,500
11	7,400	9,400	8,750	10,750
12	7,600	9,600	9,000	11,000
13	7,800	9,800	9,250	11,250
14	8,000	10,000	9,500	11,500
15	8,200	10,200	9,750	11,750
16	8,400	10,400	10,000	12,000

* Remunerative value of parsonage added ($2,000 suggested)

As to vacation, the report recommends two weeks annually during the first three years of pastoral service, three weeks during the fourth to sixth year of service, and four weeks after seven years of service. Time spent in camps, conferences, and seminars, arrived at in consultation with the congregation's executive committee, is not to be regarded as vacation.

Growth: The report encourages congregations to offer a continuing program of professional growth for the pastor, allowing time off and budgeting for such experiences as seminars, study courses, or sabbatical leaves.

Congregations are also encouraged to consider setting up professional expense accounts, in which the pastor lists and reports costs incurred while functioning in behalf of the church.

As to future salary changes, the new schedule is to be adjusted each year according to the increase or decrease in the cost of living based on the U.S. Department of Labor Consumer Price Index for the preceding calendar year. The adjusted scale is to be reported by the Brotherhood to each congregation and district executive in time for pastoral salary review and budget preparation.

Implementation: "It is assured that not only the congregations but also the districts and the Brotherhood will conscientiously seek to implement the above recommendations as rapidly as possible," the report concludes. It encourages congregations to seek the counsel of district and Brotherhood personnel and asks district ministerial commissions to take initiative with congregations in the study and use of the new recommendations.

Laymen who comprised the review committee were Ira B. Peters, chairman, Roanoke, Va.; Henry H. Gibbel, Lititz, Pa.; Ross Heminger, East Wenatchee, Wash.; Edward R. Frantz, Wichita, Kan.; and G. William Sayers, Columbus, Ohio. Galen B. Ogden of the staff assisted in the study.

The first minimum pastors' salary schedule was adopted by Annual Conference in 1960 along with a recommendation for periodic review by a lay committee.

Ventures in evangelism

BRETHREN PARTICIPATION in two upcoming conferences has been encouraged by the Parish Ministries Commission of the Church of the Brethren General Board.

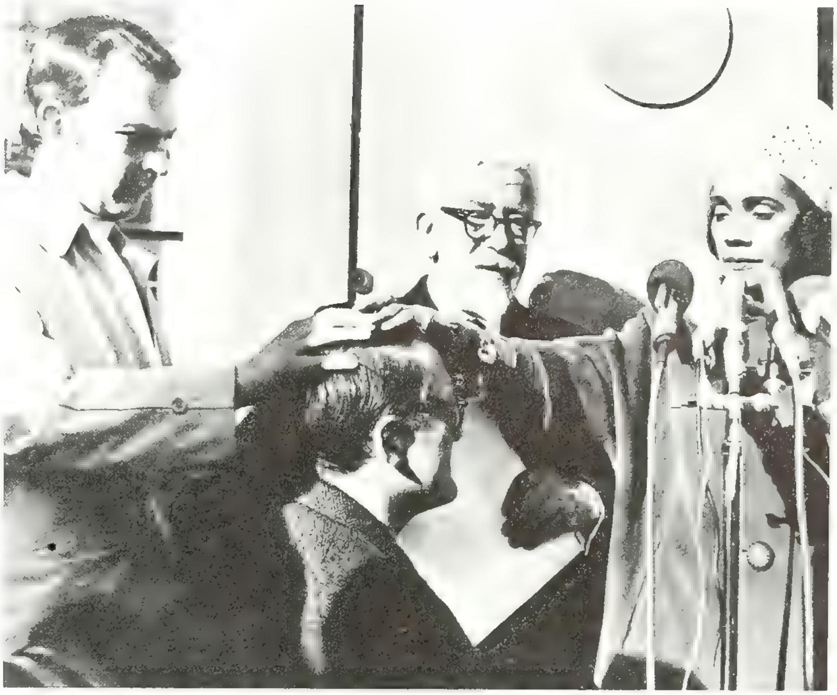
The first event, an Ecumenical Conference on the Local Church, is to center on such considerations as the appropriate life style and mission engagement by the congregation. To convene July 15-18 at Christian Theological Seminary, the conference is called by the Department of Church Renewal of the National Council of Churches.

In September, the U.S. Congress on Evangelism is scheduled to be held in Minneapolis, patterned after the 1966 World Congress on Evangelism in Berlin. Doctrinal concerns and methods of evangelism will be dealt with during the conference, Sept. 8-13, for which upwards of 8,000 registrants are expected.

The recent action by the Parish Ministries Commission was to encourage attendance by Brethren at both events, with particular efforts to enlist the Brotherhood's panel of evangelism counselors and district-named pastors and laymen as participants.

In the hopper for 1971 or 1972 is still a third conference on evangelism, global in scope, to explore the theme, "Salvation Today." Being planned by the World Council of Churches, the conference is projected to help clarify the diverse meanings given to salvation in contemporary Christian thought.

In the planning stages for 1973 is a nationwide year-of-evangelism program, a simultaneous observance expected to involve a wide segment of Protestant churches in the United States.



A laying on of hands commissioned Thomas Lee Hayes for a ministry to draft evaders in Sweden. L. to r., Richard Neuhaus, Lutheran pastor, Rabbi Abraham J. Heschel, and Mrs. Martin Luther King

Chaplain to exiles

A MINISTRY TO EXILES — to those Americans who are in Sweden as military deserters — has been undertaken by the interreligious movement, Clergy and Laymen Concerned About Vietnam.

The purpose, as explained by spokesmen for the movement, is a ministry of reconciliation among the 200 or 300 young men who have registered in the Scandinavian country under "humanitarian asylum." The ministry aims neither to induce the men to return to the United States nor to encourage them to stay in Sweden, but to relate to them in the role of counselor and liaison.

Chaplain: To fill this role on a one-year assignment is Thomas Lee Hayes, the former director of the Episcopal Peace Fellowship. He was commissioned to the task at a national mobilization of clergy and laymen in Washington, D.C., in February. He and his family left late in March to begin the work.

In Sweden, the National Labor Market Board has opened a camp for the Americans near Stockholm, offering language and job training. Though the deserters are there in protest to the U.S. draft and war policies, they have no status as political refugees. They must register every three months for "humanitarian asylum" and may work if they demonstrate efforts to learn the language.

Lay theologian Michael Novak, who visited in Sweden last fall, reported that while the American draft evaders were befriended by the people, the environment was not without hostility. He pointed out that the individuals he met were mostly high school graduates or persons with one year of college. Most of them, he said, reported no interest in the resistance movement until after entering military life.

Hatred: On resistance, Yale University chaplain William Sloane Coffin, a key figure in the antiwar movement and one of 800 participants in the February mobilization, said such groups as Clergy and Laymen Concerned are working to see that the protest movement does not become filled with hatred.

He said those committed to "love the good" must strive to keep up the quality of the movement. He alluded to recent advances, notably among U.S. senators, in antiwar sentiment.

Toward support of Chaplain Hayes' work in Sweden, the Church of the Brethren World Ministries Commission has allocated $100. The Brethren in 1967 contributed also $500 toward the launching of Clergy and Laymen Concerned About Vietnam.

United States / Vatican relations:

WHICH ROAD TO ROME?

ALL ROADS MAY LEAD TO ROME. But a very live question is, Which one should be used by the United States government?

That the roads to Rome are heavily traveled is abundantly clear. This week United Nations Secretary General U Thant was scheduled to call at the Vatican, to confer with Pope Paul VI on world issues. Only a few weeks ago six American Protestants, comprising a top-ranking delegation from the National Council of Churches, made a similar call. And prior to that the heads of two adjacent nations – the United States and Canada – made separate visits to the Roman Catholic pontiff.

It is the intentions of the heads of state, particularly for the USA those of President Richard M. Nixon, that have stirred the widest reaction. Even prior to Mr. Nixon's call upon Pope Paul early in March, there was wide speculation that the new president was interested in establishing closer liaison with the Vatican. After the visit the President confirmed the interest, telling the nation that he considered the Vatican a vital source of information and counsel on foreign affairs.

"I want the line of communication kept open," Mr. Nixon stated to the press. "Whether we can have it kept open based on the present facilities that are available, I have not yet determined. The matter is still under study. . . . "

Outmoded? In short order the prospect of diplomatic recognition of Vatican City, or of a personal representative to the papacy, brought a deluge of admonitions from denominational and church-state groups. Among the earliest critics was a committee on civil and religious liberty of the National Council of Churches, which declared that a diplomatic link was a device "from an outmoded past" and "could only disrupt growing ecumenical harmony without producing any significant diplomatic gains."

In its objection to formal diplomatic ties, the NCC committee did not address itself to a technically more informal arrangement, the naming of a personal representative as used by President Franklin D. Roosevelt in sending Myron B. Taylor to the Vatican during World War II.

While at that time the Federal Council of Churches did not formally oppose the temporary, wartime position held by Taylor, the National Council of Churches has been "unalterably opposed" to permanent diplomatic relations with the Vatican since 1951, when an American ambassador to the Vatican was last given serious consideration. It was then that Democratic President Harry S. Truman placed Mark Clark before the Senate as his nominee for "ambassador to the State of Vatican City." The National Council and many Protestant denominations opposed the appointment vigorously and successfully.

Negative: In recent weeks entrenched opposition from Protestant sources again has been directed to the administration, this time a Republican one, over stepped-up Vatican relations. The Baptist Joint Committee on Public Affairs, representing eight major Baptist bodies, responded to President Nixon by urging him "to avoid naming a permanent representative to the Roman Catholic church or any other church." A resolution pointed to a staff report which claimed that "many leading Roman Catholics themselves" now oppose official diplomatic representation to the Vatican "in light of the new spirit of goodwill between Catholics and non-Catholics generated by Vatican Council II."

The Lutheran Council sent a telegram to President Nixon registering "in the strongest terms our opposition to any such representation." The message lifted up "the constitutional separation of church and state, the unfair and unnecessary representation to only one of the world faiths . . . and the difficulties imposed on the mission and service of the church when our government deals with even one church institution as a temporal power."

In opposing diplomatic representation at the Vatican, *Christianity Today*, the evangelical fortnightly, went beyond the fundamental principle of separation of church and state to inquire about the minute area of the state, asking: "What good reason is there for a pluralistic society to confer diplomatic dignity upon a religious institution that owns a 109-acre tract of real estate and on this basis claims political sovereignty?"

Affirmative: The three chief answers given by proponents of representation include first, the worldwide influence of the papacy and its excellent sources of information on international developments; second, the fact that the Vatican has long been recognized diplomatically by many nations (currently by about 60 and until 1867 by the United States through a consul and then a resident minister); and third, the intense involvement of the Pope in the quest for world peace.

Much of the case for diplomatic ties is built around what close, day-by-day relations might contribute to the resolv-

The President and the Pope in Rome. What route makes for effective liaison?

ing of international crises. It is generally believed the Taylor mission to the Vatican in World War II was invaluable to the United States in terms of foreign relations and, in light of Pope Paul's deep interest in trying to mitigate world tensions, new ties conceivably could be crucial in dealing with such situations today as Vietnam, Nigeria, and the Middle East.

Yet there are persons who feel this point may be overrated and that today international communications are far different from what they were in the midst of World War II. To depend on diplomatic service for communication is archaic in today's kind of world, one noted sociologist, a Catholic, recently declared.

And so it is a fact that not all Roman Catholics are enthusiastic about a diplomatic tie being established. Father Robert A. Graham, S.J., a Religious News Service correspondent in Rome and author of *Vatican Diplomacy* (Princeton University Press, 1959), said that the use of a personal representative during the war "was permissible as an emergency measure but not as a permanent solution. Its continuance, among other difficulties, could jeopardize the papal diplomatic status with other governments and set a bad precedent."

Some reports out of Rome would seem to indicate that the Vatican may prefer the present informal arrangement. If the matter is pursued, it likely will be more at the initiative of Mr. Nixon than of the Vatican itself.

Ava Maria, a national Catholic weekly, likened the present controversy to "four people keeping an appointment for a game of tennis but each on a different court." The magazine advised "our friends for the separation of church and state to soft pedal this particular battle. There's no one on the other side of the court."

That Catholics are not pushing the matter was attested to by a former high-ranking government official close to the Vatican situation, who asked that he not be named, stating it is his belief that the U.S. Conference of Catholic Bishops is not "overly warm" to the idea of exchanging ambassadors. He said that while the American bishops look to Rome they are also touchy on that point and would fear rather than welcome the influence an ambassador from the Vatican would exert upon the United States.

Which way? From either the Catholic or Protestant view the complexities run deep. As correspondent Graham noted from Rome, there are immense implications for those Catholics "who have been calling for the repudiation of the Constantinian mentality and a return to the evangelical simplicity that becomes the church of the poor." There are tremendous implications too for those who like Pope Paul seek to bring the influence of religion upon governments for peace and justice.

"It is a bit captious," the Rome journalist observed, "to praise the Pope for one kind of international involvement and to criticize him for another. In contemporary terms, the Vatican finds itself urged to foment revolution around the world and at the same time dissuaded from trying to lead governments to more humane policies."

The stance of concerned Protestants was voiced in part by Culbert G. Rutenber, president of the American Baptist Convention, who said the appointment of an ambassador to the Vatican might "boil the waters" of the ecumenical movement, the growth of which he said has come in part because "the Catholic church has given indication that it does not wish to wield political power in the way that it once did." The question has been asked, Could not the Catholics, like the World Council of Churches, work for peace without the structure of formal contact with governments?

Church-state relations, social concern, ecumenicity, international diplomacy . . . all are integral to the question of a United States envoy or a presidential representative at the Holy See. Where one stands on these facets and where one places his priorities determines whether the road to Rome is viewed as offering promise or peril. — H.E.R., RNS NEWS SOURCES

Ecumenical briefs

New appointments: Three former Annual Conference speakers have been named to new positions or offices.

George W. Webber, former director of New York's Metropolitan Urban Service Training project who spoke at the 1968 Ocean Grove Annual Conference, has been named president of New York Theological Seminary. The independent school has long been known as a stronghold of conservative Protestantism.

Colin W. Williams, Australian clergyman formerly with the National Council of Churches and now on the faculty of the University of Chicago Divinity School, last month was named dean of Yale Divinity School. He addressed pastors and the opening night session of the 1965 Annual Conference at Ocean Grove, N.J.

Arthur Flemming, president of the National Council of Churches, president of Macalester College in Minnesota, and a former cabinet member in the Eisenhower administration, has been named national co-chairman of the Committee for a Political Settlement in Vietnam. Also known as Negotiation Now!, the group has urged President Nixon to avoid further escalation of the Vietnam war. Dr. Flemming addressed the 1967 Annual Conference at Eugene, Ore.

New ventures: An Urban Teacher Corps, to recruit teachers for inner city schools, is being launched by the Mennonite Central Committee's Voluntary Service Department. The first unit of eight or ten teachers is to be placed in Atlanta this September.

A department for the study and practice of nonviolence in the resolution of human problems is to be established at the University of Notre Dame in Indiana. The unique program will be built around an interdisciplinary approach.

New materials: World Communion Sunday, to be observed this year on Oct. 6, will symbolize the spiritual fellowship of the American Christian community.

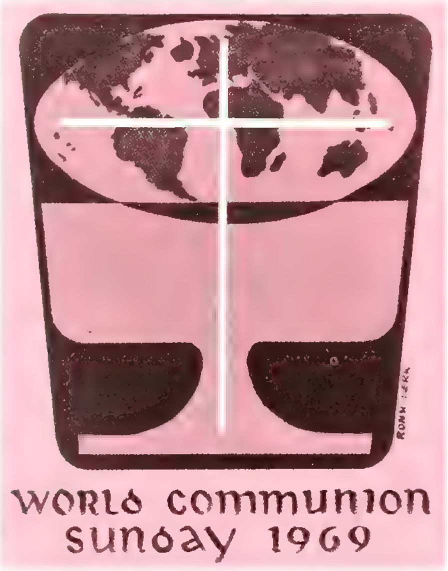
For the first time common materials will be used widely by Catholics and Orthodox as well as by Protestants. In many communities ecumenical services of preparation will precede the annual observance.

Plans for the 1969 observance were formulated at a consultation held in March in Indianapolis. Representing the Church of the Brethren was Donald E. Fancher of the Parish Ministries staff. Other bodies represented were the Greek Orthodox, African Methodist Episcopal, Roman Catholic, United Methodist, Christian Church (Disciples of Christ), Presbyterian U.S., United Presbyterian, American Lutheran, Episcopal, and Christian Methodist Episcopal churches.

The observance of World Communion Sunday was begun more than 30 years ago by the Presbyterians. Now the Eucharist is celebrated the first Sunday of October by churches in 50 countries.

“Many Christian churches presently are separated from one another at the Lord's Table,” commented Mr. Fancher. “Yet, even in a broken and partial way, through the simultaneous observance they share in a fellowship that transcends barriers of nation, language, and class.”

Symbol of a widening Christian fellowship



New alignment: All primary schools except one operated by the Church of the Brethren in Nigeria were transferred at the first of this year to local education authorities. The one remaining is to be transferred in 1971.

The shift represents the intention of Nigerians to assume major responsibility for primary education. The mission still may nominate teachers for the 39 transferred schools and provide religious education instruction in the schools.

The long-established school at the Garkida Leprosarium will close at the end of this year since enrollment has dropped below the minimal level of 15 students. The decline there stems in part from new approaches used in the treating of leprosy.

Vote on union: Methodists in India will decide this year whether to enter the proposed Church of North India (CNI).

Voting will be done in the 11 annual conferences of the 600,000-member Methodist Church in Southern Asia as they hold their 1969 sessions.

The Plan of Union (fourth edition), scheduled to come into being in 1970, already has the approval of the congregations in the two Church of the Brethren districts in India. As projected, the CNI is to comprise also Anglican, Presbyterian, and Congregational bodies.

Study of racism: U.S. Senator George McGovern (D., S. Dak.), a Methodist layman, is to chair a global consultation on race May 19-23 in London, convened by the World Council of Churches. Particular emphasis will be placed on concerns related to white racism.

The meeting will mark the first step in a “crash program” to eradicate racism by the 234 member churches of the World Council, according to M. M. Thomas of Bangalore, India, chairman of the WCC Central Committee.

All six continents will be represented in the examination of various forms of racial subjugation. Among others from the United States to participate will be vocal black militant leader Nathan Hare from San Francisco State College, Roman Catholic priest James E. Groppi from Milwaukee, and United Church of Christ minister Channing Phillips from Washington, D.C. Mr. Phillips was the first black nominee for president of the United States.

Merger defeated: A proposed merger of the Reformed Church in America and the Presbyterian Church, U.S. (Southern) has been defeated.

Under consideration for seven years, the union movement was halted by failure of the Reformed Church to receive a two thirds affirmative vote from its 45 regional units. Primary opposition came from the Reformed in the Midwest.

If the plan had been endorsed, it would have gone back to the national level bodies for final action. Merger would have been completed in 1970.

The Presbyterian Church, U.S., with almost 1 million members, is established in 16 Southern and Southwestern states. The Reformed Church in America has 235,000 members, centered in the northern tier of states.

Both churches share a common theological heritage going back to the Swiss Protestant Reformation of the 16th century. The two denominations also have similar forms of government, with authority vested in units composed of lay and clerical members.

UN visitor: Metropolitan Nikodim, in the United States for a three-week stay earlier this year, met privately with United Nations Secretary General U Thant during a visit to New York. The topics of their 20-minute private conversation were not disclosed.

The Metropolitan of Leningrad and Novgorod, who is also the director of the department of external church affairs of the Russian Orthodox Church, while in the United States attended meetings of the World and National Councils of Churches and visited in several cities. It was the first he had been to the States since heading the delegation of Orthodox churchmen hosted by the Church of the Brethren in November 1967.

Soundings / *commentary from the current religious scene*

William Sloane Coffin Jr., Yale University chaplain, at a worship service at Union Theological Seminary, New York, where federal marshals waited to arrest David Hawk, 25, a former seminarian who had refused induction into the army:

"Don't be afraid of your enemies, for all they can do is kill you. Don't be afraid of your friends, for all they can do is betray you. But be afraid of those who are indifferent . . . because their indifference is the source of all killing and betrayal."

* * * * *

Whitney M. Young, executive director of the National Urban League, in an address to 1,000 business and religious leaders attending the 20th annual dinner of Religion in American Life:

"Until 1960 the church was one of the biggest deterrents to the civil rights movement in our country. It became more relevant when ministers marched with us at Selma. . . . The have-nots of our society," aware of the brutal treatment they have endured from fellowmen, are joined in their quest for justice "by a very effective ally – your children – who will not be seduced by materialism."

Americans "may have come to this country on different ships, but we are all now in the same boat." . . . "Black people should be entitled to a few crackpots, too – it shouldn't be just a white monopoly."

* * * * *

Edgar Krueger, minister with the Rio Grande's Mexican-American farm laborers who claims his dismissal by the former Texas Council of Churches, now the Texas Conference of Churches, was for "simply telling it like it is":

"Telling the facts can get people angry with you. It can even get you arrested by the Texas Rangers." . . .

He charged further that most white Protestant clergymen are in tune with their congregations, but not with "the disinherited" of their communities. "Many of our WASP Texas clergymen know all about solving the problem (of poor Mexican-Americans) without ever having visited the shanty towns where large families live on less than $3,000 a year."

* * * * *

Sen. George McGovern (D., S. Dak.), in an address to 2,000 persons at a convocation on "The Challenge of Building Peace," in which he advocated a ten percent, across-the-board cut in U.S. military expenditure the next fiscal year:

"We cannot meet the challenge of a turbulent world with military power, any more than we can meet the problems in our ghettos and cities here at home with a show of power and force. If we are so preoccupied with military spending that we permit our great cities to decay at the center while millions of our citizens suffer from bad nutrition, bad education, and bad housing, this is not sound defense policy.

"What is the wisdom of devoting so much of our resources and talent to military defense that we undermine the foundations of the society we are trying to defend?"

* * * * *

Harvey G. Cox, Harvard University professor, speaking at a Vatican symposium on nonbelief:

"It may be the major reason for nonbelief is not that people find the gospels incredible but that they find the churches incredible. The church of the Prince of Peace is unable to take decisive action against war, and the church with the ideal of poverty continues to accumulate real estate."

Free to Flee, Free to Fly

In the new theology it needs to be emphasized that it is only in relation to God, in sonship, that man finds freedom, responsibility, capability, and his high calling

by Vernard E. Eller

If God is a person, he is free; our definition of "a person" prescribed that his acts demonstrate a certain freedom of decision and self-determination. By the same token, of course, every other person is free as well; and the problem of God's freedom in relation to man's is not intrinsically different from the problem of one man's freedom in relation to that of other men.

However, because God is a supernatural person who thus stands superior to nature rather than confined within it, his freedom takes on a qualitative distinction. Then, to call him the Lord of history — the one who not only stands above the natural world but who also directs it — pushes his freedom to an even higher pitch. And finally, to talk of his eschatological perspective implies that he already has used his freedom to determine the outcome of history as the playwright determines the outcome of his play. Where, in this setup, is there any room for the freedom of the rest of us persons? To put the matter bluntly, is the personhood of God, as we have described it, even compatible with the personhood of man? This problem becomes particularly acute when the new theology is intent, as it is, on stressing the freedom and ability of man. What can we say?

Perhaps an analogy can help. Think of a chess game in which one player is God the Master and the other man the rank amateur. In one sense (and a very real sense) the two players are equally free: Each gets the same number of moves; the same rules apply to each. Nonetheless, the skill of the Master upsets that balance completely. The outcome of the game is effectively determined even before it starts — although not by abrogating the freedom of the greenhorn. One crucial distinction between the two players is that the Master operates out of what is precisely an eschatological perspective; it is not that the game is predetermined but that his game is planned. The Master has a consistent strategy and relates his every move to it; the amateur improvises as he goes along.

As the game proceeds, the Master moves so as to preserve his freedom of action, to keep his possibilities open and even to enhance them. The amateur throws his freedom away, giving up men unnecessarily, and finally working himself into a corner. Before long the Master actually has the amateur playing his game. And then the contest becomes eschatological in the strictest sense; the Master can say just where, when, and how the game will end. The Master has showed himself to be both lord and eschatological mover without overstepping the freedom of the amateur at any point. God does not have to deprive man of his freedom in order to accomplish his own holy purposes within history.[1]

Of course, the weakness of this analogy is that it pits man and God against each other when in reality this is but apparently the case; in fact the rule (kingdom) of God, his "winning," is synonymous with the fulfillment of man, his "winning." Man and God are working toward precisely the same goal, but the hardest thing in the world for man to do is to admit that only God knows where it is and how to get us there. Man would rather choose his own way and goal and then label it as "the kingdom of God" — it sounds so pious that way! Yet this is the very exegesis that the term "kingdom (rule) of God" most emphatically disallows. The way for man to win is to let God win, and the way for man to be free is to let God be Lord. Human freedom, then, is a very teetery-tottery thing. The new theology hasn't realized that, but Grandfather Kierkegaard did:

"The most tremendous thing which has been granted to man is: the choice, freedom. And if you desire to save it and preserve it there is only one way: in the very same second unconditionally and in complete resignation to give it back to God, and yourself with it. If the sight of what is granted to you tempts you, and if you give way to temptation and look with egoistic desire upon the freedom of choice, then you lose your freedom. And your punishment is: to go on in a kind of confusion priding yourself on having — freedom of choice, but woe upon you, that is your judgment: You have freedom of choice, you say, and still you have not chosen God."[2]

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[1] After this book was written someone pointed out that it was William James who had invented the chess game analogy — and I thought I had! I relinquish the honor but still claim credit for thinking James' thoughts after him.

That may sound more like contradiction than dialectic, but it is not. Man is man and not God, and thus man's freedom must be of the order of the creature rather than the freedom of God himself. Man is free to choose whether or not he will fulfill his true destiny, but he is not free to choose what that destiny shall be.

Theoretically at least, any person is free to make of himself what he will (better, to try to make of himself what he will). But because his makeup does not qualify him equally for every role, to choose and commit himself to a role for which he is not fitted is effectively to abrogate his freedom. One hardly can be called free when he is in a situation he can't handle. So — again, theoretically, at least — there must be one role (even down to such details as where I live, whom I marry, how many children I have) for which I am more suited than any other and in which I could operate more freely than in any other. This optimum role is what we call the will of God — or more precisely, at any given juncture the will of God is the choice which, under the prevailing circumstances, will move me closer to that role.

A person cannot be free in the truest sense until he knows who he is, cannot be free to play his melody until he knows what melody it is. And, as we quoted Kierkegaard earlier, "There is only One who knows what He Himself is, that is God; and He knows also what every man in himself is, it is precisely by being before God that every man is. The man who is not before God is not himself." Inevitably then it follows, as Kierkegaard said above, that the only way a person can preserve his freedom is by giving it back to God — and himself with it.

What, then, is man's true destiny as man? And what is Vernard Eller's true destiny as Vernard Eller? Only God knows, because only God has the eschatological perspective of the scriptwriter. The way, then, for man to get free and stay free is to let God tell him how.

Perhaps another analogy can help us here. It is the story of "The Grand Puppet-Master and His Living Marionette."

Once upon a time the Grand Puppet-Master — who had skill, ingenuity, and wisdom beyond description — created a "living" marionette, one entirely different and more marvelous than anything he had done before. In some respects it was a person as truly as was the Puppet-Master himself, but in other respects it was still clearly a marionette; it was built to operate at the hand of the Master, under the guidance and with the help of his strings. Nonetheless the marionette did have a real life of its own, with intelligence, will, and ability scaled to its miniature size and appropriate to its wood and plaster construction — yet truly alive for all that. Indeed, so much did the Puppet-Master respect this "livingness" that he vowed not to pick up the strings until the marionette asked him to.

(Because "puppets" are the last thing that modern men — and especially new theologians — are willing to be called, we need to be very specific about this "living marionette." It was free in the fullest respect possible within the limits of its nature and setting. In the first place, the Master would use the controls only when asked. But more, these controls were gossamer threads completely incapable of moving the marionette's limbs contrary to its own desires. The marionette was by no means devoid of either power or will; guidance and orientation were all that the Master proposed to provide. This hardly was a "puppet" in the usual sense of the term.)

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[2] *The Journals of Kierkegaard,* trans. and ed. Alexander Dru (New York: Harper Torchbook Edition, 1959), p. 189.

When the marionette came alive (so to speak) it found itself on the workbench, its control stick hung on a nail overhead. The puppet, of course, had no way of knowing what it was supposed to be or how it was supposed to act. "Does one stand upon one's feet, one's hands, or one's head? And for that matter, which are hands, feet, and/or head?" It did some very clumsy experimenting without achieving much that could be called success. The uncoordinated threshing and inane posturing would have been laughable — if one happened not to think upon the smooth and beautiful performance for which the Puppet-Master had designed.

It was not long before the marionette discovered its sky-reaching strings and shortly after theorized, correctly enough, that they were controls. The only difficulty was that, looking from its puppet-centered perspective, it made a bad guess as to which end of the control was which. The marionette invented some interesting little patterns and ceremonies of string-pulling — which gave it a certain gratification in making the heavens shake but which accomplished not a whit toward discovering what it was supposed to be and do. What all this did accomplish, however, was to jog the control stick off the nail — and so produce a nasty clout on the head and a profound disillusionment with religion.

Continuing its fumbling efforts to find a role for itself, the marionette soon was rolled tight into a cocoon of string. Thereupon it reached the puppet-headed conclusion that the strings themselves were the source of all its trouble. "Get these religious fetters off me," it cried, "these strings that lead to nothing but a dead stick. I am of age and could take care of myself, were it not for these trammels of yesterday's superstition. I would be free!"

"You are free, little one, that is just your trouble. But have it as you will," the Puppet-Master responded as he bent to loose the strings one by one.

But the now newly freed marionette was more helpless than ever. It still had no notion of what it was created to be, and without the strings it even had lost its orientation as to which way was up. A marionette without strings is a pitiable sight.

Then finally, at long last the prodigal puppet came to itself. "I'm sorry," it cried. "I should have let you help me from the first. I am no longer fit to be called your living marionette; make me as one of your rag dolls. Make me a captive, Lord, and then I shall be free."

But before the words were out, the Puppet-Master was refastening the strings. And very shortly, when the control stick was in hand and the strings were taut, the marionette suddenly discovered what it had never dreamed before: He [sic] was a dancer. And dance he did! What fun! Running, jumping, pirouetting — as free as a bird!

"And now," the Puppet-Master laughed, "you know what it means to be free!"

The new theological emphasis upon the freedom, responsibility, capability, and high calling of man is very much in order. But what also needs to be emphasized is that it is only in relation to God, in sonship, that man finds these things. God's lordship, rightly seen, is the source and vehicle of man's freedom, not a threat to it. Seesawing gets to be fun only when there is a teeter for every totter. ☐

From Vernard Eller's new book, *His End Up*. Copyright © 1969 by Abingdon Press. $3.95

SPRING

Spring put a song in a wood thrush,
A carpet on the lawn;
She sprinkled dew on every leaf,
Threw down a rosy dawn.

She banked some yellow dandelions
Where lately there was snow,
Gave us a sudden little shower
To make the daisies grow.

She put new buds on every twig,
New leaves on every tree —
Who can deny that Spring is here,
With miracles like these?

by Stella Craft Tremble

A Doctor Looks at the Anointing Service

by Franklin Cassel

A physician is vitally concerned about the health of persons. His life is devoted to restoring health to those who are ill and to the prevention of disease and injury. The church is also concerned about the health of persons and is devoted to proclaiming the good news that the Great Physician has come to restore man to health, to wholeness, and to a right relationship with God, his creator.

James' advice, "If any one is ill, he should send for the Elders of the church," is still valid in our scientific age. The individual physician and organized medicine are coming to realize this fact as medicine and religion are working together to bring true health and wholeness to man.

In the past, the physician has been concerned for the most part with only our physical well-being and has paid inadequate attention to the spiritual, emotional, and social aspects of our lives. Too long he has failed to see that true health requires wholeness of the total being and that a healthy body cannot be maintained if the spirit of a man is ill or if his mind is disturbed or if his social relationships are fractured.

On the other hand, the church has focused too much attention on our spiritual aspects, paying inadequate attention to the physical, mental, and social sides of our lives. Too long the church has failed to help us lay hold of wholeness, the true health, which is available to us through Jesus Christ.

The physician has, through the years, been aware to some extent of the influence of the spirit and the mind on our health. He has sought to understand himself and his social relationships. Sigmund Freud, noted Viennese physician of another generation, worked out a system – psychoanalysis – for delving into the subconscious, so that we might better understand ourselves. The physician, however, needs a new approach. He needs to take a new look at God's own revelation of himself to us through Jesus Christ and God's intended relationship between himself and us and between man and man. The physician needs to understand just what Jesus meant when he said, "I am come that they might have life and have it more abundantly." The physician is coming to see that physical health is related to a wholeness that is God-given, a wholeness that is based on a right relationship with Creator and fellowmen which brings soundness of body, mind, spirit, and social relations.

Since its inception the church has been called to deal with the whole man. The church has had available to it the resources and power to bring health and wholeness to man. It is the one agency in the world with the word of true salvation, true wholeness, and true health.

But it seems that though the church has had the power to bring wholeness or true health to man, it has failed; while it has the resources to prevent brokenness, it is failing. Many are sick, many are dying; and our whole world is torn by strife, anxiety, tension, fear. There is little or no health in it. Man is ill in body, mind, and spirit and his social relationships are ensnarled as each man and nation seeks his own interests, his own advantage, and fails to understand God's intended relationships for him.

The church, preoccupied with otherworldliness, has preached a gospel of salvation for a world to come. Its gospel of free grace has failed to convert the whole being and to bring wholeness to the individual or society here and now. Too long the church has wrangled about petty issues and has failed to demonstrate Christ's power to create new life and wholeness here and now.

Too long the church has preached concern for men's souls, yet has tolerated and even shared in conditions which condemn many to lives of misery, crime, immorality, sin, and ill health of body, mind, and soul.

Too long the church has preached peace and social justice, yet has tolerated and even participated in and shared in conditions which make for war, strife, and the constant disruption of man's social relationships.

Pope Paul VI's visit to the United States and the United Nations in 1965 was characterized by a great appeal for peace. But throughout history the Roman Catholic Church, by its economic policies in many areas of the world, especially in Latin America, has attained considerable wealth and massive land holdings often at the expense of the illiterate and poverty-stricken peons. Such conditions, with lack of health and wholeness, produce festering sores in underdeveloped nations, leading only to strife, revolution, and war.

The Protestant church, divided into more than 250 bodies, confused by its man-made differences, is failing to achieve the oneness in Christ, the wholeness and health which God intended.

Let us return to James and his counsel to call for the elders of the church if there be any who are ill, that they might pray for them and anoint them with oil. The modern understanding – the twentieth-century scientific evaluation of this biblical call for prayer and action – is seen in the recognition of the relationship between physical health and spiritual health, recognition by men of medicine and men of religion that we cannot have full physical health without spiritual well-being. Nor, to a considerable extent, can we have spiritual well-being without the best possible physical health.

The American Medical Association in 1961 established a department of medicine and religion. This was done because of "a growing concern to utilize man's

"The anointing service, if properly understood, will provide the ideal attitude and atmosphere for the working of God's healing hand"

faith in the treatment of illness and a recognition that health and wholeness is achieved only by due consideration to the whole man, his physical, mental, spiritual, and social nature." The AMA is now endeavoring, through committees of medicine and religion in all of the states, to bring physicians and clergymen of all faiths together for study and discussion to the end that true health and wholeness for the patient might be achieved.

It seems to me that the church has a far greater responsibility in this matter of bringing health and wholeness to the individual and society than has the AMA. The church should be grateful to the world's largest medical society for its recognition of the things of the spirit. The church should take this occasion to share in dialogue with physicians in search of ways to join in bringing wholeness and health to individual patients. Such a joint effort by clergymen and physicians will give due recognition to James' emphasis on prayer, confession of sins, and the anointing oil of God's assurance of forgiveness and restoration to wholeness and health. The physician is becoming increasingly aware of the importance of the will to live, the role of faith, and the reliance on a power outside of oneself.

The anointing service, as I see it, if properly understood by patient, physician, and clergyman, will provide the ideal attitude and atmosphere for the working of God's healing hand. Physical ailments will respond to treatments given; mental and emotional upheavals may be guided to wholesome integration; social relationships will fall in line as new insights come from God and as man is restored into a right relationship with God, his Creator, and with man, his brother. This is the health, the wholeness, which man needs for himself and for his society. The church has the resources to bring this wholeness and health. ☐

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speak up

Violence on the Bounce

by TED GREGORY

Nonviolence, as a public response to present problems that involve mass force, is under fire. It is thrown into question because it apparently fails to work, but pragmatism can be misleading. To cast doubt on nonviolence is to give even reluctant support to violence, because it seems the only alternative.

If we choose to be pragmatic, we can build a stronger case showing that violence does not work. (I hope this reaches the right eyes. It should be made clear that I write of nonviolence not as a strategy for the young and oppressed, but as a response for the white, middle-aged, middle-class Christians who are convinced that violence is a sad but necessary part of our life.)

Violence has never solved a problem. It has rearranged certain problems and created new problems, usually more complicated and dangerous; but it has never been a solution. With modern weapons, an end has been found to the escalating violence of history.

The effects of violence on the human system cannot be disregarded. In war, it is those killed who are first thought of and mourned. But it is those who suffer and those who inflict suffering who are the real victims. In Vietnam, the 400 Americans who die weekly should not be forgotten, but they cannot be remembered at the expense of the living populations of this world. It is the living on whom the world waits.

Violence is an active disease. The author of a violent act is sick. The symptom and cause of this disease come from the violent act itself. If a man violently beats another man, he is showing his diseased condition. But it is this violent action that puts or keeps him in his diseased condition.

Violence is also a passive disease because of the effects it has on the object of a violent act. The effects of this passive disease are cumulative, like radioactivity that builds up in the body. More serious, the accumulation of violence can be passed from one generation to the next with little outward expression. An oppressed man will raise his son to be more oppressed than himself because the son learns oppression from his father and at the same time experiences it. In this downward spiral a pressure develops that will lead to self-destruction or some form of expression.

This can be illustrated by laying a pillow on the floor and then throwing a baseball into the pillow. The ball will strike the pillow and remain there until the center of the pillow is pushed out or flattened and the ball hits the hard surface of the floor. Then it will bounce back.

Imagine the pillow is a man; the ball is violence repeatedly thrown into the man. For a time, a man can absorb violence, but eventually it reaches a limit and the accumulated violence either passes that limit with a resulting disintegration of the human system, or violence is thrown back from the limit, like the ball rebounding from the hard floor.

Violence on the bounce can be seen in the lives of black Americans. Since their introduction to this continent in 1619, black people have been subjected to almost continuous violence. The capability of the black man to absorb this violence has reached a limit, and violence is being returned.

This rebounding violence has many forms: the Black Power movement; militant sects like the Black Panthers; the surging interest in black culture, African dress, natural hair; and most obviously in the increasing occurrence of disorders, riots, looting, arson, and murder of white policemen, a symbol of white violence.

Vietnam is another example. Most Viet Cong — both men and women — are not revolutionaries or communists. They are not that idealistic. These Vietnamese have absorbed their limit of violence and the years of their accumulated violence are being returned.

For these reasons, continued or increased violence against black men, Vietnamese, or anyone else is shortsighted at best. If all violence done to black Americans by white Americans were to stop today, it would take many months before enough of this rebounding violence had found expression to permit normal relationships to develop. Stressing law and order ahead of social justice is only adding critical months to the process of reconciliation in America.

It is possible that future Vietnamese will never forgive future Americans for what we are doing in Vietnam today; and at best, our continual daily violence is delaying any possible reconciliation with the Vietnamese not by months or years, but by decades or even centuries. Remember, the Chinese dominated Vietnam for 1,000 years, until the tenth century. Though that was 1,000 years ago, today the Vietnamese strongly distrust the Chinese.

As a strategy for the young who seek change, or the oppressed who seek justice, or the victims of war who seek peace, nonviolence can be questioned because it quite simply may not work. But for white, middle-aged, middle-class Americans whose forefathers enslaved the black man and whose sons are slaughtering Vietnamese, nonviolence is the only response to the violence we have inherited. We must not forget that today's violence grows from a past of violence; the two are inseparable. Today we must remember tomorrow. ☐

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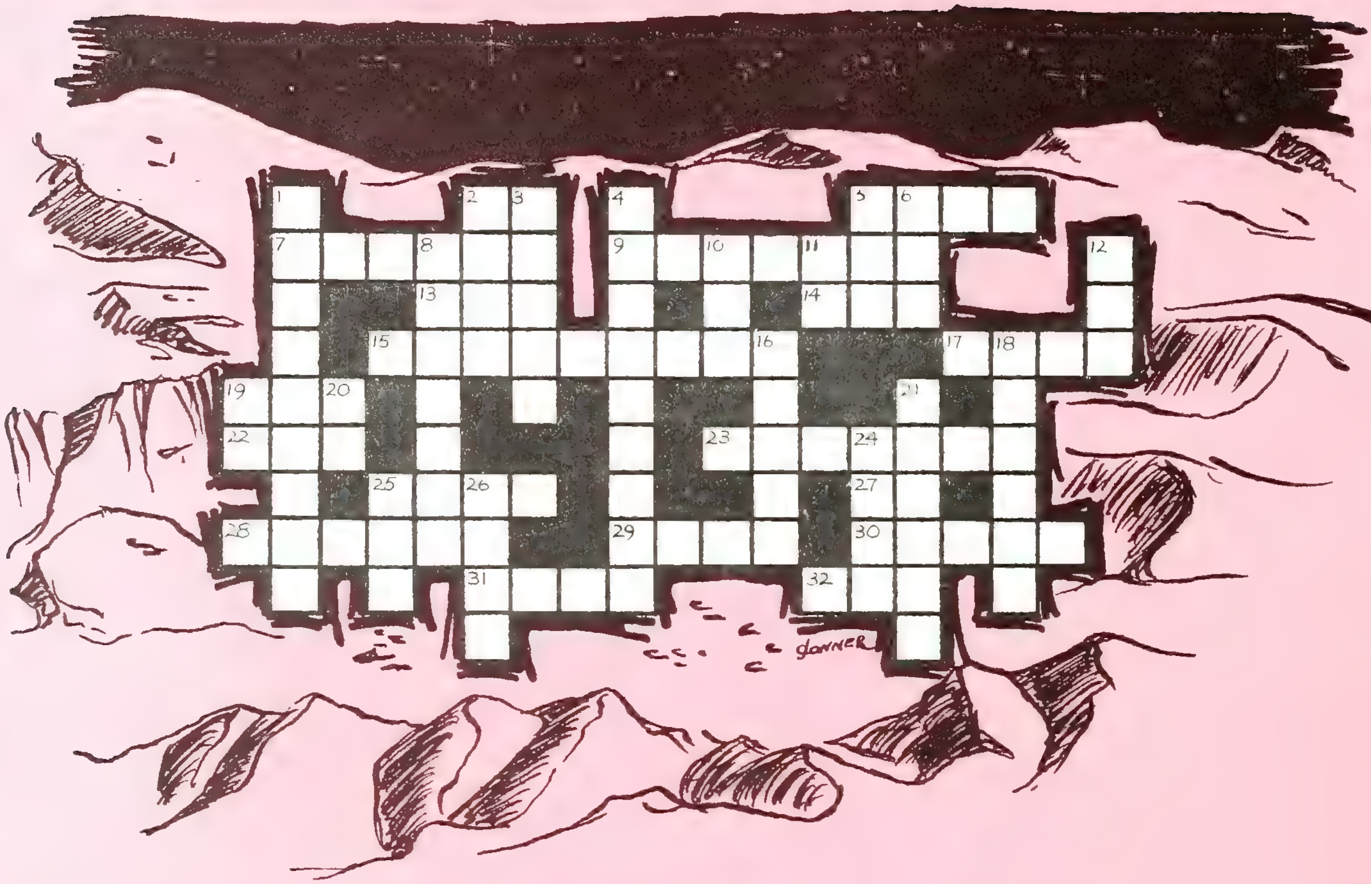
MOON PUZZLE

by CAROL CONNOR



ACROSS

- 2 Relating to
- 5 Unfeeling
- 7 Machine part
- 9 Spacecraft that photographed moon
- 13 Raced
- 14 Possess
- 15 One of the processes that formed the moon's surface
- 17 Surveyor I _______-landed on the moon.
- 19 At present
- 22 First in a series
- 23 The moon's _________ is weaker than earth's.
- 25 Extremity of the moon's axis
- 27 With regard to
- 28 Wolfish
- 29 Indian ceremonial structure
- 30 The moon's gravity causes _______ in the oceans of the earth.
- 31 Lunar orbiters photographed the unseen _______ of the moon.
- 32 Positive answer

DOWN

- 1 Highly trained space pilot
- 2 The moon revolves around the earth in an _______ orbit.
- 3 Boundary marker
- 4 Another process affecting the moon's surface
- 5 Previously undiscovered lunar facts
- 6 Coffee server
- 8 _________ rounds mountain peaks on the moon.
- 10 Passenger vehicle
- 11 Toward
- 12 Days on the moon are _______.
- 16 Smooth areas on the moon
- 18 Something missing on the moon but vital to life
- 19 Not any
- 20 Us
- 21 Bring to an end
- 24 Choose by ballot
- 25 Dessert
- 26 Not as much

his end up

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VERNARD ELLER is among the most prolific writers in the Church of the Brethren. He is former youth editor of the brotherhood and, since 1958, has been professor of religion and Bible at his alma mater— La Verne College, California.

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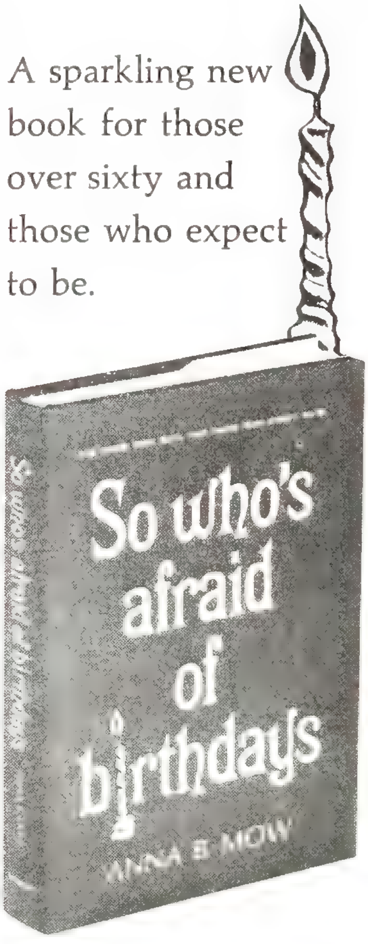
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How Much Tax Exemption for Churches?

SHOULD CHURCHES BE TAXED? by D. B. Robertson. Westminster Press, 1968. 288 pages, $6.50

THE RELIGION BUSINESS, by Alfred Balk. John Knox Press, 1968. 96 pages, $3

At what point would you consider starting to bring about renewal in the church? The failure of the church to be the moral influence in society, which certainly is a part of its mission, is being deplored by many. Is this failure to be corrected by reform or by increased commitment or both? If there are some basic wrongs in the church, must these not be first corrected before commitment may be expected? Is the failure of the church to be a living challenge to be passed off by the theory that we have come to a post-Christian era? Or can there be a sharp return to what is its real business and thereby to find renewal?

The two authors reviewed here show clearly that the church is in business, dollar business, and that it has dollar wealth and power. We are reminded that as the church grows in material wealth and comfort, it inevitably declines in spiritual power. Its head is turned toward the secular things of the world and there results a neglect and alienation of the sick, poor, and socially outcast. This church property involvement goes far beyond a house of worship and religious education facilities to all kinds of commercial investments and ventures that are greatly enhanced by the special privilege of tax exemption. Actually the approach to the problem is made through this latter fact of tax exemption rather than church renewal, though this is implicit and will interest the religious reader.

There is a growing concern both within the church and outside over the great amount of tax-exempt property in the country. Those within the church see this privilege accepted at the hand of government with church-state implications as well as something affecting its ministry to the spiritual and moral needs of society. The governmental units of society, seeing their tax base shrink at the same time costs escalate, are beginning to eye this growing volume of untaxed property with real concern. There has always been a reluctance to criticize religious and charitable programs which benefit from tax exemption, but tax reform is so much in demand now and the abuses in tax exemptions so flagrant that we need to face the problem squarely.

Until I read these books, I really didn't think there was much of an issue here. My experience has been with a small denomination and among its smaller congregations where there was little, if any, contact with tax exemption. I had knowledge of some little privilege granted clergy in travel fares, in buying certain items for the church tax free, and tax exemption for church parsonages. These things which the average person already knows do not represent the issue. The church is in almost every kind of commercial business where it does quite well because of its tax-exempt privilege. Among these, for example, is a great New York church which owns some large office buildings in that city; one church owns Yankee Stadium, another has a shopping center, one owns a manufacturing business making certain types of women's garments. Hotels, apartment houses, radio and TV stations can be further listed.

Tax exemption is by no means limited to the church and to religious organizations. It comes third, with federal, state, and local governments holding the most. Schools, post offices, municipal and county buildings of all kinds, state and federal properties, welfare, training, and correctional institutions make up about half of all untaxed property. Such private organizations as foundations, civic groups, private colleges, welfare and charitable organizations make up about thirty percent. The church may be credited with around twenty percent. Furthermore, the amount of tax-exempt property has increased from twelve percent to thirty percent of all real property in the past thirty years.

A study made in 1960 claimed that in Boston 37.5% of all real property was tax-exempt; in Nashville, 35.9%; in Philadelphia, 40%; and in New York City one third of all property was untaxable. Of course in Washington, D.C., where the federal government has so much property, the problem is obvious, and great supporting appropriations are made to the District of Columbia in order to maintain schools, streets, and fire and police protection. In some few cases churches have made contributions to local government in lieu of taxes to help support local municipal services.

What are the financial advantages of tax-exempt organizations over other businesses in today's world? The complete answer to this is far too technical for any laymen to undertake, but the evidence is quite apparent that these advantages are considerable if such organizations are allowed to go into profit-making businesses. In some cases tax-exempt organizations may pay one tax but not another on a profit-making investment. Tax laws are very complicated and often variously interpreted. For the church it becomes an ethical as well as a legal question.

The church is caught by the issue because it shares in the concerns and activities of the community of which it wants to be a real part. Tax exemption is granted first of all to an organization because it gives services to the needy that the government would otherwise have to do. This is true in welfare, education, and health services. Even its contribution to the moral uplift of society theoretically lightens the load of government by facilitating all good things and helping prevent the evils that would cost much to correct. But this function is not necessarily carried out by excessive spending for elaborate church edifices and certainly not by going into the business of manufacturing, hotel and apartment house operations.

There is a movement within the church paralleling the desire outside to investigate the business of the church and this may well lead to stricter laws that will remove much of the special privilege now granted tax-free institutions. — John H. Eberly

Amendments to the Ministerial and Missionary Pension Plan

In accordance with the provisions of the Pension Plan as set forth in Article XIV, the Pension Board recommends to Annual Conference the *ratification* of the following amendments adopted *ad interim* by the Pension Board. The Articles as amended will then read as follows:

ARTICLE I

(b) The term *Pension Board* shall mean the Church of the Brethren Pension Board.

(c) The term *Pension Plan* shall mean the Pension Plan as adopted at the 1943 Annual Conference of the Church of the Brethren, as amended, and which "pension plan" shall be known and referred to as the Church of the Brethren Pension Plan.

(h) The term *widow* shall mean the widow or widower of a deceased member, who is eligible for a widow annuity.

ARTICLE VII

Section A. Age Annuity

(a) Upon the application of a member after attaining the age of sixty-five, his combined accumulation shall be applied as the actuarial equivalent, according to the table of rates adopted by the Pension Board for such purpose and then in force, to provide an age annuity (1) on the joint-life and survivor basis with 50% of the member's annuity continued to the spouse in the case of a married member, provided their marriage took place before the member entered upon such age annuity, or (2) on the single-life basis in the case of a single member.

(b) A member shall have the option of electing a reduced annual age annuity which will provide that after his death a pension equal to 75% of his reduced age annuity shall be continued to the spouse, provided their marriage took place before the member entered upon such age annuity.

This option shall be elected by a member before he attains age sixty. If, after attaining age sixty, a member desires to elect this option, he must do so at least six months prior to the date on which annuity payments are to begin and must submit evidence of good health satisfactory to the Pension Board. The election of such option shall be of no effect if the member's spouse at the time of the election dies prior to the commencement of the member's age annuity.

Section B. Disability Annuity

(a) In the event of the total and presumably permanent disability of the member before attaining the age of sixty-five, his combined accumulation shall be applied as the actuarial equivalent, according to the table of rates adopted by the Pension Board for such purpose and then in force, to provide a disability annuity (1) on the joint-life and survivor basis with 50% of the member's annuity continued to the spouse in the case of a married member, provided their marriage took place before the member entered upon such disability annuity, or (2) on the single-life basis in the case of a single member.

ARTICLE XIII

Section A. Administration

(a) The Pension Plan shall be operated and administered by the Pension Board in accordance with the plan as adopted at the 1943 Annual Conference of the Church of the Brethren, as subsequently amended, and in accordance with such rules and regulations in harmony therewith as said Pension Board may from time to time adopt. The Pension Board's construction and interpretation of any provision of the plan or of such rules and regulations shall be binding on all parties.

(b) The members of the Pension Board, from time to time, shall consist of, and shall be, the twenty-five (25) individuals who are from time to time designated and appointed by the Annual Conference of the Church of the Brethren as members of the Church of the Brethren General Board, and who at the same time are serving as such members of the Church of the Brethren General Board. Any individual who becomes Moderator of Annual Conference while serving as a member shall resign as a member. If the Moderator-Elect of Annual Conference is a member at the time of his election, he shall continue to serve as a member until he becomes Moderator. The Moderator, and the Moderator-Elect if the latter is not a member at the time of his election, shall serve in a general consultative, nonvoting capacity.

(c) delete paragraph; renumber following paragraphs.

Section C. Investments

All funds of the Pension Plan and the Pension Board shall be invested only upon the approval of the Pension Board or its duly authorized committee, officer, or agent. The Pension Board may designate one or more banks or trust companies selected by it, or may designate the Church of the Brethren General Board, as the depository or custodian of the funds and assets of the Pension Plan and the Pension Board and may delegate to such banks or trust companies or to said Church of the Brethren General Board, such powers and authorities in regard to such funds and assets, and in regard to the handling, investing, sale or other disposition thereof as the Pension Board may, from time to time, deem advisable and expedient.

ARTICLE XIV

This plan may be amended by the Annual Conference of the Church of the Brethren, provided that such amendment shall have been proposed (a) by the Pension Board or (b) by written petition presented at the preceding Conference and signed by at least twenty-five delegates thereof, and provided further, that the text of such amendment and the names of its sponsor or sponsors shall have been mailed to the members of the Pension Plan and to the delegates to the Annual Conference at least thirty days prior to the Conference at which action thereon is taken.

Any amendment which in the judgment of the Pension Board should be adopted before the next Conference may be adopted *ad interim* by the Pension Board, and any amendment so adopted shall be presented for ratification at the next Conference of the church after similar advance mailing to the members of the plan and the delegates to Conference.

No amendment shall abridge or annul the rights of members in respect to their combined accumulations as of the date of the adoption of such amendment.

* * * *

The Pension Board recommends to Annual Conference the *adoption* of an amendment of Article I, paragraph (j). The amended paragraph will then read as follows

Article I

(j) The term *salary* shall mean the fixed salary of a member plus (1) in the case of a member for whom the congregation furnishes the free use of a residence, the rental value of such resident, or 20% of such salary, or (2) in the case of a member for whom the congregation provides a housing allowance in lieu of providing a residence, the amount of such allowance. In the case of nonsalaried ministers the term *salary* shall mean $1,200.

in brief

PERSONAL MENTION

Elizabethtown College alumnus **Joseph W. Kettering,** who has served on his alma mater's board of trustees since 1936 — as chairman from 1954-1968 — was honored at a testimonial dinner last month. Active in denominational and educational pursuits, the retired partner in a Pennsylvania accountants' firm has served as a teacher and as a member of the General Board.

* * * * *

Villa Park, Ill., businessman and former social work consultant **Clyde E. Weaver** joined the Brotherhood staff May 1, when he began his tenure with the human resource development team of the Parish Ministries Commission. . . . **Kenneth S. Frantz,** Des Moines, Iowa, and General Secretary **S. Loren Bowman** will represent the Church of the Brethren General Board at a Consultation on Goals for Mission in the Seventies May 27-29 at Toronto, Canada.

Stanley Keller, a member of the human resource development team for the denomination's Parish Ministries Commission, is convalescing slowly after undergoing extensive tests and X rays for a possible heart ailment. Mr. Keller anticipated release from the hospital in mid-April, but at that time there was no word when he expected to return to work.

* * * * *

Former Maryland governor **Theodore R. McKeldin** spoke about "The Christian and Politics" last month at Long Green Valley church, Glen Arm, Md. His address at a morning worship service marked the first program in the congregation's Christian Growth Series. . . . Manchester College athletics director **Claude Wolfe** will lead an agricultural tour through three South American countries for the Heifer Project this summer.

Named recently to the Bethany Theological Seminary faculty is **Dr. Le Roy E. Kennel,** now associate professor of speech at West Virginia University. He will assume his new post, associate professor of communications, next September, replacing **Earle W. Fike Jr.,** who joined the Brotherhood staff early this year.

Miss Nettie M. Senger, for twenty-three years a missionary to China, died March 25, 1969, at eighty-three, after a long illness. She had been residing in the Elgin area. Miss Senger was a graduate of Manchester college and Bethany Seminary.

Our best wishes go to couples who have recently celebrated golden wedding anniversaries: the **G. O. Baileys,** Bradford, Ohio; the **George Wirths,** Modesto, Calif.; the **Jonas Floras,** Boones Mill, Va.; and the **Reid J. Buruses,** Flora, Ind. . . . Other celebrants are **Mr. and Mrs. Haig Kojakanian,** Modesto, Calif., fifty-five; and **Mr. and Mrs. Sam Hoy,** Callaway, Va., sixty.

PASTORS AND PARISHES

Charles Lunkley, pastor of Peace church at Council Bluffs, Iowa, in September will take an administrative position with the American Leprosy Mission in New York City. . . . Southern Indiana's Nettle Creek and Locust Grove congregations have worked out a joint pastoral arrangement, culminating in the calling of **Ralph W. Wagoner,** who will have completed his eighth year at the Syracuse church in Northern Indiana. . . . **Kenneth Solomon** has accepted a part-time pastorate at the New Haven Fellowship, Jefferson, Ind. The seminary student and former missionary for the Brethren Church (Ashland, Ohio) will replace **Carnie Carpenter,** who, because of failing health, has resigned.

* * * * *

Elton Berg, pastor of Outlook church in the Pacific Northwest, on June 1 will join the Mennonite Brethren at Munich, N. Dak., in a pastoral capacity. . . . Sunnyslope congregation, Oregon-Washington District church, will welcome **Edward Zook,** who will leave the Covington, Wash., church in the same district Sept. 1. . . . On the opposite end of the coast, **Lyle Roth** will assume pastoral responsibilities at the South Bay Community church at Redondo Beach, after having served Sacramento's Meadowview congregation.

Lititz, Pa., church will welcome a new associate pastor, **Arlin Claasen,** who has relinquished his pastorate at the Mennonite Church at McPherson, Kansas. . . . Moving west in September will be **J. Wayne Judd,** who has accepted a call from the Nampa, Idaho, congregation. He has been

CALENDAR

May 11	**Rural Life Sunday**
May 11	**Mother's Day**
May 11-18	**National Family Week**
May 15	**Ascension Day**
May 16-18	**District conference, First Virginia First church, Roanoke**
May 25	**Pentecost**
May 30	**Memorial Day**
June 1	**Annual Conference Offering**
June 15	**Father's Day**
June 24-29	**Annual Conference, Louisville, Ky.**
June 29	**Christian Citizenship Sunday**
July 14-18	**Third Theological Study Conference, Bethany Theological Seminary**
July 17-20	**District conference, Southern Plains, Clovis, New Mexico**
July 18-20	**District conference, Iowa and Minnesota, Riverview Park, Cedar Falls, Iowa**
July 22-31	**Peace Seminar, Church of the Brethren-Russian Orthodox, Geneva, Switzerland**
July 24-26	**District conference, Southern Virginia, Topeco**
July 25-28	**District conference, Western Plains, YMCA Camp, Estes Park, Colo.**
July 26-27	**District conference, Shenandoah, Linville Creek church, Broadway, Va.**

serving as associate pastor at Elgin's Highland Avenue church since his graduation from Bethany Theological Seminary. . . . August 1 will mark the beginning of **William C. Eicher's** association with the Springfield, Ohio, church. Mr. Eicher goes to that Southern District congregation from the Antioch church in Southern Virginia.

L. Byron Miller, pastor at the Nettle Creek church in the district of Southern Indiana, in September will go to Akron's Eastwood church in Northern Ohio as pastor. . . . Resigning from his pastorate at the Ellicott City, Md., Pine Orchard church is **Glen M. Baird,** who anticipates retirement in Florida. . . . To attend Bethany Theological Seminary next year is **Jimmy R. Ross,** who has resigned as pastor of the Manor-Downsville yoked parish in the Mid-Atlantic District. . . . **Ken Richards,** a member of First church at Virginia Beach, Va., was licensed recently to the ministry.

OPPORTUNITIES

Church education leaders, teachers, pastors, and district education personnel will gather July 21-25 at Chambersburg, Pa., for an **inter-district leadership school.** Under auspices of ten districts, among them all Pennsylvania districts, North and Mid-Atlantic, Shenandoah, West Marva, and First and Southern Virginia, the five-day seminar will survey curriculum theology, participate in learning tasks, look at current curriculum trends, watch demonstration teaching, and examine Encounter Series materials. For further information, persons may contact the school's director, Miss Gladys Weaver, 4708 Tecumseh, College Park, Md. 20740.

* * * * *

A pilot conference on alcohol problems will convene June 23-26 at North Conway, N.H., with eighty Canadian and U.S. church and lay participants and a number of high school and college students addressing themselves to the theme: **The church's responsibility in the primary prevention of alcohol problems.** Sponsoring the four-day interaction meeting is the Boston-based North Conway Institute, an ecumenical organization concerned with planned social change toward the prevention of problem drinking and drug dependence.

POTPOURRI

Ohio State University students under the leadership of Kenneth I. Hartman, took a **work-study trip** to Washington, D.C., and New Windsor, Md., during the spring recess. In the capital they met with John Eberly, Church of the Brethren representative there, and in New Windsor, volunteered three days' work processing relief clothes.

NOTEWORTHY

A congregation in the Southern Plains District is planning a celebration of its eightieth anniversary in June. The **Nocona church** invites former pastors, evangelists, and friends to the festivities the second weekend of the month.

Another Southern Plains church, the **Oklahoma City congregation,** will mark its fiftieth anniversary July 5-6, with Edwin Glover, one of the first pastors to serve the church, giving the address at morning worship Sunday.

* * * * *

A former BVSer has been appointed full-time coordinator of the Southwestern Area Migrant Committee of Chautauqua and Cattaraugus Counties, Inc., based at Dunkirk, New York. **David J. Morris** will work with seasonal farm workers in the two counties and plan programs to help them and other rural, disadvantaged families. Mr. Morris previously held a position with the Virginia Council of Churches. He will be licensed to the ministry in June by the West Richmond Church of the Brethren before he assumes the New York post.

DEATHS

Anderson, Elsie N., Clovis, N. Mex., on Jan. 6, 1969, aged 93

Ankenman, Harold, Norton, Kansas, on Dec. 5, 1968, aged 50

Arnold, Edward, Preble, Ind., on Jan. 19, 1969, aged 84

Byerly, Dean, Sarasota, Fla., on Feb. 2, 1969, aged 76

Carpenter, Mary, Beaverton, Mich., on Dec. 2, 1968, aged 61

Fox, Jene, St. John, Kansas, on March 15, 1969

Goodman, Martha, Nampa, Idaho, on Sept. 8, 1968, aged 84

Haines, Melvin, North Manchester, Ind., on April 4, 1969, aged 93

Handsaker, Innie E., Story City, Iowa, on Feb. 22, 1969, aged 73

Hanley, Bernard R., South English, Iowa, on March 14, 1969, aged 67

Heckman, Wesley R., Mercersburg, Pa., on March 20, 1968, aged 70

Hendricks, Bertha, Hatfield, Pa., on Feb. 21, 1969, aged 81

Jones, Mary Anna, Fresno, Calif., on March 5, 1969, aged 74

Key, Mrs. Elmer, Barren Ridge, Va., on Jan. 2, 1969, aged 82

Landis, Blanche, Decatur, Ill., on March 9, 1969

Lauer, Carl N., Shanksville, Pa., on March 16, 1969, aged 80

Lukens, Martha G., Thompsontown, Pa., on Feb. 3, 1969, aged 56

Macinskas, Peter, Harleysville, Pa., on Feb. 6, 1969, aged 46

Main, Charles R., Danville, Va., on Feb. 19, 1969, aged 24

Metzger, Fred, Nampa, Idaho, on Oct. 17, 1968, aged 87

Mills, Allie G., Roanoke, Va., on March 13, 1969, aged 80

Neff, Herman W., Greenville, Ohio, on Dec. 5, 1968, aged 75

Niswander, Emmert R., Hagerstown, Md., on July 4, 1968, aged 86

Odle, Lena, Nampa, Idaho, on Dec. 21, 1968, aged 69

Parker, Roy, Nampa, Idaho, on April 11, 1968, aged 79

Peters, Bertha A., Boones Mill, Va., on March 30, 1969, aged 67

Royer, William, Pitsburg, Ohio, on March 28, 1969, aged 75

Rozier, J. Thornton, Danville, W. Va., on Feb. 20, 1969

Ruckman, Oswald, Clovis, N. Mex., on Jan. 9, 1969, aged 54

Shaver, Alfred J., Wiley Ford, W. Va., on Jan. 5, 1969, aged 57

Stauffer, Anna E., Hanover, Pa., on April 5, 1969, aged 87

Walker, Mary Elizabeth, Beatrice, Neb., on Oct. 31, 1968, aged 74

Watson, Bertha L., Sacramento, Calif., on Jan. 25, 1969, aged 76

Wheeler, Mayme, Marshalltown, Iowa, on Jan. 8, 1969, aged 84

Williams, Wilbur, Hartford City, Ind., on Jan. 21, 1969, aged 61

Winchell, Bird Hershey, Springdale, Ark., on Jan. 30, 1969, aged 83

Needed: More Tightrope Walkers

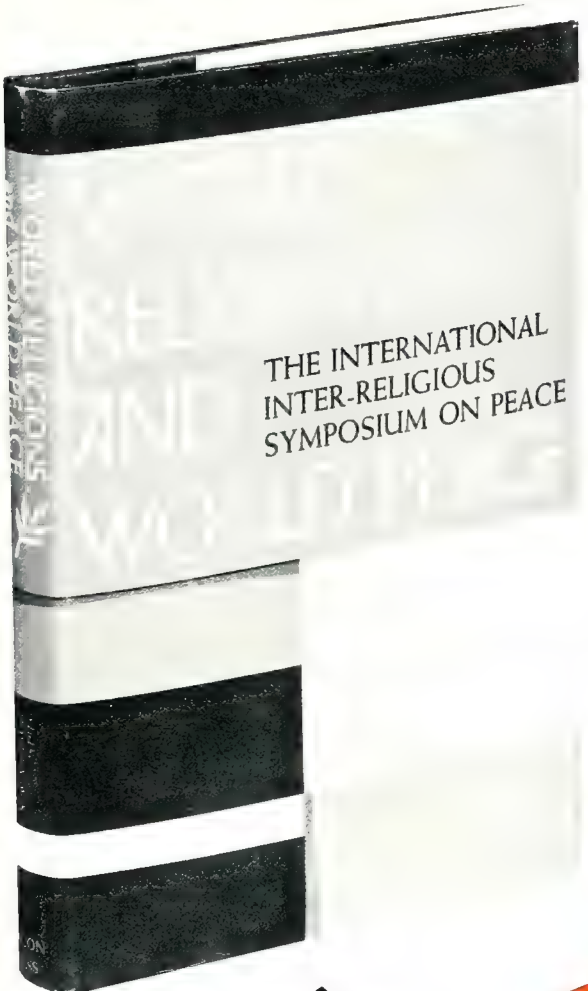
Leave it to an old pro like Dr. W. A. Visser t'Hooft to have the right phrase to describe the leadership needed in churches today. The former general secretary of the World Council of Churches was talking about the ecumenical movement, but he could just as well have been referring to denominations or most local churches. Speaking about the "unhappy polarization" that separates Christians promoting church-centered interests from others who are absorbed in concern for the world, Visser t'Hooft insisted that "what is needed are tightrope walkers who will live out these tensions." He called for leaders with a strong faith in what God is doing both in the church and in the world who will support neither an "introverted church" on the one hand nor a "chameleon church" (blending into the colors of the world) on the other.

We know many pastors and lay leaders who can bear witness to how it feels to be walking on a tightrope. They balance there precariously, hoping to move forward without falling into the traps that are waiting for them either on the left or on the right. If they advocate programs that involve the church in controversial issues, even though they see such programs as being an obvious expression of the calling of all Christians, they are accused of failing to do the job they are paid to do. But if on the other side, they concentrate their energies on a solid teaching program or in efforts to strengthen the church organization, they are castigated for ignoring the needs of their community and allowing the church to be irrelevant. And if they think that both prayer and politics are important concerns for Christians they run the risk of being branded a pietist by some and a secularist by others — both at the same time.

The rope is stretched taut by tensions that pull against each other in most parishes today. We thank God for those responsible leaders who can ride out these pressures, especially when the tensions are not of their own making but develop out of the more important conflict between the demands of discipleship and the strictures of a society that requires conformity.

The tightrope walker we are talking about should not be confused with an acrobat on a flying trapeze who demonstrates his skill to win the applause of spectators. Nor should he be identified with a fence-sitter who is simply unable or unwilling to take a position and therefore remains uncommitted. We refer rather to men and women who are so committed that they refuse to yield to pressures that would deflect them from their goal. It is because they have convictions and take positions that they are under fire. Yet they seek to move ahead responsibly, which is to say that they feel indebted both to God and to their fellowmen; they believe that you do not need to forsake your reliance upon God in order to be concerned about mankind, nor do you need to ignore the cries of your brother in order to live to the glory of God.

Listen in at a congregational meeting; observe the topics discussed in pastor's conventions; study the agendas of church conferences; note what laymen say to one another in their own homes; read the letters in this and other magazines — and you can sense the depths of feeling behind the accusations church members level at each other and at their leaders. The differences are real, and confusion is evident. But we would contend that even in this time of bewilderment, there is no need to panic. God's ways are clearer to our understanding than we like to admit. The trouble is that so often his ways lead in the direction of a cross. Which is another way of saying that just about every Christian must expect to walk a tightrope at some time in his life. But we never walk that way alone. — K.M.



WORLD RELIGIONS AND WORLD PEACE
The International Inter-Religious Symposium on Peace
Edited by Homer A. Jack

The Church of the Brethren has been related to many of the activities described in this book, including Desmond Bittinger as a participant in the January 1968 International Inter-Religious Symposium on Peace; W. Harold Row's membership on a number of planning committees; and the action of the Church of the Brethren General Board for funds from the Norman J. Baugher Memorial for Peace to be applied toward the plans for and participation in the 1970 world conference.

The book records the speeches and findings of the 1968 International Inter-Religious Symposium on Peace, which was intended to increase interfaith understanding and awareness of what religious leaders can do to aid the progress of world peace. The preface is by President Zakir Husain and the introduction by Dana McLean Greeley.

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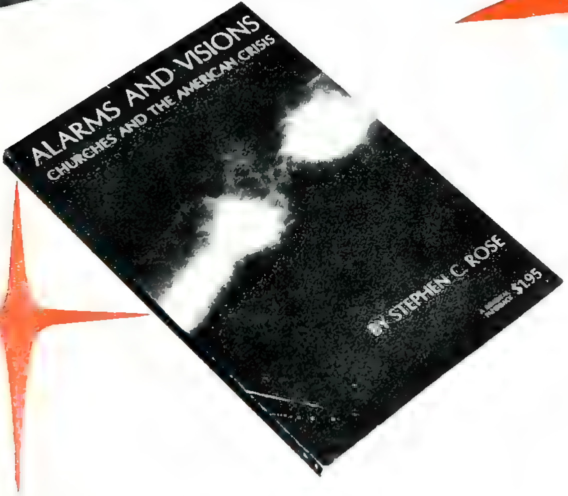

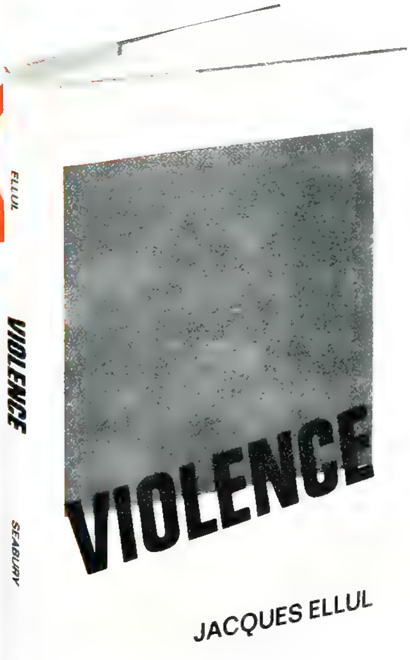

ALARMS AND VISIONS: Churches and the American Crisis
Stephen C. Rose. **$1.95 paper**

In this day of riots, doubts about the credibility of our national leaders, impending suffocation by pollution, a crisis of conscience over our involvement in Vietnam, and growing suspicion that the American Dream is about to be traded for an authoritarian nightmare, this book raises — in stark and blunt terms — the possible future of America as a nation, and the possible means by which the churches could affect that future. It knocks the props from under the facile secular theologies that would neglect the potential contribution of genuine Christian faith and raises radical questions about how to move from present American chaos toward a future that holds some true promise for a better world. The author believes that the American Church, armed with a new vision of the faith, could produce Christians capable of grappling with the daily crucifixions of our times.

VIOLENCE
Reflections From a Christian Perspective
Jacques Ellul. **$4.95**

In this challenging book Jacques Ellul, the eminent French social critic, submits to searching analysis the issue of violence as it pertains to both individuals and groups, and to the state. Professor Ellul sets forth and comments on the traditional Christian views on violence and examines the current arguments of Christians who condone or accept violence. The author next considers what should be the aspects of Christian realism in the presence of violence, while critically examining the dynamics of violence. In a concluding chapter he discusses the nature of Christian radicalism and the violence of love.

Church of the Brethren General Offices, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

Motherism. *For commercial reasons Mother's Day often projects a sentimental image that makes it difficult for mothers to be regarded not as ideals but as real persons.* by D. Conrad Burton. page 3

A Son Leaves Home. *She could think of good arguments why he should stay at home. But the young man had reasons of his own for leaving Nazareth.* by Evelyn Frantz. page 6

Clarence Jordan: Modern Disciple. *He started an experimental farm community in 1942. He has produced a "cotton-patch" paraphrase of the New Testament. Now the Georgia preacher has a new strategy for men who want to live in partnership with God.* by Dallas Lee. page 8

Which Road to Rome? *An old issue has been revived: should the U. S. send an ambassador to the Vatican? A look at arguments pro and con. A special report by Howard Royer from new sources.* page 16

Free to Flee, Free to Fly. *A Brethren theologian looks at man's freedom and concludes that God's lordship is the source and vehicle of that freedom. A chapter from a new book* by Vernard Eller. page 20

A Physician Looks at the Anointing Service. *The church, according to one medical doctor, has the resources to help a man find the health and wholeness he needs.* by Franklin Cassel. page 23

OTHER FEATURES include poems by Esther M. Ho and Iowa W. Kuehl (page 7); "Day by Day," by Dan and Nancy Flory (page 11); a poem by Stella Craft Tremble (page 22); "Violence on the Bounce," by Ted Gregory (page 24); a "Moon" puzzle (page 26); and a review article, "How Much Tax Exemption for Churches?" by John H. Eberly (page 28).

COMING NEXT

In preparation for Pentecost Sunday readers are encouraged to learn more about Pentecostal churches around the world. Maynard Shelly is the reporter. . . . Morley Mays, moderator of Annual Conference, offers observations about "Man's Merit and God's Grace". . . . A proposed statement on "Obedience to God and Civil Disobedience" is available for examination prior to action on it by conference delegates. . . . Galen Heckman, service worker in Greece, describes in words and by use of some rare photographs the life and treasures of a monastic center at Meteora, in central Greece.

PHOTO CREDITS: Cover Edward Wallowitch; 8, 9 courtesy of *Koinonia;* 13 John Taylor, courtesy of the World Council of Churches; 15, 17 Religious News Service; 22 Grant Heilman

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor; HOWARD E. ROYER, director of news service; LINDA CZAPLINSKI, assistant to the editors. MESSENGER is the official publication of the Church of the Brethren. MESSENGER is copyright 1969 by the Church of the Brethren General Board. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1968. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

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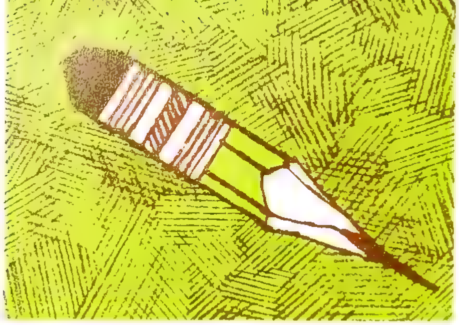
IN THE LANGUAGE OF PENTECOST



readers write

SACRED . . . NOT CHEAPENED

In the March 13 issue, I read a letter from Betty White on our "Fantasy World" and an article titled "All Life Is Holy," by Leona S. Dick. One criticizes our movies and TV shows; the other brags them up as doing a good job of broadening our way of thinking.

I go along that "All Life Is Holy," but only if we get down on our knees and make our peace with God and listen to his voice.

There are many things I don't claim to understand but I do know he tells me that I am my brother's keeper. I don't know about most people, but to me to view a nude body doesn't do anything for me but leave me feeling cold inside. I think most of us look much better with our bodies clothed. . . .

I can't see where our hippies or nudist colonies have done much to make this a better world. The Lord tells me the filth of this world is because we've put it here, and I feel the smutty jokes on TV about sex add a little more.

I certainly feel sex has its place, but the Lord meant it to be sacred between man and wife and not cheapened by flaunting it before our youth.

V. MALMGREN

Outlook, Wash.

FILMS FOR PEACE

This is to reach junior and senior high school teachers who may be interested in peace education. My experience in the Chicago metropolitan area where I call on a hundred schools a year under the auspices of the American Friends' Service Committee has revealed that the school superintendents and principals approve the teacher's use of most of the Friends' peace films in the classrooms. About one half of the schools outside the controlled city schools use them, and a few within Chicago do. Nearly 200 film datings are carried out each school year from the Chicago office.

While the most of this has come about through my personally calling on the school principals and heads of the social science departments, I have a strong conviction that almost any teacher will get the interest of his or her principal if a description of our films is shown. And the teacher of social studies who reads this is especially invited to write to me and get information. We allow a school to have a film for three or four days and make up to five showings at no extra cost. The cost is usually five dollars.

Occasionally, a teacher whom I have never met writes in for a film. In one case, it was an English teacher. But if you are a science or mathematics teacher, your social studies associate might be glad to know what we have to offer. I'll be glad to send a list with descriptions of our dozen or more most commonly used films. This is all nonprofit work made possible by public spirited individuals and foundations.

O. E. GIBSON

214 N. Wilmette
Westmont, Ill. 60559

FROM A "KINDLY OLD BIGOT"

I have been libelled and can do nothing about it. My name wasn't actually mentioned, but next Sunday when I enter the church, those who have read about the square church and the youth revolution (Jan. 30) will say "There comes the kindly old bigot." They may leave off the first word.

I do not submit meekly to being called even a kindly old bigot. I have long loved the church but have never been satisfied with it as it is. I spent ten years of my life telling older people that the young people of the church were essentially fine and that there was a place for young people in it. When I left young people's work in 1930, I did not have a reputation for being a conservative. But I have seen too many people who advocate change in their younger years and who become adamant to change as they age. I have sought to avoid that.

My problem is not whether to change or not to change but a lack of any sati conviction of what the change would l is much easier to make suggestions changes in general than it is in sp Just what would Mr. Miller, Harvey and the rest of them do to change my church from being square into some viable in its community?

It is always a problem to separate good and the bad in any revolution. everyone would admit that there is back of the revolt among college stu throughout the world, but few p sanction the destruction of buildings braries, and other facilities. Some pe are much better revolters than they builders. Mr. Miller is not underestim the inclination of youth to build a b church. One wonders if their dev matches either their willingness to di the church or to criticize it.

CHAUNCEY SHAMBERG

Weiser, Idaho

A LIFE TO REMEMBER

I should like to comment on the Richard Simmons whose article, "F Looks Up," appeared in the March 27 is

It was my privilege to attend him as of his "pastors" during his illness at University of Virginia. Three times ov period of months I saw him literally re from the dead. Each time his physic had practically given up hope. Each t they, too, expressed amazement at his covery.

The fact that he then had a remissio some months and actually returned to pulpit was a miracle.

More on page 28

BYLINES: Journalist and author **Maynard Shelly** has headquarters in Newton, Kansas, where he e "The Mennonite," a weekly magazine of the General Conference Mennonite Church. He has contrib other articles to MESSENGER. . . . The presidency of Elizabethtown College, responsibilities with General Board for some years, and now activities as moderator of this year's Annual Confere dictate a demanding schedule for **Morley J. Mays**. . . . The schoolchildren of villages near Iraklio Crete are students of **Galen Heckman,** who, with his wife Janet, works with the Archbishop of Cret provide them with classrooms and living quarters. . . . Fort Wayne, Indiana, is the home of **Ivan Dorotha Fry.** He serves as pastor of the Agape Church of the Brethren there. . . . A 1968 grad of Bethany Theological Seminary, **Vern Wingert** lives in Philadelphia, Pennsylvania, where he w on a project he describes as "aiming to create new forms of theological education for our tin

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ABINGDON PRESS

In the language of Pentecost

by MAYNARD SHELLY

A recognition of identical feelings, expressed or suppressed, in the Pentecostalist and the mainline Christian, could lead to an interchange in which both may be able to learn something

If you are not one of the world's ten million Pentecostalists, you are probably a secret Pentecostalist at heart.

Sermons on Pentecost Sunday in most Christian churches will probably skirt the charismatic gifts associated with the church's first Holy Spirit experience. Mainline Christians are embarrassed by the spontaneity of Spirit-led worship and living.

And they may be no different than those believers in first-century Jerusalem whose meeting became noisy as strange things began to happen to each person and the order for the day was suddenly interrupted. For, according to Acts 2:4, they "were all filled with the Holy Spirit and began to speak in tongues, as the Spirit gave them utterance."

Outsiders flocked to the meeting to see what was going on. Modern church services no longer attract that kind of attention. Even churches whose founding fathers once practiced spontaneity in their Christian lives (and that includes most denominations) are now distressed by irregular practices in worship. They have become staid and like it that way, and this has happened to even some of the old-time Pentecostalist groups.

Yet each person is in part a Pentecostalist, and each Christian can learn much of value from his Pentecostalist brother. And the Pentecostalist, even in his successes, may be able to learn something about the Christian life from non-Pentecostals. The church needs this kind of interchange right now and needs it badly.

The best place to start is by recognizing the Pentecostal feelings hiding in each person. Every football contest or basketball game sees a secular expression of Pentecostalism. Here people discover that they have an emotional language in which they can speak — and in which they can even shout and cry and, perhaps, even dance.

Their bodies often tell them about the hidden feelings and emotions that are looking for a language of expression.

Walter Hollenweger, a Swiss scholar and leading authority on Pentecostalism, recently described such a Pentecostal experience for a group of American newsmen.

Addressing a Tulsa meeting last January, he said, "A Pentecostal experience comes when you are speaking with people and you feel in your belly whether they accept you or refuse you."

And if they do not accept you, the language turns to pain. "If you speak for a half hour and they still refuse you, you get a stomachache," he said. "This is something of a Pentecostal experience."

Church leaders in all denominations freely admit that, for its own survival, the church needs to uncover this inner language of the emotions and the spirit. The group dynamics movement, with its laboratories in group work where people learn nonverbal communication and new ways of verbal openness, are only sophisticated ways of trying to find the experience that the Pentecostalist evangelists teach both consciously and unconsciously.

Pauline Webb, vice-president of the Methodist Conference of Great Britain, says, "In some aspects of lay education, we are trying to encourage greater nonverbal communication and much greater group sensitivity. It is an attempt to make people aware of one another and more aware of the dynamics that are present in any group of people."

What the group sensitivity people are trying to teach, the Pentecostalists do intuitively.

Can non-Pentecostals learn their secrets? Hollenweger, who is now secretary of evangelism for the World Council of Churches, hopes it can be done; but if it can, it will be, he says, "a minor miracle."

The ever-present danger for Pentecostals is that they will change their ways to conform to the rest of society.

"We should not encourage them to become less emotional," says Hollenweger, "or to become as we are — white. We should encourage them to speak in tongues, to pray with the sick, to shout hallelujah — to remain as they are and keep faithful."

The secret language of Pentecostalism is a key to the peace of the world. For the growing edge of the world is among the peoples of the third world — Latin America, Africa, and Asia. What happens to people in these places will determine the future peace or ruin of our world.

And North America and Europe have little genuine contact with these people because of a barrier in language — not a language of words as much as a language of the spirit. Pentecostalists have a secret language in which they can express their joys and faith by speaking and singing and dancing.

Says Hollenweger, "I think it is commonly known that Pentecostal churches are in certain parts of the world strategically important churches because of their access to the poor people, to the working-class people (to which other churches do not have access), because of their ability to express the gospel in the cultural or subcultural network of communication in which they are working."

The task for non-Pentecostals is to gain an understanding of Pentecostalism. And first they need to destroy the slogans of fear that they carry against Pentecostalists. Hollenweger theorizes that many Christians fear Pentecostalists as a reminder of a way of life out of the history of most mainline Protestant churches that today's quiet Christians who have suppressed their past would like to forget.

"What is different makes us afraid," says Hollenweger, the author of the eight-volume *Handbook of the Pentecostal Movement,* "especially because they have developed an emotional way of communication which the other part of Christianity which has rationalized faith may have lost. If somebody has something which you had in another era of development of your own history, it makes you afraid."

Pentecostalism has made significant gains among nonwhite peoples and this is also a source of danger for their future because the pressure of North American and European society is to make everyone conform to its white social structure.

"We are so successful in our society that we 'educate' them so they lose this language, they lose their contact with the Pentecostal church, some of them lose their faith, and others try to learn our expressions of faith," says Hollenweger. "That's what we are doing in all the countries of the world."

Culturally and psychologically, the Pentecostalists are very near to the peoples of Latin America and Africa, where they are, in fact, making significant gains. In Chile, Pentecostalism has doubled in member-

In the language of Pentecost

ship since 1930. The movement has between five and six million adherents in Latin America.

Christian La Live, a Swiss sociologist, notes that "Pentecostalism is winning the poor, the dispossessed, the marginal people in Latin America. The poor have no place in society. Pentecostalism gives them significance. A man, when he is converted, becomes a man. Now he counts in God's sight. Now he may be listened to as he testifies and preaches. He finds a purpose and a mission in the call to spread the Christian faith."

But if the church of the future is to become a truly international community, Pentecostalists and non-Pentecostalists will have to learn from one another. Hollenweger illustrated with an anecdote how this can happen.

In a visit to Brazilian Pentecostalists last year, he was introduced as a secretary of the World Council of Churches.

"That's the organization that wants to make us Catholic," they said.

Hollenweger asked, "Is that what American missionaries told you?"

"Yes."

"That's not true," he said.

"How can we find out?" they asked.

"That's very easy," said Hollenweger. "Come to Uppsala." (The Fourth World Assembly of the World Council met in that Swedish university town last July.)

So several Brazilians went as observers to Uppsala and watched the worship and business of the world organization, noting especially the long discussions on the mission of the church. As a result, they asked to join the council.

When Hollenweger asked these Pentecostalists for their impressions, they cut to the heart of the issue with a parable. "These people are just like the wise men from the orient," they said, referring to the delegates to the World Council of Churches. "They are loaded with all kinds of treasure, and they are marching in the right direction. They have seen the star, but they have not yet knelt at the cradle."

Says Hollenweger about the parable, "That's the way they speak. Ask them how they feel about Uppsala and they tell you a story. It just comes spontaneously out of their hearts."

But they did give the interpretation of the parable. "Religiously, the World Council is underdeveloped, but politically and socially, we are underdeveloped." Thus these Pentecostalists implied that each side could learn from the other.

Obviously, they did not speak for all Pentecostalists, because, clearly, Pentecostalists vary widely. It is more in the nature of a movement than a specific sect.

Hollenweger distinguishes between two levels of Pentecostal life. He says, "Pentecostalism is a type of religiosity and it is also a type of theology."

While he feels that their contribution on the level of experience is "very good," he adds, "their theological contribution is not to be imitated."

Here is where other Christians can make a contribution to Pentecostals.

Says Donald G. Bloesch, a professor from Dubuque Theological Seminary, "It cannot be gainsaid that its main emphasis is on the cultivation of individual piety and not on 'social holiness' (Wesley). It is strong on evangelism, but, like much of latter-day pietism, it lacks the prophetic dimension of faith."

Hollenweger reported on a conference of European Pentecostalists with Martin Niemöller, the German pastor who was the leader of the movement that resisted the Nazis during World War II and as a result was Hitler's personal prisoner in the concentration camps.

The Pentecostalists said to Niemöller, "We know what you have done for the churches. But how can you be a president of the World Council of Churches? You know there are people there who do not believe in the Bible as we do."

Then it was Niemöller's turn to tell a story. "When I founded the association against the Nazi regime, I thought the Bible-believing people would know their leader and join the resistance. But I found out that many liberal pastors joined in the battle against Hitler while many so-called Bible-believing pastors didn't join. I found out that believing in the Bible is not a criterion for obedience and faith in Christ."

Like many other movements, Pentecostalism has not solved the racial problem. Though both black and white have responded to the leading of the Spirit, for the most part, the races are segregated by many Pentecostal denominations, especially in North America.

And this is a particular anomaly for white Pentecostalism in America because as a movement it has Negro origins, according to Hollenweger.

"It is very firmly established, even in their own books," he says. "They trace the beginning of the Pentecostalist movement to Los Angeles around 1905 and to a certain Negro preacher by the name of Seymour." Other historians trace the Pentecostal movement to Topeka, Kansas, where on the last day of 1900 in a Bible school directed by the Methodist minister Charles Parham, people laid hands on one another and, as they prayed, received the Holy Spirit and began speaking in tongues.

The growing popularity of Pentecostalism in Africa is another confirmation of its origins in a black culture. For the African, the language of Pentecostalism is a part of his religion.

"But we also have something African in our hearts which we try to hide," says Hollenweger, "so we are not very much different from them."

Pentecostalists and especially Negro Pentecostalists may well have an opportunity to be bridge builders between cultures both in America and in the world.

But if white society compels them to become like itself, then their value as bridge builders is lost.

"We create our society in such a way, if they want to become successful, they have to adapt themselves, to cooperate," explains Hollenweger, now a member of the Swiss Reformed Church but a Pentecostalist for ten years ("So that explains it all," he says) and a delegate to the first three world Pentecostal conferences.

He hopes for the minor miracle — that a compelled change in Pentacostalism won't happen and that the traditional Christians and Pentecostal Christians can learn from each other. Christianity must reach the masses of the world and reach them with a full gospel.

Says Alan Walker, an Australian churchman, "There is no future for any movement which fails to stir the masses. Christianity is in peril today because it kindles no enthusiasm among the mass of people in Western society. That Pentecostalism is touching the poorer millions in Latin America is of deep significance. God is undoubtedly using the movement to break through to the masses in that continent." □

GLORY TO GOD

Invocation for Pentecost

O thou eternal Spirit, come once more
To shake all sheltered hearts that hide from thee.
Come like the storm that batters every shore,
Come like the flame that burns and then sets free.

O thou disturbing Spirit, come again
With wonders new to heaven, strange to earth.
Let vaster visions drive the dreams of men
Until in thee they find their souls' rebirth.

O thou supporting Spirit, come and dwell;
Renew thy church and re-create that hour
Of Pentecost when on thy people fell
The rushing wind, the fire, the mighty power.
K.M.

God Renews

That was the basic message of the Fourth Assembly of the World Council of Churches held in Uppsala, 1968.

The Holy Spirit, active and surprising as ever, led us into new understandings of his gifts to the Church: We discovered anew Christ's purpose to bring people of all times, of all races, of all places, of all conditions into an organic and living unity in him by the Holy Spirit under the universal fatherhood of God.

This means that we must continue to seek the unity of all Christians and at the same time a new openness to the world in its aspirations, its achievements, its restlessness, and its despair. It also means that we have to repudiate all sin and human wickedness which distort humanity in the life of mankind, starting with those still found in the Christian community.

We discovered anew our responsibility to participate in the struggle of millions of people for greater social justice and for world development. For the first time in history we see the oneness of mankind as an inescapable mandate. Our common task is to ensure that all men share in the proper use of the world's resources.

We urge all congregations and all Christians to accept joyfully this responsibility as a test of their obedience to God. We must contribute to the search for proper structures on the international and the national level; we must find ways to contribute sacrificially to funds for development, both as churches and as individuals; not least we have to generate among our fellowmen the awareness of the reality of human suffering as well as the real chances to break the vicious circle of misery.

We believe that the Spirit is at work in the world as well as in the church; he corrects and directs the energies of people towards a continuous renewal of all our thinking and all our communities; he takes the suffering of men and welds it into pressure for change; he gives voice to the voiceless and teaches silence to the noisy; he instills in men the longing for God and for the revelation of his sons.

So let us rejoice in the gifts of the Spirit which have been given "for the common good" (1 Cor. 12:7) and let us be hopeful because he who called us will also give us the imagination, the courage, and the perseverance to testify to his work, both in what we say and what we do.

Let us therefore unite in the prayer of the Assembly:

God, our Father, you can make all things new.
We commit ourselves to you: Help us
— to live for others since your love includes all men,
— to seek those truths which we have not yet seen,
— to obey your commands which we have heard but not yet obeyed,
— to trust each other in the fellowship which you have given to us;
and may we be renewed by your Spirit through Jesus Christ, your Son and our Lord. Amen.

Dr. W. A. Visser 'T Hooft, *Geneva, Switzerland;* Patriarch German of Serbia, *Belgrade, Yugoslavia;* Bishop Hanns Lilje, *Hannover, Germany;* Dr. D. T. Niles, *Atchuvely, Ceylon;* Dr. Ernest A. Payne, *Pitsford, England;* Dr. John C. Smith, *New York;* Bishop A. H. Zulu, *Eshowe, South Africa*

Man's Merit and God's Grace

Laborers in the Father's vineyard must really want to work there or they will be disappointed in the wage scale — God pays in gospel measure

by Morley J. Mays

Daniel Newman is a brilliant American painter who apparently is also able to philosophize about his painting. More perhaps than most artists he seems to understand what it is that artists do. In any event, speaking to a group of ministers on the shores of Lake Tahoe a few summers ago, he said what it is that strikes the artist into creative response. He said, "It is the impropriety in nature that seizes me."

What is of interest to the artist, he said, is not the long line of the beach, but the break in the line, the bay, the jutting headland. Not the great, flat cliffs, but the unexpected cave. Not the soaring mountain slopes, but their sudden craggy breaks. That which cannot be predicted, the abrupt, the sudden, even that which is improper — this is what compels the artist's attention.

How like the gospel! Here, too, it is that which in a sense is improper that arrests us. Indeed it may be precisely in the improprieties that the gospel breaks through to us most tellingly. It is the unexpectedness of God's choosing to reveal himself to the nations not through the wise and mighty of an earlier day, but through a scrappy, jealous, insignificant conglomeration of tribes. It is the impropriety of a shepherd leaving ninety-nine sheep to look for one that heedlessly strayed away. It is the impropriety of a prodigal son getting more honor than a faithful son. Or it is that the same rain falls on the just and the unjust alike.

Perhaps the most startling — and therefore most significant — of the improprieties of the gospel is that which justifies half-day workers' receiving the same reward as whole-day workers. The setting is, of course, the parable of Jesus, told in Matthew 20. The major elements of the parable are well-known. A householder, knowing from long experience the right day on which to harvest his fruit, goes early in the morning to a nearby village to hire the laborers he needs for the day. At an early hour he finds only a few available workers, but he quickly strikes a bargain with them and sets them to work. At such an early hour he cannot begin to find enough workers to do the job, but those whom he finds at that hour are eager and skillful workers. He returns again and again during the day to round up still more workers, and finally makes his last trip in the late afternoon, when only one hour is left. Those whom he finds on his last trip are undoubtedly inefficient workers, probably little more than ordinary tramps, and they have only one hour to work.

When the time comes to dismiss the workers and pay them for their wage, the householder orders them to be lined up. As he does so, he gives one special stipulation: Those who were hired first should stand last in line, and those who were hired last should stand first. As each comes by to receive his wage, he discovers that he receives a denarius. Those who worked all day and gave a good account of themselves received no more than those who had worked only one hour and gave poor service at that. Under the circumstances they did exactly what any one of us would have done. They grumbled to the householder, saying, "These last have worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat."

There is a startling violation of the most elemental laws of justice in the parable. And yet Jesus says the kingdom of heaven is like this. What could he have meant?

Our problem with the parable doubtless arises from the fact that we tend to relate reward directly to merit. In our way of looking at things, no one objects to awarding the first prize to the one who wins and the second and third prizes to those who follow in that order. We accept this distribution of rewards as a most proper kind of justice.

What is more, we conduct our personal relationships according to a carefully arranged system of proportions. If someone is unkind to us, we tend to return in kind. Or if someone is good to us, the sporting thing to do is to return the goodness in about the same degree — not much more but certainly no less. We calculate our relationships with a fine degree of accuracy. Exchanges of gifts imply such subtleties of evaluation as will have both parties to the exchange come out at about the same dollar value.

Apparently Jesus was saying that in the kingdom of heaven the exactly opposite principle obtains. There is no neat balancing of favors. We do not earn our places in the kingdom of heaven; no merit of ours relates us to the God whose mercy is boundless and whose love anticipates our every act.

In scriptural language the principle is aptly expressed for us in Paul's letter to the Romans, where he says, "God shows his love for us in that while we were yet sinners Christ died for us." We might have expected that God would have withheld his love until we were at least partially worthy of it. But it was precisely when we had sinned, when we had turned our backs on him, when we had deliberately flouted his holy will for our lives that his love burst open in all its fullness in Jesus Christ.

Moreover, we have enough glimpses of the heavenly kingdom in certain human relationships to recognize what the parable is suggesting. We see it in the willingness of parents to sacrifice their fortune and even their lives for a newborn child threatened by disease or accident. What has the child done to deserve such tender affection? Nothing. We see it now and then in heroic acts of self-sacrifice when life is in danger.

Again and again we need to check ourselves to see what our motivations are for the acts we perform. Are we acting to win favor? Or is our motivation at some deeper level in which losing our life we find it? Can we not catch ourselves from time to time engaging in various forms of religious exercise — Bible reading, prayer, charitable acts — in the hope of improving our rating with God?

The critical question is the question of motivation. There are very few kinds of acts, if any, which as acts are in and of themselves either Christian or non-Christian. The thing that makes the difference is the spirit behind the act. If the Christian engages symbolically with the Christian community in acts of corporate worship, if he witnesses to the world in the positions he takes and the deeds which he performs, he must be very careful lest he really be acting out of essentially selfish motives.

The ultimate glory of the Christian is that he does the right thing for the right reason. Indeed the right reason makes the right thing. He summons his fellowmen to share with him the joy of abandoning self for the good of another, sacrificially and without thought of self.

The church in our time is turning to the world. This is not a new stance or a new posture. It is as old as the gospel itself. The gospel is basically a revelation to the world, as witness the preoccupation of Jesus with the problems about him rather than with theological speculation. But as we turn to the world, we need to examine our motives. Are they of God or of self? The professional "do-gooder" is as much a threat to the integrity of the kingdom as its worst ostensible enemies: the indifferent, the cowardly, or the inimical.

Equally, those of us who may not be so readily inclined to turn to the world must also examine our motives. It is easy to settle comfortably into the cushions of self-interest: security, status, and comfort. It is easy to accept the gospel to the extent that it does not disturb us or disrupt the even tenor of our lives. To look for one thing in the gospel when it also proposes another is to miss the fullness of the life in Christ.

The kingdom is the company of those whose good deeds are the consequence not the cause of their merit. Only God's grace can be the cause of man's merit. □

Meteora: from Seclusion to Service in the World

Centuries ago Greek Orthodox monks built monasteries on the tops of rock pinnacles that were literally "up in the air." The historical communities show promise of new life in their openness to the world

by GALEN HECKMAN

On a typically warm Greek spring afternoon we walked along the road leading to a mountain monastery. Taking the shorter path, we climbed up the rocks and admired their blanket of mossy green grasses and the sparkle of water trickling over them. After walking for some time, we came to about 100 steps roughly carved into the rock cliff.

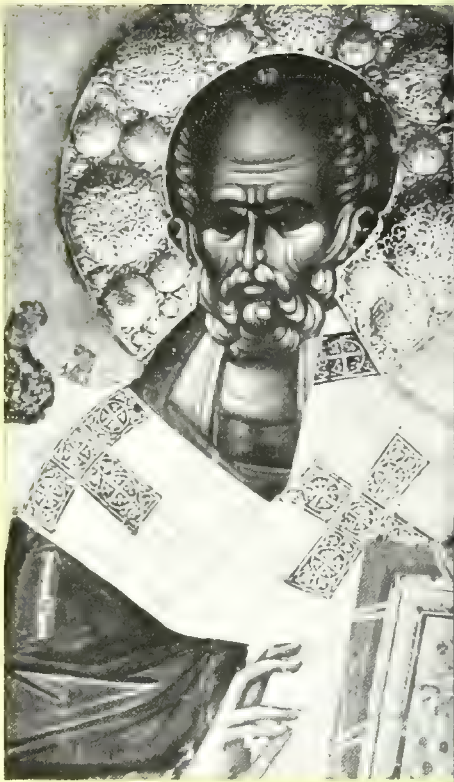
Waiting for us at the top of these steps were several Greek Orthodox monks dressed in long black cassocks. They greeted us and took us to a reception room where we were served a Greek coffee, a candied sweet, and a glass of fresh water. The abbot soon joined us and invited us to spend several days with them. We were shown to our room in which a small wood stove had already been lighted. Each day, in spite of our insisting that we carry wood and light the stove, a monk came earlier to tend the stove for us. This is representative of the overwhelming hospitality which is sincerely given when visiting in Greek homes.

The monastery we had come to visit was one of several Greek Orthodox monastic communities comprising what is called the Meteora. Here in central Greece, near the town of Kalambaka and not far distant from Trikala, where I served as a representative of the Inter-church Service team, is a remarkable geological formation consisting of a series of pillar-like rocks that rise straight up for nearly 1,000 feet. The buildings appear curiously to be growing out of the tops of the boulders and give the impression of eagles' nests precariously perched high above the plains. The name *Meteora* literally means "in the air."

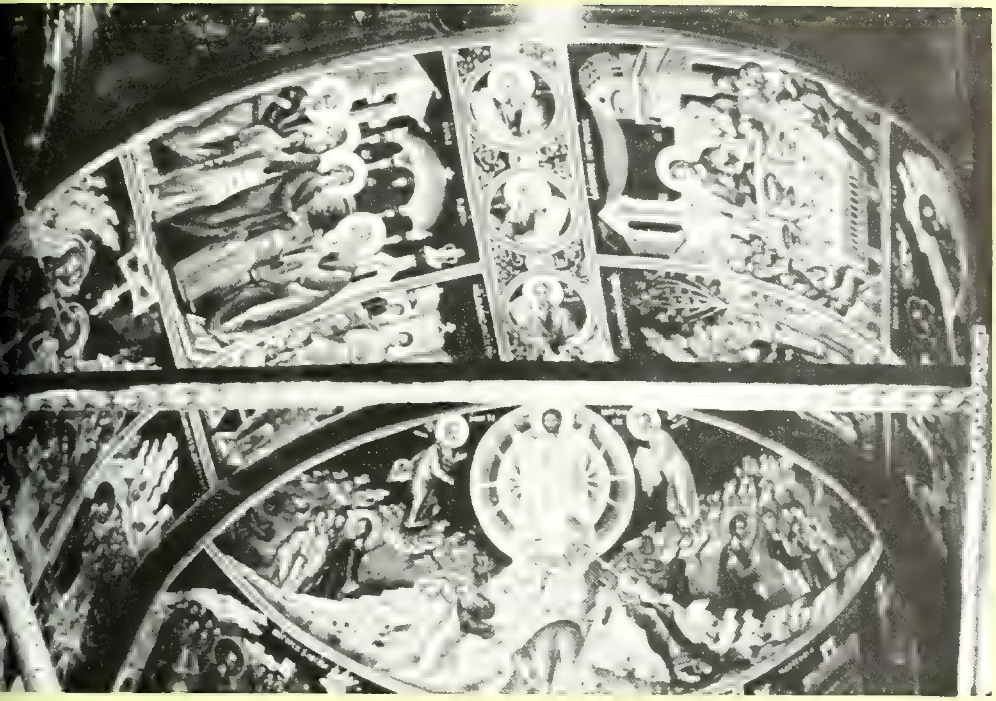
These rock formations are similar in appearance and formation to those in Colorado's Garden of the Gods. These boulders were formed from enormous quantities of sediment deposited in the delta of an ancient river that emptied into a lake there, about fifty million years ago. After many geological changes, these rocks now form a mysterious setting on the edge of the plains of Thessaly in central Greece.

The first monasteries were built on Meteora in the early part of the fourteenth century. For several centuries previously hermits lived in the caves of the rock cliffs. Early in the fifteenth century, after the fall of the Byzantine Empire, the Turks, who ruled the Orthodox world, suppressed the Greek tradition. But monasticism at the Meteora increased until the early seventeenth century, when it was in its greatest glory. At that time, there were about twenty monastic settlements and many other smaller communities of anchorites dependent upon them.

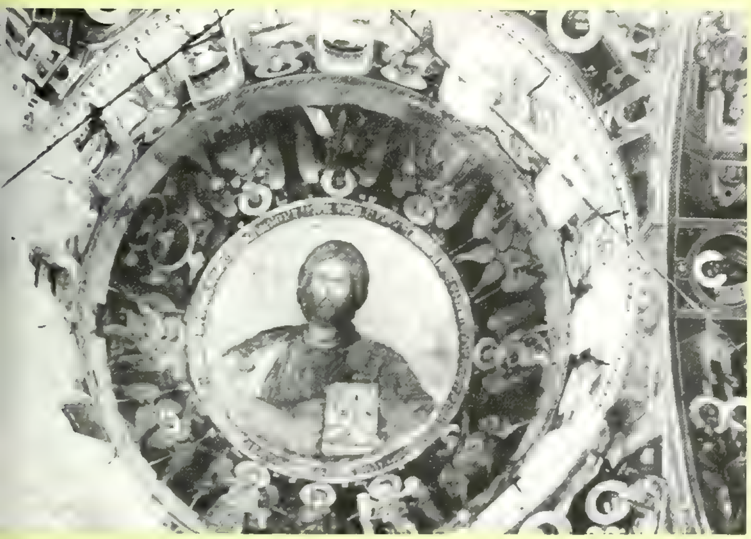
During this time the monasteries played a very important role in protecting the Greek religion, culture, and nation. The monasteries were the only centers for preserving church heritage and tradition, as well as the Greek language. When the general situation in Greece changed, the role of the monasteries began to decline. Gradually many were abandoned and some have completely fallen down. In the 1950s only four monasteries were being used, none having more than five old monks.



Today, however, we see signs of renewal in the six monasteries that are occupied, two of them by nuns. Most of them now have at least five monks or nuns, half of them under thirty years of age. But the real promise of new life comes



The Meteora monasteries hold many treasures of art and religion. Essential in Orthodox worship are the icons (far left) that represent biblical figures and saints of the church. The church visited by the author contains frescoes (left) on its walls and arches. In the center of the dome is a majestic figure of Christ (below, left). The monasteries have also preserved many richly illustrated manuscripts (below)



as the Bishop of Trikala encourages them to reorient themselves to the service of others. One of the convents recently began a nursery and elementary school for orphan girls. Another monastery is taking an active role in assisting village priests with catechism classes and youth groups. The monks of the monastery Metamorphosis, where we remained during our visit, spend several days a week serving others. At least one day a week all the brothers go out into the community and the monastery is closed. The abbot, a graduate of the Thessalonika Theological University, is an excellent teacher, preacher, counselor, and camp leader. He gives concern for the welfare of people priority over rules and regulations. For example, one day he delayed the early morning matins so the monks could sleep later because some of them had heavy colds. Acts of service to others such as these and an openness to the world are signs of rejuvenation at Meteora.

Their turn to the world has brought with it a desire to know more about other Christians. Unfortunately, the monks are severely limited in their ability to learn about others because they do not know any language other than Greek. But when they have an opportunity to share freely with foreigners they use it fully.

We spent many hours talking about the World Council of Churches, of which they too are members. We discussed its work, exchanges, and ways of developing cooperation among all the churches. They wanted to know about the life of the church in America and the Church of the Brethren. We considered many points of doctrine and beliefs and how these are expressed in practice. They had heard about some new directions of the churches in America and inquired about the ordination of women, outdoor services for vacationers, and experimental youth services. Their interest in these varied subjects reflected their desire for dialogue with other Christians when they are able to communicate.

During this visit they invited us to photograph the interior of the church, an invitation not ordinarily offered. Upon entering the church, we noticed the numerous religious pictures called icons. The church walls and ceiling are entirely covered with icons, systematically arranged to present the story of Christ's life and the life of the church. The importance of these wall paintings, or frescoes, was to tell the Christian story to illiterate people. In the cupola, the very top of the church, is a large icon of the Lord Almighty. Around him are pictured the archangels and angels, and under these, the twelve disciples and the gospel writers.

The basic floor plan in the Greek Orthodox Church follows the form of a cross. The altar area is located at the top part of the cross. In this part we find a fresco of Mary holding the Christ child. In the right wing of the cross is a lovely icon of the Transfiguration or Metamorphosis, to which this church is dedicated. In the left wing there is a large icon of the resurrection, showing victory over death, the joy of Christianity. Below these main frescoes rows of smaller icons line the walls of the church, telling many other aspects of Christ's life, the lives of the martyrs, and saints of the church. Most of the frescoes in this church were painted in 1555, although a few of them were painted a century earlier.

Within the intricate designs of an ancient cross are skillfully carved biblical scenes

This monastery also has many religious articles of historical value. Recently the monks converted the old refectory into a museum. The museum houses many important old icons painted on wood, richly embroidered robes of the priests, artistically decorated Bibles and manuscripts, and finely carved wooden crosses. Similar objects are still an integral part of the drama of Orthodox worship.

In my conversations and contacts with Orthodox clergy and laymen, I soon learned that for them the greatest time of the year is Easter. Certainly in the monasteries there is the highest degree of preparation, expectation, and anticipation of Christ's resurrection. The fasting and praying during the six weeks of Lent prepare the body and spirit for Easter. The Lenten fasts, which are very severe during the last week, and the prayers of the Holy Week services, which are very long, increase the expectation and anticipation of that glorious event. *Christes Anesti,* "Christ is risen," is the affirmation and response of all the people and again the miracle is realized. In all the Orthodox world, but particularly in the monasteries, the drama of Holy Week, climaxed with the proclamation of the resurrection, is reenacted with such power that its influence lives on forever. □

day by day

Wanted! The man Jesus. Do you know him? There is a poster being circulated with a picture of Christ and under it are many injections of being wanted for: inciting riots, overthrowing the government, victimizing the sick and the blind with stories of miraculous cures. Whether we like it or not, it shows many youth are aware of Jesus in ways that are different and often shocking to many Christians.

It is evident that today's youth are searching for an ideal. In spite of the new morality, situation ethics, and lack of absolutes, most youth still want to tie onto something. The Christian church has an ideal that is radical, exciting, flexible but bedded in the rock of truth. Let's discover him anew with our children. Many parents themselves are confused about Jesus. One parent vows Jesus did not smile — he was a "man of sorrows"; another acknowledges the teachings of Jesus as ideal, but impractical for our day; another discredits the personal relationship of the living Christ; another admits that Jesus probably was the hippie of his day.

What a *quest!* To lift him from the pages of the Bible and, together as a family, discover the vitally alive Christ. The story of Jesus is the most joyous in the world. Harry E. Fosdick says, "It opens with joy over the birth of Jesus; and it ends with a superb picture of a multitude which no man could number, singing Hallelujah Choruses." If we openly and honestly study Jesus' life and relate it to the world in which we live, there emerges a reality and practicality for all of life and all people.

Of course the most complete source of knowledge is the New Testament itself. Our youth particularly like the version of *Good News for Modern Man.* Other sources are *Tell Me About Jesus,* by Mary Alice Jones for young children. *Men Called Him Master,* by E. A. Smith, is a book for the junior age level. *The Manhood of the Master,* by Harry Emerson Fosdick, has scriptures and comments for junior highs, youth, and adults. Bruce Barton's book, *The Man Nobody Knows,* and E. Stanley Jones's new book, *Song of Ascents,* are also excellent resources.

Some suggested steps in helping Christ come alive are:

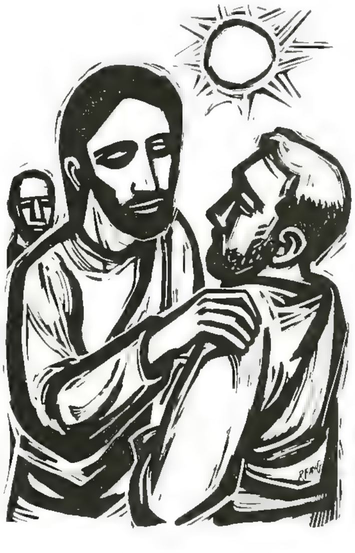
1. Read and discuss portions of one of these books during the meal itself (perhaps once a week). After eating gather in the living room or just remain at the table and take time to be quiet and use the art of imagination — picturing one's own image of Jesus — full of joy, light, and love.

2. Set up situations and discuss them in the light of the understanding of Jesus' own life and teachings. Begin bringing one's own problems and, together as a family, see if you can discover the light Jesus might shed on the situation.

3. Begin the day at the breakfast table by saying a short scripture regarding Jesus that each one can think of and refer to during the day. For example, Paul's testimony, "I can do all things through Christ who strengthens me."

4. The sky is the limit as far as ways to discover Christ, because he is life. Walking together can be a real discovery period — Jesus loved nature — he was an outdoorsman — he walked on dusty paths, by rivers and lakes. Think of him as you walk. Sing together. Some choruses to enjoy are: "Can Others See Jesus in Me?", "Silver and Gold," "I Would Follow Jesus." The hymns "O Young and Fearless Prophet" (No. 148) and "O Master Workman of the Race" (No. 147) give a more complete picture of him. Both are in *The Brethren Hymnal.*

This cannot be just a two-week study, but it can be a beginning or a renewed effort to see our guide more clearly and follow his guidance more joyously. — Ivan and Dorotha Fry



DAILY READING GUIDE May 25 — June 7

Sunday Matt. 4:1-12. Jesus takes time to find his "thing" to do.
Monday Matt. 4:18-23. Jesus acts after getting guidance.
Tuesday Luke 4:31-44. Jesus succeeds in "doing his thing."
Wednesday Matt. 5:1-17. Jesus gives a famous sermon.
Thursday Luke 5:1-8. Jesus is interested in man's daily work.
Friday Luke 6:27, 28, 32-38. Jesus reveals his tremendous generosity of spirit.
Saturday Luke 7:1-10. Jesus was a healer.
Sunday Luke 8:22-26. Jesus is in tune with the universe.
Monday Matt. 6:1-9. Jesus believes in honest sincerity.
Tuesday Luke 9:28-36. Jesus shows at-oneness with the spiritual world.
Wednesday Luke 19:45-48. Jesus exhibits fearlessness.
Thursday Luke 22:39-47. The source of Jesus' power is revealed.
Friday John 5:9-15. Jesus gives us the keys of life.
Saturday Luke 23:32-44. Jesus' reservoir of power and love sustains him.

news

Discourses on faith

A collection of essays published by the Church of the Brethren, entitled *Variations on a Theme,* lifts up both the aspects of diversity and commonality in Christian thought today. The book consists of views of 25 contributors addressing themselves to the topic, "Faithfulness in Change."

This same topic will be the focal point of this summer's Third Theological Conference, to be held July 14-18 at Bethany Theological Seminary near Chicago. It was in connection with this conference that *Variations . . .* was produced, as a background treatment for study by participants and by the church at large.

To admit the fact of diversity within the church and to seek to enhance interchange from among differing views are in part the aims of the conference. Consequently, participants from a broad spectrum of ages, occupations, and viewpoints have been invited. By the same token the essays in *Variations . . .* are intended to open the way for dialogue. Among the 25 contributors are high school and college students, teachers, homemakers, the president of a Mennonite college, a Roman Catholic priest, a film actor, a missionary, a member of an experimental Christian community, and professional theologians.

Intent: "The intent of the conference is not to provide a platform for interchange among professional theologians – hopefully that is already happening," commented the committee planning the conference. "The intent is rather to bring together a variety of churchmen to think and struggle with the issues confronting the church as they see them."

In *Variations . . .* the writers deal philosophically, practically, and personally with change from the purview of faith.

The contributors point up change as an ever-present condition of existence, normal and consistent, yet an element of great insecurity. They speak of the need to discern between change that is constructive and that which is destructive and to weigh the impact of change upon identity, community, pilgrimage, and celebration.

Heterogeneity: Kevin Miller, a student at Manchester College in Indiana, heralds the heterogeneity of the Church of the Brethren that allows such groups as conservatives, liberals, and activists each to respond "to the voice of the prophet according to its own life style – 'doing its own thing.'" He pleads for a pilgrimage of the church toward brotherhood, a "pilgrimage in revolution" that lets "us celebrate our living in the body of Christ with maximum-intensity action in love.

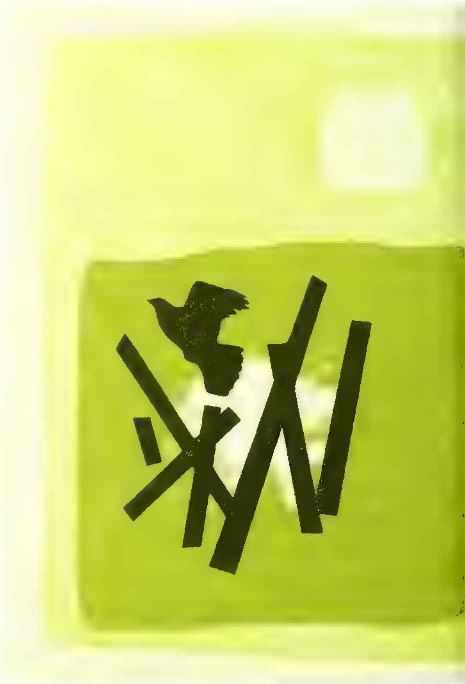
"Let us celebrate, each according to his own manner, in the forms of high worship and low worship, in the music of Bach and Bartok and the hymns of our forefathers, in the images of Michelangelo and Dali and Warhol, in the words of the psalmist and Ginsberg, in dance," Miller pleads. "Let the vision of the universe show forth the celebration of our souls that the world may inquire of the source of our life light and find its way into the brotherhood of men and the kingdom of God."

Conceit: Harold S. Martin, a free minister of York, Pa., takes the view that much change is only superficial and that revolutionary ages have existed in the past. "The notion that all our problems are new, that we are living in a fresh time of wisdom, that nobody ever had it before, and that 'man has come of age' is actually an almost intolerable conceit," he asserts. "It is still true that the great questions of life are answered in the Bible and specifically in the person and work of Jesus Christ."

Paul H. Bowman of the Institute for Community Studies, Kansas City, Mo., weighs the place which the written word, systems of beliefs, and codes of conduct bring to faith. Assaying each of these as inert, he declares: "Faithfulness is dynamic, and for me it revolves around three concepts – principles, people, and process. . . . I feel I am most relevant to my faith when I am involved in the process of discovering the principles of truth and love in people."

Balance: Donald F. Durnbaugh of the Bethany Seminary faculty sums up his position in these terms: "First, that Christianity has been the most revolutionary force for change in Western civilization; second, that Christianity has also been a fundamental force for stability and continuity in Western civilization; and third, that the health of Christianity lies in balancing adequately the counterforces of change and continuity."

Vernard Eller, of the faculty of La Verne College in California, suggests that, though faithfulness usually is thought of in the context of the past, "if the focus of faithfulness is Jesus Christ, then it is even more of the future than of the past."



"Faithfulness in Change": A serigraph by Wilbur E. Brumbaugh from "Variations . . ."

Experience: Among those who treat the theme in terms of personal meaning is actor Don Murray, recalling the extent to which guilt and joy figured in his life during his twenties – a period when he saw himself as a social worker – and in his thirties – a period in which he said his role was that of an evangelist. Through all, he said, he sought to be an artist and a Christian.

Beyond the common joys familiar to most, Murray cites as his special moments "getting up before dawn to a day of fellowship and work with Brethren Service volunteers, walking forward to offer one's life to Christ, sharing life and love with people once considered enemies, hearing a 'thank-you' speech delivered by a man once struck almost dumb by the oppression of internment camp life.

"I know from the past," Murray writes, "that love is not just an accidental feeling, but a deliberately applied force, that money is a burden more often than a support, that personal relationships are life's greatest treasures, that fame is merely a waste product of success, that success is so impossible to discern from failure that the two words are almost useless."

Old and new: Art Gish, member of an experimental Christian community in Philadelphia, points up that "ultimately change is not what we create, but rather the new reality breaking into the old order." In his view a faithful Christian must make a radical break with the old order and begin living in the new.

"Being faithful," Gish states, "means taking a stand, not the liberal mouthing of nice-sounding phrases. An ethic of faithfulness would be an ethic based not on pragmatism or expediency, but an eschatological ethic based on the coming kingdom. Ethical decisions, although not unrelated to the context, would be based not on what is but on what should be. The call of the Christian is to live now as if the kingdom had already come in its fullness. The task is not to work to build the kingdom but to begin living in it."

Contributors: Such excerpts reflect something of the variety and essence of the writings in *Variations*. . . . The testimonies and treatises should form a useful record of how faith is viewed at this juncture in history.

Among other contributors to the book are Myron S. Augsburger, president of Eastern Mennonite College, Harrisonburg, Va.; Virginia Berninger, teacher, Pittsburgh, Pa.; Phyllis Black, student, Elizabethtown College in Pennsylvania; L. Gene Bucher, pastor, Virginia Beach, Va.; Ernestine Hoff Emrick, poet, Whittier, Calif.

Also Chalmer E. Faw, missionary in Nigeria; Robert M. Kintner, M.D., Wenatchee, Wash.; Fr. William Knott, Roman Catholic priest, Rockford, Ill.; Andrea Kuenning, high school student, York Center, Ill.; Inez Long, teacher, Lancaster, Pa.; Donald E. Miller, seminary teacher, Oak Brook, Ill.

Also Anna B. Mow, writer and lecturer, Roanoke, Va.; Willie N. Powell, seminarian, Oak Brook, Ill.; Thomas R. Riethof, chemist, Lafayette Hill, Pa.; Howard E. Royer, news director, Elgin, Ill.; Ken Smeltzer, high school student, Elgin, Ill.; Vivian Ziegler, homemaker and writer, Brodbecks, Pa.; and C. Wayne Zunkel, pastor, Harrisburg, Pa.

Variations . . . is published by the planning committee for the Third Theological Conference and is available at $1.50 a copy. The committee's work and the conference itself are sponsored by the Church of the Brethren General Board.

Late night in Louisville

An array of 40 programs centered on the fine arts, current issues and concerns, and congregational planning will be offered to Annual Conferencegoers, June 24-28 in Louisville.

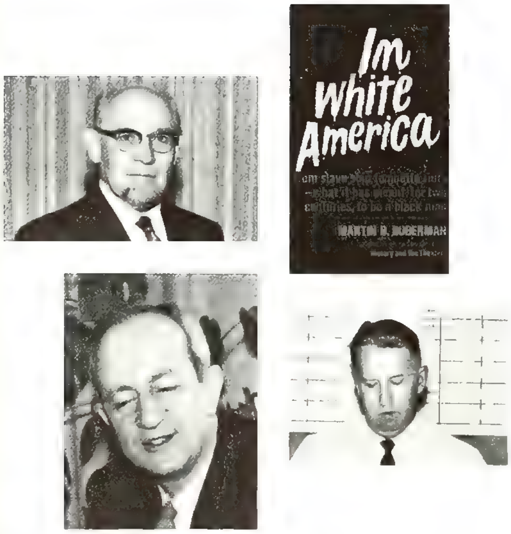
Entitled Insight '69, the program series will follow the general sessions on Tuesday through Saturday evenings, beginning at 9:15. The series encompasses the following topics:

Evening feature: Blickenstaff recital

Church renewal. Tuesday, "Models of Renewal," led by Norman L. Harsh, Staunton, Va., and Donald Zimmerman, director of the Ecumenical Center of Planning and Renewal, Indianapolis, Ind. Wednesday, "Alternatives to Full-Time Professional Leadership," with Ralph G. McFadden, Ellicott City, Md., interviewing Robert W. Detwiler, New Enterprise, Pa., Hiram G. Gingrich, Cleona, Pa., and Owen G. Stultz, Roanoke, Va. Friday, "Styles of Evangelism," Matthew M. Meyer, Glendale, Calif., moderator; Merlin E. Garber, Frederick, Md., Dean M. Miller, York Center, Ill., David L. Rogers, Roanoke, Va., and Albert L. Sauls, Oakton, Va., panelists. Saturday, "Directions for the Church of the Brethren," M. Andrew Murray, moderator; Kenneth L. Brown, North Manchester, Ind., Harry M. Gardner, Arlington, Va., W. Hartman Rice, Columbia City, Ind., and Robert L. Sherfy, Bridgewater, Va., panelists.

Directed study. Tuesday through Saturday, "The Gospel of Mark," led by L. Gene Bucher, Virginia Beach, Va., James C. McKinnell, New Paris, Ind., and Graydon F. Snyder, Oak Brook, Ill.

Creative expression. "Painting," led by Donald E. Fancher, Elgin, Ill., Tuesday – Friday. "Modern Novel," leader to be announced, Tuesday – Thursday. "Sculpture," led by Ann Strickler, Columbus,



From "Insight" series: Donald Zimmerman, renewal; "In White America," drama; Howard Schomer, Vietnam; The Educational Plan, training

Ohio, Wednesday – Saturday. "Dance," led by Shirley Fritz, Troy, Ohio, Wednesday – Saturday.

Issues and concerns. Tuesday, "Pollution: Crisis in Air and Water," leadership to be announced. "Church Union and the Brethren in India," Anna B. Mow, Roanoke, Va., moderator; Everett Fasnacht, Anklesvar, India, and Fred Wampler, M.D., Williamson, W. Va., panelists.

Wednesday, "Alternatives to Welfare," H. Leonard Boche, United Methodist Church Department of Social Concerns, Washington, D.C., presenter. "College Student Unrest," James B. Weaver, Broadview, Ill., moderator; Prue Engle, North Manchester, Ind., J. Jack Melhorn, McPherson, Kan., David Miller, Goshen, Ind., G. William Sayers, Columbus, Ohio, and John Sollenberger, Annville, Pa., panelists.

Thursday, "The Church in Appalachia," M. Dwayne Yost, Beverly, Ky., chairman; Max Glenn, executive director of Committee on Religion in Appalachia, Knoxville, Tenn., presenter. "Christian Witness to Non-Christian Lands," Kenneth E. McDowell, Elgin, Ill., chairman; J. Benton Rhoades, New York City, presenter; James Baile, Warrensburg, Mo., John B. Grimley, Berwyn, Pa., and Anna M. Warstler, Elgin, Ill., panelists. "Young Laity and the Rest of the Church," William F. Smith, North Manchester, Ind., chairman; James E. Talcott, La Verne, Calif., presenter; James S. Flora, Palmyra, Pa., Christopher Miller, Elizabethtown, Pa., David Miller, Goshen, Ind., Jill Weigand, South Bend, Ind., and Alan L. Whitacre, East Petersburg, Pa., panelists.

Friday, "What Do Blacks Want?" Wayne F. Geisert, Bridgewater, Va., chairman; Gene M. Robinson, Human Relations Department, Louisville, Ky., speaker. "Life, Take It or Leave It: Euthanasia," John C. Eller, Lombard, Ill., moderator; David Kreider, North Manchester, Ind., Dennis Rupel, M.D., Elkhart, Ind., and Clyde R. Shallenberger, Baltimore, Md., panelists.

Saturday, "Briefing on National Legislation," leadership to be announced. "The Question of Abortion," Stanley L. Davis Jr., Oak Park, Ill., moderator; Esther Ho, Chicago, Ill., Lois Johnson, M.D., Cincinnati, Ohio, and Paul E. Miller, Fresno, Calif., panelists. "Implications of Taxing Church Properties and Businesses," Harold B. Statler, York, Pa., chairman and presenter; Earl H. Kurtz, Elizabethtown, Pa., and Donald L. Robinson, Reading, Pa. reactors.

Music and drama. Wednesday, "In White America," drama by Louisville's West Side Players. Thursday, folk concert by the Newcomers, United Seminary, Dayton, Ohio. Friday, piano recital by Marvin Blickenstaff, conference pianist, featuring selections performed at his recent debut in New York City's Town Hall. Saturday, conversations with William Flanders, Episcopal clerygyman and folk singer-composer.

Information and training. Tuesday, "How Your Congregation Can Grow in Stewardship," R. Truman Northup, Modesto, Calif., moderator; Roy J. Gilmer and JoAnne Valentine, Fort Wayne, Ind., and Richard L. Groff, Palmyra, Pa., panelists. Wednesday, "Educational Plan: Application in the Congregation," Leland A. Nelson, Los Angeles, Calif., chairman; Stewart B. Kauffman, Huntingdon, Pa., presenter. Thursday, "Educational Plan: Use of the Keysort File in Locating Resources," Fred W. Swartz, Roanoke, Va., chairman; demonstration by a local church committee. Friday, "The Encounter Series: A New Graded Curriculum," Ruth M. Lyons, Orlando, Fla., moderator; Ray L. Henthorne, Disciples editor, St. Louis, Mo., Ronald E. Schlosser, American Baptist editor, Valley Forge, Pa., and Hazel M. Kennedy and Ercell V. Lynn, Elgin, Ill., panelists.

International issues. Tuesday, "Eastern Europe," W. Harold Row, Elgin, Ill., chairman; Murray Wagner II, Chicago, Ill., presenter. Wednesday, "China," H. Lamar Gibble, Kensington, Md., chairman; film, "China: Century of Revolution – The Rise of Communist Power." Thursday, "Middle East," Robert Johansen, North Manchester, Ind., chairman; presenter to be announced. Friday, "Nigeria/Biafra," Clifford Huffman, Lancaster, Pa., chairman; missionaries Roger Ingold and Ralph Royer of Nigeria, panelists. Saturday, "Vietnam," D. Eugene Lichty, Dayton, Ohio, chairman; Howard Schomer, director of special ministries, National Council of Churches, New York, presenter.

Other special program highlights during the conference will include the Pastors' Retreat on Tuesday, led by Samuel Southard, director of research for the Presbyterian Church in the U.S.; a series of senior high and older youth seminars each morning and activities each night; numerous fellowship and other group meetings; college alumni luncheons Saturday noon; and two dinners, the Higher Education Dinner on Friday, led by a faculty member, a college student, and a trustee, and the world Ministries Dinner on Saturday, with Shantilal P. Bhagat, community development consultant, as speaker.

The leaders of the general sessions and of the Bible study periods were announced in the April 10 Messenger.

SELECTIVE SERVICE AND THE COURTS

A broader base for conscientious objection?

John F. Kennedy, as a young newspaper reporter, covered the founding of the United Nations in San Francisco. In his notebook he scribbled, "War will exist until that day when the conscientious objector enjoys the same reputation and prestige that the warrior does today."

That day is not yet, but the present lot of the C.O., as well as other draft defiers, is undeniably less invidious than it was when the former President mused upon it 24 years ago. And now U.S. District Court Judge Charles E. Wyzanski Jr. has greatly broadened the legal grounds for conscientious objection:

The chief judge of the Boston judicial district has declared unconstitutional a section of the draft law under which a man can be exempted as a C.O. only if his objection to war is religious. Congress, the judge said, "discriminated against atheists, agnostics, and men who are motivated by profound moral beliefs which constitute the central convictions of their beings."

Supreme Court stance: The government will undoubtedly appeal the decision, but many believe it will be upheld because the U.S. Supreme Court ruled in 1965 that an individual did not have to believe in a "Supreme Being" to qualify as a C.O. if he were motived by any belief which was sincere and meaningful and occupied a place in his life comparable to a belief in God.

"When the law treats a reasonable, conscientious act as a crime," Wyzanski says, "it subverts its own power. It invites civil disobedience." These words were spoken at a moment when antiwar feeling is on the rise again. They are certain to be echoed by the thousands of young people who marched in Vietnam protests in various cities last month.

It is obvious that all these youths are not religious pacifists in the narrow sense. Most of them probably would readily bear arms if their country were attacked, as at Pearl Harbor. Judge Wyzanski intimated his own thinking had been affected by the nature of the present war. His decision, he hinted, might have been different if the war were purely defensive.

New thinking: As Vietnam drags on, with its mounting casualties and appalling destruction, it is clear that it has generated new thinking on the morality of war, the claims of conscience, and our whole system of conscription – especially in a limited, undeclared war.

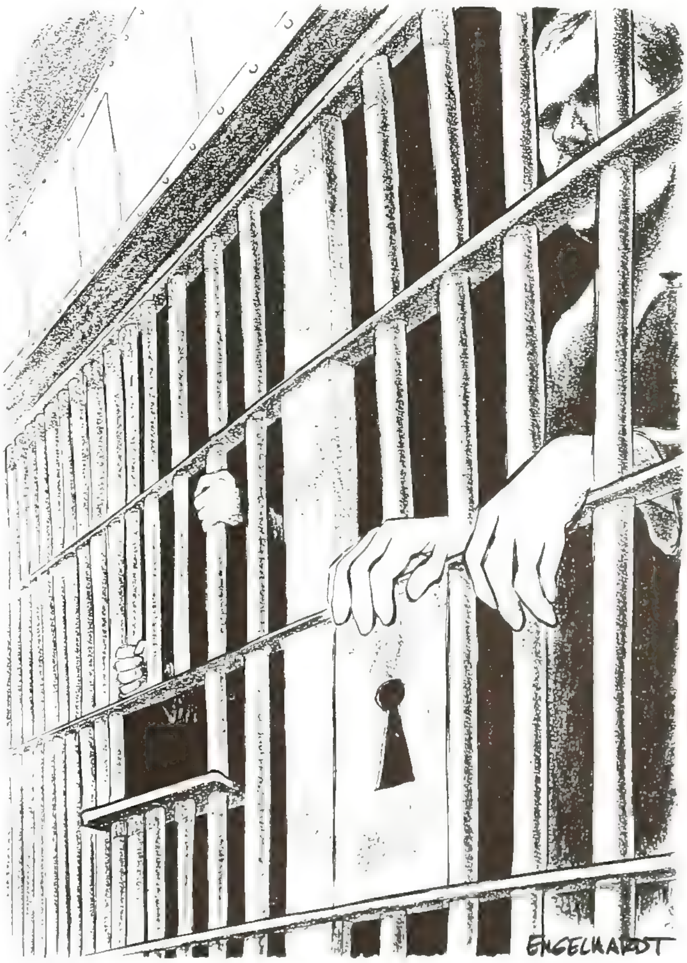
Resistance to the draft has not been lessened by official criticism of it. Selective Service, as presently constituted, is under attack from all quarters – from President Nixon to Sen. Edward M. Kennedy – as being grossly unfair. One of Mr. Nixon's first acts in office was to order the Pentagon to find a way of replacing the draft with a volunteer army.

Nothing may come of this, but many other officials also believe that, except in times of total mobilization, conscription is no longer a suitable way of raising an army. Even Ted Kennedy, who has opposed the volunteer concept, is now allowing he has an open mind on it.

Amnesty: Sen. Kennedy also advocates exploring the question of granting amnesty to young men who have fled the country to escape the draft. He notes that "many times in our history we have, as a nation, been magnanimous enough to grant amnesty."

About 50,000 young men have chosen to live in Canada, Sweden, and elsewhere abroad rather than be drafted. Over 1,000 draft resisters who did not flee are now in prison. Still another 1,000 have deserted and are living in exile. Sooner or later amnesty is bound to become a critical issue.

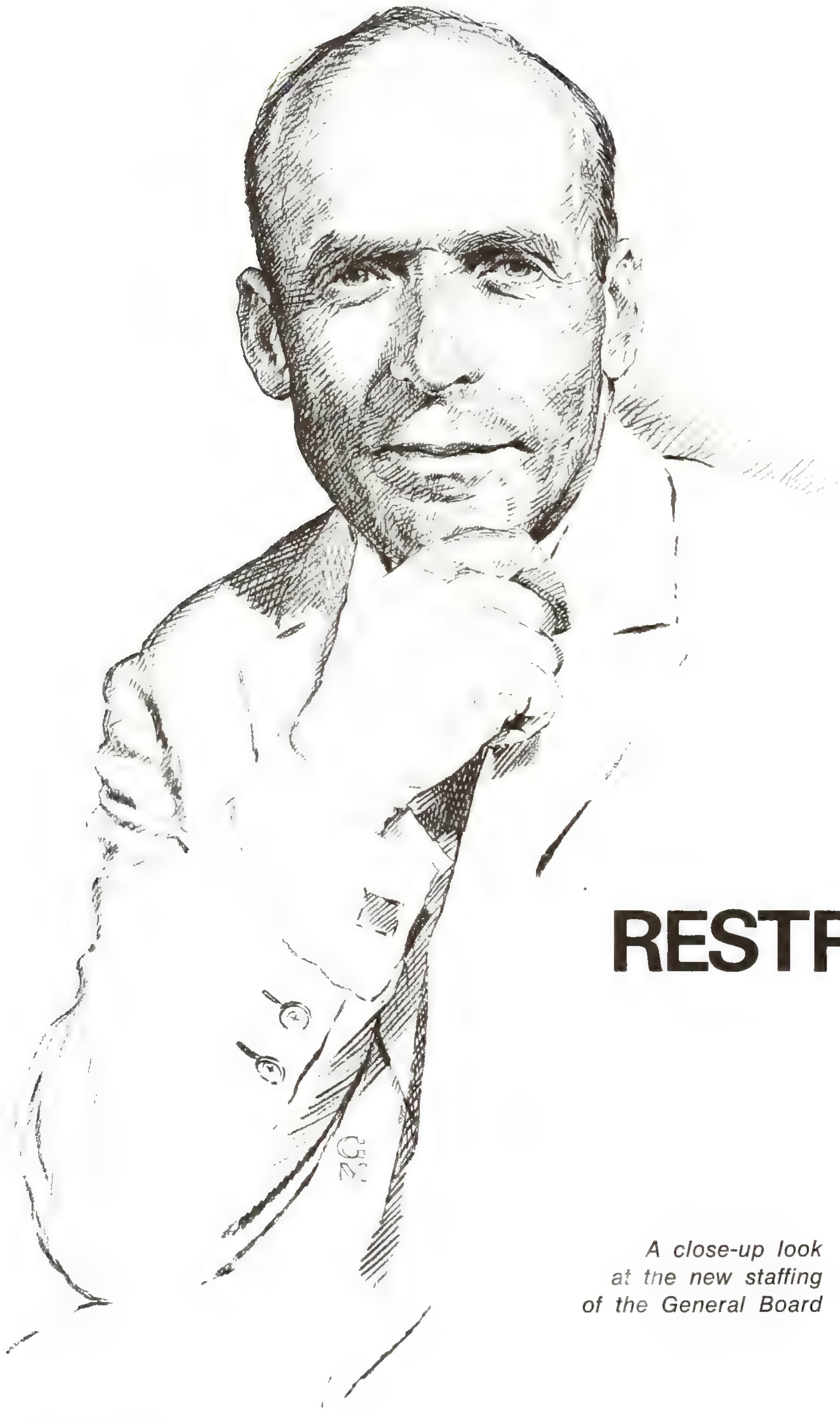
One student of the subject, Dr. John Swomley of the Methodist St. Paul School of Theology, asks, "If Presidents could grant amnesty for the more serious offense of armed insurrection, why should amnesty be withheld from men who were apparently motivated by humanitarian opposition to war?" – Clayton Fritchey. Reprinted with permission from the Chicago Sun-Times Editorial Page.



'I'm Conscientiously Opposed to Killing—What Are You in For?'

RESTRUCTURING

A close-up look
at the new staffing
of the General Board



A YEAR AGO a plan of restructuring for the Church of the Brethren General Board was adopted by Annual Conference. As a consequence, there has been under way a total reorganization of the Brotherhood staff, a reorganization to be completed by Sept. 1. Questions related to the new structure were put by MESSENGER to the general secretary of the board, S. Loren Bowman.

Q. *In a nutshell, Mr. Bowman, what objectives prompted the decision of 1968 to revamp the organizational patterns of the Church of the Brethren?*

A. Some of the goals sought in the restructuring, including those of the three commissions: bringing the overseas ministries into closer relationship with each other; developing a more unified approach to the congregations; integrating the publications into the basic commission structures; achieving greater flexibility of operation; expanding base for decision making in the commissions; creating a more comprehensive approach to budget building.

Q. *We understand that by late summer at least one third of the staff will be leaving and are to be replaced by others. Is this not a rather pronounced turnover?*

A. Yes, there is a major staff turnover in this transition year. Your estimate is fairly accurate but there are modifying factors that soften your implications. Using a base of 48 persons – 45 Elgin based and 3 non-Elgin – as of April 7 we know of twelve who are leaving primarily or partly because of reorganization; there are five retiring, four having served beyond normal retirement, partly in anticipation of reorganization.

AN INSIDE VIEW

"Many of us are not pure liberals . . . conservatives . . . radicals. We have strong threads of each in our thinking, living, and witnessing

Q. *How will the restructured staff compare in size with the previous staff?*

A. Taking the 48 base, it appears now (although all program decisions have not been made) that there may be a slight reduction . . . possibly to 45 or 46. In this number it should be understood that new assignments are included also: one half staff person for the Annual Conference approved Committee on Interchurch Relations; one additional person for an expanded program for alternative volunteer service.

Q. *Is there an overt effort under way to recruit a younger staff, even to the discounting of experience and maturity?*

A. Yes and no! It was considered essential to secure some younger men in the associate general secretary group, persons who had been trained since World War II and could bring new dimensions of understanding to church and world problems. We need to have such leadership for the decade ahead.

The goal, however, has been balance. Only one person has been called from the seminary class of 1969. Another is being called at the end of his doctoral program. The range of vocational experience for all others is from three to eighteen years. Those continuing on the staff are between twenty-nine and sixty-two years of age, with a majority in the forties and fifties — an experienced group when viewed in totality.

Q. *In a day which heralds the emergence of the lay churchman, how does the General Board account for the fact that its new staff likely will have more clergymen and fewer lay persons, including fewer women, than before the restructuring occurred?*

A. By simple but unhappy facts: We have not had an adequate personnel program to discover available lay persons across the Brotherhood. Our batting average on those called is very low — at least eight lay persons declined our invitation to staff.

Q. *What rationale is there for calling so many new staff members — at least 5 — from pastoral service at a time when the pastoral supply is so acute in the denomination? Is staff service seen as more crucial than the situations in which these men were ministering?*

A. Let's take your second question first. We are making no judgment about the merits of pastoral services versus staff service. Both are essential to the life of the denomination.

In addition to the implications in the preceding answer, let me add: Professional persons deserve the privilege of weighing different service opportunities from time to time during their careers in terms of their desired response to mission; at this stage in our denominational life some staff jobs seem to require pastoral experience.

I am not happy with the current clergy-lay balance and hope it can change as future replacements are secured.

Q. *As to the turnover of personnel, are there factors involved beyond the original purposes expressed for restructuring? To be specific, is there an effort to drop from the staff persons whose public image may have been controversial or whose life-style may be somewhat at variance?*

A. Our intent has been to staff the commissions with persons who are qualified to fulfill the basic purposes enunciated by the board. Obviously, one decision influences other decisions and you get an interlocking, cumulative effect. Also the decisions were influenced by the persons involved in making them.

No staff decision was made on the basis of a single factor; there were always numerous considerations. While we took into account the reactions of the constituency, decisions on staff were not made solely on the basis of "public image" or "personal style." We are not seeking "yes men" who will assure a smooth running but stifling organization.

Q. *Is there a tendency toward less diversity on the new staff? Is this not in contrast to directions in the church at large?*

A. We may not have a representative for every major viewpoint within the church in a specific person who is an apologist for that particular position. But we feel we do have persons who can understand, listen, and join these different groups in the search for a more faithful ministry. I do not believe any unit of staff is made up of like-minded persons. Take the Parish Ministries Commission staff, which some have suspected of holding the same viewpoints. It takes a bigger stretch of the imagination than I can muster to say that Wilbur Brumbaugh, John Fike, Hazel Kennedy, Stanley Keller, Ercell Lynn, Wil Nolen, Tom Wilson, and Clyde Weaver (to name about half of the staff in this group) speak with a single voice in their interpretation of the church's mission.

We are trapped by labels — labels which have little meaning in today's diversity. We now find diversity within the individual as well as the congregation and the denomination. Many of us are not pure liberals . . . conservatives . . . radicals: We have strong threads of each in our thinking, living, and witnessing. The neat delineations of conservative, liberal, radical, sectarian, ecumenicist, or traditionalist are not very helpful in describing our present situation. A number of staff persons — like multitudes of contemporary Christians — are made up of contrasting threads of faith that blend into a colorful mosaic rather than a single theological strand.

Q. *Some staff members reportedly have been dismissed on the basis of their performance over the years, yet they feel they never before were apprised by the board or superiors that their work was not fully satisfactory. If performance was the criterion for dismissal in some instances, would it not have been fair that the persons first be counseled before being released?*

A. As I indicated earlier, staff decisions were not made on the basis of one factor. However, we have been timid in our personnel counseling and supervision procedures; we need to improve our performance significantly at these points.

Two other factors are pertinent as I see it: A performance test would have been of limited value in some situations because the job being done was not continued in the new structure. The self-image of a staff person may not closely match the image others have of him. Such factors have highly subjective values and may become the basis for misunderstanding or for differences in judgment.

Q. *It has sometimes been said that one of the major purposes of reorganization is to achieve more flexibility through a team approach to changing needs. Why then has the new staffing tended to stress so keenly the recruitment of persons with specific skills?*

A. I fully support the intention to achieve increased flexibility in the team approach. I feel we have not moved toward a greater emphasis upon specific skills in our total staffing. Actually, the goal has been to move toward broader assignments that will allow shifts within an area of responsibility without having to employ a new staff person. Obviously within each of the three commissions — and in the treasurer's office — certain basic skills are required within the staff team.

Q. *An occasional charge has been made that in the restaffing there may be evidence of nepotism — of the hiring either of relatives or at least cronies of top members of the board or staff. How do you deal with this accusation?*

A. There has been no design, no collusion, that would support the charge. We called two board members to the staff . . . and the son of one board member: but those persons were called on the basis of their potentialities for the job, not because of pressures to employ them. In the absence of an aggressive personnel policy, there is always a danger that those involved in staff selection will turn to persons whom they know and trust. There was some protection here in the group-decision-making-process which was followed, but if experience indicates that further safeguards are needed, I'd support them.

> *"The number of changes seems reasonable for a major reorganization, commensurate with the goals of flexibility and mission envisioned at the outset"*

Q. *There has been some feeling expressed that restructuring moves the church toward centralization at a time when collegiality, shared power, team action are in order. What is the basis of this contention?*

A. Presumably the contention grows out of reducing commissions from five to three and to the new procedure which empowers the Administrative Council and the Executive Committee of the board to call staff members. Formerly the board confirmed staff appointments.

This change is implemented through a team approach that actually expands the number of persons intimately involved in staff selection. At other points the team concept is very much alive in our day by day operations and we are committed to strengthen it.

Q. *What are some new areas of ministry that may emerge from the new structure?*

A. Your words "may emerge" are key ones. It is too early to give full answers at this time; there will need to be serious wrestling within each of the new commissions to establish future priorities. The Brotherhood itself should help answer your question through participation in goal setting for the 70s.

Without detailing the shape of things to come, I anticipate new directions and emphases in such areas as evangelism, training models and programs, partnership with the overseas churches, international affairs, peace, and social action. We must find clues for a more effective ministry in our small congregations that will give us a sense of growth and movement.

Q. *Are segments of program being dropped? For example, with no identifiable youth staff, will there be a denominational youth program? How will the burgeoning concerns before youth today — morality, drugs, education, peace — be programmed?*

A. Yes, specific job titles have been dropped and others have been modified. The Parish Ministries Commission structures do not pick up the former age group designations but they do focus sharply on the nature and mission of the congregation. Hopefully, the staff will be prepared to respond to a wide range of needs/ministries within the congregation. There will be staff persons with skills in the youth area (as well as other major age groups), and they will need to sensitize and support the team clusters regarding the peculiar needs of youth.

Will this approach work? We do not know. It has the possibility of increased flexibility from the standpoint of staff service as well as for increased unity in the life of a congregation. It is too early to say whether these possibilities can be realized.

Q. *Will the term "Brethren Service" any longer be a meaningful designation, if it has no visible institutional base?*

A. Obviously, not as a commission entity. The meanings that have clustered about the term will not be lost; Brethren are strongly oriented to respond to human needs. Some of our responses have not achieved their intended goals and tomorrow's world may invalidate some of our current service responses. But sensitivity to others and the desire to share should increase among us and enhance our understanding of service.

Q. *Is it likely that the persons who engaged in the reorganization study and who drafted the proposal on restructuring for Annual Conference envisioned so wide a scope of changes in the Brotherhood staff?*

A. No guidelines were established regarding the proper percentage of staff turnover. Individual opinions were expressed ranging from "let's have a complete house cleaning" to "let's find a place for present members to serve in the new commissions." The number of changes seems reasonable for a major reorganization, commensurate with the goals of flexibility and mission envisioned at the outset.

Q. *In a way the revamping signals the need of the church's being really free to move in and out of employment relationships, setting up and closing out assignments as needs and priorities in mission are assessed. This is to say that programs are not simply perpetuated to accommodate workers, nor is the institution frozen in its capacity to respond to new opportunities. This seems a positive value. But is there not an accompanying danger that those persons employed by the church become merely the means to mission — in a sense, a highly dispensable tool?*

A. Institutions must be prepared to adjust. Certainly the church should be sensitive to the dignity and freedom of persons as it makes personnel and program adjustments. Persons should not be used as means or as tools — their worth and their personhood should be respected. It does not seem to me that it follows, as some have inferred, that General Board employment assumes a lifetime assignment.

Q. *A year ago Paul Hersch, chairman of the Reorganization Committee, when asked if the plan for readily adaptive structures must entail frequent changes in staffing, explained that the approach, philosophically, assumes that decisions which involve the shifting of personnel are arrived at mutually. In practice, has this been carried out, or is it even feasible?*

A. To a degree, yes. Staff persons were encouraged to express their interest in specific assignments in the new structures. Quite a few did this in varying degrees of aggressiveness. When shifts were initiated by the board, the persons involved were consulted about their interest and competence to serve in the proposed assignment. In a number of instances, the staff members who had been selected in a given team unit or commission unit were given an opportunity to react to names being proposed for the completion of the team before calls were extended.

Again, it seems to me there are limits. Everyone that may have a relationship cannot be consulted or involved in every step in the decision-making process.

Q. *Mr. Bowman, being named General Secretary as you were last July and being faced with an almost immediate task of reshaping the board structure in light of Annual Conference action, how do you feel about what has already taken place and what is ahead? Is not the pace of change and administrative decision making almost overwhelming?*

A. I feel good about much that has happened. Many actions have been taken . . . the pace has been demanding . . . but those of us involved attempted to be open to guidance from beyond ourselves and we tried to make decisions that would increase the board's capacity to further the church's mission. At the same time, we must admit that we are limited persons working under a variety of pressures and that errors of judgment are bound to occur.

We can move ahead confidently because the church does not need our defense and will not rise or fall in any ultimate sense on the basis of our limitations. There are hard decisions ahead in terms of the growth and unity of the church, in terms of the program priorities which should be established in order to give direction to our mission, in terms of the renewal of the church and the loyalty of youth, in terms of finding the financial resources to undergird what the Brethren would like to do in the world.

If one had to control the pace and assume responsibility for all this, the task would be overwhelming, indeed. Fortunately, this is not the case. The staff, the board, the districts, and the congregations all share in the responsibility for this ministry, and through our life together the shape of this mission will be determined.

Q. *Do you see some of the same values of the restructuring — gearing up to cope with rapid change, developing meaningful patterns and relations and then severing them as new priorities arise, working in the adaptive process, functioning on an organic rather than a mechanical base, being less programmed, acting in team collaboration, continually studying and revising goals — do you see values such as these valid for congregations as well as for the Brotherhood?*

A. I do. One of our mutual tasks now is to join with districts and congregations to discover *how* such values can be achieved. As we approach the final stages of the staffing task, we should be able to give increased energy to determining future goals, directions, and working relationships with all those involved with us in our corporate witness as Brethren.

Obedience to God and Civil Disobedience

Last November the General Board adopted the following policy statement which it is recommending for consideration and adoption by Annual Conference next month. The board is eager for members of congregations to read and discuss the statement in its present form; and it is hopeful that delegates to Conference will be prepared to suggest whatever modifications or changes they think should be made. An open hearing on the statement is scheduled at Annual Conference for Wednesday afternoon, June 25. — EDITOR

Christians have always faced choices which test the relationships between faithfulness to God and responsibility to the state. Today such choices confront us: How shall we relate to laws which enforce or support racial discrimination, laws which deny welfare aid to some groups of poor people, laws which conscript youth for military and civilian service, laws which require payment of taxes for war purposes, laws which forbid providing food and medical aid to so-called "enemy nations"?

When should we obey God rather than man (Acts 5:29) or refuse to render to Caesar what we consider to be God's (Mark 12:17)? Recently the Church of the Brethren answered this question briefly, saying, "When he (a Christian) is profoundly convinced that God forbids what the state demands, it is his responsibility to express his convictions. Such expression may include disobedience of the state" ("Church, State and Christian Citizenship," Annual Conference, 1967). A fuller discussion is now needed.

We commend the policy statement, "Religious Obedience and Civil Disobedience," adopted by the National Council of Churches' General Board in June 1968 and in whose preparation our representatives actively participated. (Copies have been sent to pastors and to delegates.)

Obedience to God comes first

Christian faithfulness means obedience to God. The state and its citizens, the church and its members, all are under God and ultimately accountable to him as Creator, Sustainer, Judge, and Redeemer. The sovereignty of the state is limited by the sovereignty of God. While the state may demand reasonable loyalty from its citizens, it must not demand absolute obedience, which belongs to God. The state is caught in strong tendencies to act as if it were absolute. We live in a world atmosphere pervaded by nationalisms which snare Christians also into absolutizing their particular country. To the extent that the state does not set itself up as absolute, to the extent that it provides and protects freedom of conscience and upholds, sustains, and promotes just and moral laws, there is no need for citizens to disobey the state in order to obey God. Obedience to civil authority can be consonant, then, with Christian faithfulness.

The church submits itself to the disciplines of searching the scriptures in openness to the "mind of Christ," to the counsel of the concerned brother, and to prayer. These disciplines may point up a conflict between the demands of the state and God's intention. In any forced option between loyalty to God and loyalty to the state, the choice for Christians is clear. Obedience to God is their first and highest responsibility, their supreme loyalty, their positive beginning point, their plumb line for decision making. It is a case of positive obedience to God, though the state may negatively call it "civil disobedience." From the Christian perspective, it is the state which is in the condition of disobedience to God and his purpose for the world.

Jesus, in doing his Father's will, found himself in conflict with the authorities of his day. He deliberately disobeyed Jewish law as he associated with Samaritans and Gentiles. He cleansed the temple of robbing moneychangers whose presence was protected by law. Central among the accusations which resulted in his crucifixion was the charge of treason. At the same time he consistently avoided the use of violence as a means for bringing in the messianic kingdom.

Reactive and initiatory disobedience

Civil disobedience may be reactive or initiatory. The former occurs when the state demands action which the church or its members cannot do for reasons of conscience and higher loyalty to God. They respond by refusing to obey. Examples of such reactive civil disobedience are refusal to obey laws requiring racial discrimination, noncompliance when conscripted to national service, and nonpayment of taxes for war purposes.

Initiatory civil disobedience may occur when action is initiated to correct unjust laws, especially those that inflict unjust suffering, if efforts through the normal legislative and judicial process have failed. Examples of initiatory civil disobedience are the sending of food and medical aid to the suffering civilians in a country with whom our nation is at war and the providing of welfare assistance to some groups of poor people when the law denies help for such groups.

The historic Brethren position has tended toward the reactive form of civil disobedience, refusing to submit to those demands of the state to which Brethren have conscientiously objected. Today the church and many of its members are engaging in direct actions that challenge and seek to correct legal injustice. Insofar as these actions, including initiatory civil disobedience, aim toward making government a more effective instrument of righteousness, they should be seen as forms of high patriotism and service to government.

The record in history

Church history is replete with examples of those who found themselves in conflict with the authorities in the course of expressing their loyalty to God: Peter, Paul, and the early disciples who met together in violation of Roman law, who went to jail because of their ministry, who "turned the world upside down"; the Christians who refused to serve in the Roman army and to pay taxes to Caesar's pagan temples; Martin Luther; the early Anabaptist churches; the founders of the Church of the Brethren; Christians in Hitler's Germany; Dr. Martin Luther King Jr. There are many honorable examples in the history of the United States: Quakers who refused to pay taxes for war against the Indians; Henry David Thoreau; Ralph Waldo Emerson; Abolitionists who broke the Fugitive Slave Law; citizens and churches who refused to obey laws supporting racial or religious discrimination; persons who send medical aid to North Vietnam in violation of the trading-with-the-enemy act; men who return or destroy their draft cards in order to call into question laws they consider unjust, immoral, or unconstitutional.

The Brethren record

Notable actions can be cited from our Church of the Brethren tradition in America which at the time were considered acts of civil disobedience: refusal to go to the mustering grounds and to pay war taxes during the Revolutionary War; the witness of Christopher Sauer II and Elder John Kline; nonparticipation in the Civil War; deliberate violations of the Fugitive Slave Law; the decision of the special Annual Conference, January 9, 1918, at Goshen, Indiana, which advised against wearing the military uniform and performing combatant service. (This statement was declared treasonable by the state and withdrawn by the church.)

Some policy questions

Several questions of policy tend to arise when a group considers engaging in civil disobedience in its efforts to be faithful to God.

How large a majority vote should a group have before engaging in such acts?

What protection should be afforded the minority which does not approve or desire to participate in civil disobedience?

What are the rights, freedoms, and responsibilities of the majority and the minority themselves and toward each other?

Where in a large body like the church should responsibility be placed for decisions to engage in civil disobedience?

Upon whom does the law place responsibility for acts of civil disobedience by the church?

How can the church engage in prophetic witness to the state, including civil disobedience, when a significant number of its members will not support such a witness?

How can the church simultaneously provide for freedom of conscience, democratic decision making, and prophetic public witness?

Order and freedom in the church

The implications of civil disobedience are seldom clear or easily defined for the church. On the one hand, the church possesses the characteristics of any large bureaucratic institution with a well-defined polity, a system of decision making, and stated relationships between larger and subordinate groups. On the other hand, the church is a voluntary association of committed Christians who have freely joined together for nurture and witness to their discipleship. Since the church is both an institution and a community of believers, there is an inherent tension between order and freedom, between clear-cut procedures and freedom of the spirit, between responsible representative government and the dictates of conscience in individuals and groups.

Any elected body such as a board of directors, the General Board, a district board, a church board, or a commission has responsibilities and roles in at least two directions. First, it is responsible to those who elected it or its constituency. A part of this responsibility is to represent adequately its electorate and to reflect the electorate's views. An elected body is expected to follow the expressed wishes of those who elected it and to sense their "mind and mood." Second, it is expected to develop and maintain its own inner integrity. A part of this responsibility is to follow its own conscience, its own best insights. It is expected to lead its constituency, not merely to follow; to serve a prophetic role as well as a priestly one.

The formation of action or covenantal groups within the institutional church provides an additional way of maintaining creativity, openness, and prophetic witness in the church. The church should permit and encourage those who are prepared to take a united stand on basic social issues of our day. They should be offered a ministry of love, concern, fellowship, counsel, and any needed material care.

When a minority group takes a position different from majority opinion or commits an act of civil disobedience that has not received approval by the larger body, the group should indicate carefully that it is acting on its own and representing only itself.

Placement of responsibility

Where is responsibility to be placed when individuals, action groups, or representative corporate church bodies commit acts of civil disobedience in their efforts to be faithful to God? The placement of responsibility for such acts is clearest when they are committed by individuals representing only themselves. Responsibility for such actions by small covenant groups is usually placed upon the members because each has voluntarily assented to participation, even though the group has acted corporately or unitedly.

Most representative or corporate church bodies become legally incorporated and elect a board of directors to represent and serve them as their "legal corporation." The General Board is the legal corporation for the Church of the Brethren, the District Board for the district, and the Church Board for the congregation. When a church body does not legally incorporate with a board of directors, the law generally holds its officers or leaders responsible for any illegal activity or civil disobedience.

The board of directors of any corporation carries responsibility for assessing the "mind" of the organization's full membership and for planning, deciding, executing, and bearing the consequences related to any act of civil disobedience which it commits on behalf of the organization. The law holds all members of a board of directors responsible for such a violation of law except those board members who explicitly asked to be recorded as voting against the action. The nondirector members of an incorporated body are not held legally responsible for any act of civil disobedience committed by the board of directors unless they have formally ratified or approved the board's action. A court may assess fines against a corporation as a "legal individual" and/or against individual members of its board of directors. All members of the board of directors who vote for or participate in the action are subject to any imprisonment penalties stipulated in the law.

Criminal law is more concerned with the manner of an act than with its motive. It is more concerned with a violator's intent, deliberateness, and willfulness than with his motive, purpose, or goal. One who willfully violates a law in the act of obeying God is judged more severely in the courts than one who violates the law accidentally, unintentionally, unknowingly. In order for a court to convict one of a violation of criminal law, it must prove that the law was violated *both by intent and by act.*

Some guidelines for action

- Christians are called to obey God whatever the cost. Christian faithfulness may bring on or require civil disobedience. This is a serious and drastic step which should be thought through carefully, prayed about, and fully discussed. Its legal and other consequences should be understood, and the state's authority to punish law violators recognized.
- Christians should appreciate and support the worthy functions which government performs and willingly obey the state in matters on which they have no contrary moral convictions. Indeed, Christians should see the state as an instrument for serving God and help to make and mold it into a more fitting instrument. Civil disobedience usually should be considered only as a last resort after all legal means to correct injustice have failed.
- Christians should be encour-

aged to put into writing those goals which may precipitate civil disobedience in order that their purposes are clear, can be examined, and can be communicated accurately to others. Such statements also may describe their previous efforts toward changing the law through the normal procedures of government and their intention to continue such efforts.

- The emphasis of the action should be upon faithfulness to God and the affirmation of clear moral issues rather than upon the negation of law and civil disobedience as an end in itself.
- Dialogue with civil authorities regarding plans should normally precede and continue during acts of civil disobedience.
- Christians should always adhere to nonviolence, avoiding harm and minimizing inconvenience to others. At the same time they should prepare for the consequences of any civil disobedience which may grow out of their obedience to God. Suffering may be the price of their active witness; but suffering for Christ is counted a blessing.
- In corporate church bodies the decision to engage in civil disobedience should be based on a substantial majority vote, such as two thirds. When a minority remains unconvinced, the majority should consider all the more carefully whether the contemplated civil disobedience is something it must in obedience proceed with, even apart from the minority. Those within the corporate body who do not agree with the majority decision to engage in civil disobedience should not only have the right to vote "no" but to have their names recorded for the legal record if they request it, to have their minority viewpoint respected, and to receive the love, concern, and fellowship of the majority. The officers, board of directors, and members in any corporate body voting to participate in civil disobedience should recognize the possible consequences of their action, thus "counting the cost."

A concluding word

If we believe that God has one will for his people, a Christian fellowship should search diligently and prayerfully for that will. It should strive toward "one mind" and a common obedience even if that means a common civil disobedience. On many issues in relation to the law and the state a Christian fellowship will be able to come to "one mind." On some issues, however, conscientious Christians will differ in their understanding of what it means to obey God. Some will accept or support a particular law while others will disobey it or revolt against the state.

In such controversial situations members of the church should respect and appreciate the sincerity and commitment of those who differ in their understanding of the kind of action called for by obedience to God. Members should endeavor to listen and to hear one another in a continuing brotherly encounter as to what constitutes obedience. Whether they are in the majority or the minority on any question, Christians should avoid being self-righteous, judgmental, or resentful toward any who do not take their position. In mature Christian fellowship members love and respect one another even when, in seeking to obey God, some deliberately disobey a law while others support it.

Above all, Christian persons and groups are called to be obedient and faithful to Christ's will and way. Even though such obedience brings them into conflict with a law and the state, their first and highest obedience is to God. □

MIRACLES

Today
I saw what seemed
A miracle. A huge
Bronze ball rolled from the dark of night
To light.

No less
A miracle:
Faith, moving my narrow
Ribbon of hope toward certainty,
Lifts me.

Both are
The work of One
Whose steady hand controls
All of the universe's span
And man.

by Elizabeth H. Emerson

I will ask questions of the earth,
sifting its soil
and searching for the secret of each seed.
O earth, be glad and make me glad
with God's wild joy!

JUNE 1969

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturd
1	2	3	4	5	6	
8	9	10	11	12	13	
15	16	17	18	19	20	
22 29	23 30	24	25	26	27	

While the church plays a waiting game

MARTIN LUTHER KING, JR.: HIS LIFE, MARTYRDOM, AND MEANING FOR THE WORLD, by William Robert Miller. Weybright and Talley, 1968. 319 pages, $7.95

MARTIN LUTHER KING: FIGHTER FOR FREEDOM, by Edward Preston. Doubleday and Company, 1968. 142 pages, $3.50

"DEAR DR. KING . . . ," compiled by the Buckingham Enterprises, 1968. 96 pages, $2.25

YOU CAN'T KILL THE DREAM, compiled by the John Knox Press, 1968. 80 pages, $2.45

WHERE DO WE GO FROM HERE? This question is not only the title of Dr. Martin Luther King's last book; it is he disturbing question that confronts all hose persons and organizations concerned with the oppression of American ociety by the problems of poverty, racsm, technological materialism, and miliarism. Since the assasinations of Dr. King and Senator Kennedy, no substanive answers to the question seem to be coming forth. Rather, the air seems filled with the rhetoric of empty words and phrases like "revolution," "rapid social change," "massive dislocations of the cities," "black separatism," and "radicalzation." Thus far, the rhetoric is more confusing than germinating, more alienating than constructive.

The church's response, by and large, o the crisis of colonial oppression in his country and elsewhere can be decribed as "wait-and-see." Dr. King often eferred to this response of the church n terms of an analogy: the church most often has been the taillights of history ather than the headlights, its prophetic pioneering role. With the assasination of Dr. King and the apparent death of he civil rights movement, the church inds itself again playing the "waiting game." Meanwhile, black and white liberation movements are moving out in new directions to put flesh on their hetoric in an experimental fashion not knowing the future outcome of their actions and risks.

In order for the church and America o deal with the present crisis, we must discern the meaning and implications of Dr. King's death for the immediate future. William Robert Miller has attempted to begin such a task with the writing of his recent book, *Martin Luther King, Jr.: His Life, Martyrdom, and Meaning for the World.*

Except for the last chapter, the entire book is a biography of Dr. King's life and work. In light of the black power movement with its birth of "black consciousness," I am immediately struck by the question: How can a white man write a biography of a black man? However, since I am a white reviewer, I will leave the question for others to answer. The biography reminded me often of the gospels in terms of style and methodology. Dr. King's life is viewed through a series of person-events connected and undergirded in an historical movement that moves with the end always lurking ahead and impending on the present.

The biography is written by an author who had intimate relationships with the movement. The reader is taken inside the movement and allowed to see Dr. King, the SCLC staff, and the interaction of SCLC with society from a very human and personal perspective. Dr. King emerges from the book first of all as a human being.

The author's evaluation of Dr. King's life and martyrdom is set within a global context. "The death of Martin Luther King signals the close of an era and the beginning of a new age in which, perhaps as never before, his dream challenges and invites America to fulfill its destiny — and not only America, but the world" (p. 299). This new age confronts us and the world with three dominant crises: the dominance of Western civilization as a racist, materialistic, and violent force in the world, the growing rejection of nonviolence as a method for social transformation, and the failure of white America to respond to the dream of brotherhood as incarnated in the voluntary suffering of Dr. King and his companions.

The author calls for genuine emulation of Dr. King's life. To emulate Dr. King's life is to become a participant in the revolutionary struggle in this nation and the world. This struggle involves working concretely for the equitable redistribution of power, the rejection of the dominance of Western civilization, and for a revolution of values oriented towards persons instead of profits and properties.

Edward Preston's book, *Martin Luther King: Fighter for Freedom,* is a short, impressionistic biography of Dr. King's life and work in the movement. It is printed in large type and can be read quickly. It may be used profitably for youth or for adults who want a quick introduction to the spirit and content of Dr. King's life.

You Can't Kill the Dream and *"Dear Dr. King . . ."* contain collections of articles, poetry, and photographs. The former includes two articles ("Reflections" by Malcolm Boyd and "The American Dream" by Eric Sevareid) and a photo essay compiled by Bruce Roberts. Boyd's article is a general reflection on the assasination of several men. Sevareid's essay is also a general reflection on the American dream in historical perspective. The latter document includes a tribute to Dr. King by schoolchildren in words and pictures, Dr. King's journey to Oslo to receive the Nobel Peace Prize (photographs and speeches), and a tribute to Mrs. King by children in words

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and pictures.

Where do we go from here? We are forced by our common situation and crisis to decide and act. But more specifically, we are called to respond to the crisis of Dr. King's assassination for his death and his dream confront us wit
the depths of alienation as well as re
demption in our nation and world. W
dare not tarry too long with our guil
our confusion, and our rhetoric! — Ver
Wingert

readers write CONTINUED

Frankly, I was surprised when he didn't "make it back" the fourth time when, after ten hours of surgery, he lived but one more day.

Richard readily expressed his religious faith to his roommates and to the hospital staff as well. His trust in God for healing was childlike, yet he was realistic enough to make out a will before his last surgery.

His body was laid to rest at sundown in the church yard cemetery. Then followed a love feast for family and friends. Finally, but gloriously, a memorial service of song and praise, trust and hope was held in the church sanctuary.

It was a night to remember. A life too.

Leonard B. Carlisle
Staunton, Va.

CALENDAR PAGES

I for one enjoy the new calendar pages in Messenger. I don't know how many other comments you may have received about them, but I enjoy the artwork and the thoughts which are printed with them.

Mrs. Kenneth Shank
Abilene, Kansas

THE WORLD HAS CHANGED

In "The Validity of Mission" (Feb. 27) Peter Doghramji asked, "Why is it that whereas mission was extremely necessary and therefore valid thirty years ago, now we are compelled to question its validity?"

The basic assumption must be questioned — the necessity of missions thirty years ago. Does necessity confirm validity? Does the so-called necessity of the United States' presence in Vietnam support its validity, or prove that we must and need to be there? Does the social necessity of a person's wearing clothing validate spending $1,000 a year on a wardrobe? Perhaps we should question the actual validity of missions thirty years ago, but that woul
be evading the issue, as we are all cor
cerned with the present, establishing th
current validity of missions and their actu
necessity.

The author is correct. The world ha
changed and the world of today is not th
world of the past. The missionaries' fun
tions are being taken over by local churc
and government agencies. Is the missionar
jealous? Does he wish to keep all th
glory of doing good for himself? I woul
think he should be glad that people ar
interested in feeding and clothing or
another. But, he says, no, these other peo
ple and agencies are doing it for "ulteri
motives." What is the missionaries' motive
Preaching the kingdom of God? If so, fin
because he now does not have to wor
about hungry stomachs and naked bodi
and can devote all his time to discussin
teaching, and preaching the kingdom
God, whatever that is.

The author points out that the validi
of missions does not depend on the situ
tion. If not, on what does it depend
What do going into the world and preach
ing the good news constitute? Convertin
people to Christianity when they are a
ready of a particular faith, which has i
own prophets who promulgated the sam
ideals set up by Christianity's prophe
Wouldn't it be more meaningful to wo
with the people who have abandone
values, ideals, goals for personal gain, b
it fame, prestige, or money?

Why missionaries leave the country ha
always mystified me. Are they afraid
helping the people they understand
know? I realize Jesus said go into all th
world, but, after all, this country is a pa
of the world. And Jesus didn't say go in
all the world and teach people to worsh
me. He said go into the world and teac
people all that I have commanded you,

aught you . . . the nitty-gritty basics of religion, love of fellowmen, kindness, compassion, honesty, sincerity, respect for all people and to all people.

All religions have much to say about ust living side by side with your neighbor and living your life. Not too many of them have taken up the missionary role. It is probably a good thing. It would be ridiculous to have people of all faiths running all over the world trying to "save" one another or to convert them. What a waste of time, money, and effort, when there are so many things that need to be done. Number one, food and shelter need to be provided, and number two, education. If we could all work together and forget about religion for once, the world might just take a step forward. If we really cared about people and didn't go around saying Jesus Christ was better than Gautama Buddha, we just might get something accomplished. After all, God is God, not Hindu, Buddhist, Christian, Jewish, or Moslem, not black, white, pink, green, or yellow. . . .

The author's idea of giving is perfectly beautiful. The poor give to the rich and the rich to the poor, not especially money, but a sharing of themselves. I totally disagree with the second of his suggested strategy for missionaries. Mission is not from church to world, but from person to person or from group to group, and it is not so much giving as sharing. It is so much easier to give than to share. I can give money to an organization any day of the week, and even if the money is putting food in someone's mouth 8,000 miles away, t (the giving) has little meaning for me. To sit down with someone for a few hours and share my thoughts, or to go to someone's home and share a meal, or to work together with someone on a project is more fulfilling because I have participated and contributed. I have given and I have received. This is the responsibility of all men, not just missionaries and ministers, working together, so we may learn to love one another and live in peace.

Needless to say, I found Mr. Doghramji's article quite disturbing, and, if it is representative of Christianity today, misguided. The church does need to reevaluate its beiefs and goals. It is already old-fashioned. If it persists in stagnating, it will die in its wheelchair of tradition.

JULIA COLLINS

Baltimore, Md.

Amendments to the Ministerial and Missionary Pension Plan

In accordance with the provisions of the Pension Plan as set forth in Article XIV, the Pension Board recommends to Annual Conference the *ratification* of the following amendments adopted *ad interim* by the Pension Board. The Articles as amended will then read as follows:

ARTICLE I

(b) The term *Pension Board* shall mean the Church of the Brethren Pension Board.

(c) The term *Pension Plan* shall mean the Pension Plan as adopted at the 1943 Annual Conference of the Church of the Brethren, as amended, and which "pension plan" shall be known and referred to as the Church of the Brethren Pension Plan.

(h) The term *widow* shall mean the widow or widower of a deceased member, who is eligible for a widow annuity.

ARTICLE VII

Section A. Age Annuity

(a) Upon the application of a member after attaining the age of sixty-five, his combined accumulation shall be applied as the actuarial equivalent, according to the table of rates adopted by the Pension Board for such purpose and then in force, to provide an age annuity (1) on the joint-life and survivor basis with 50% of the member's annuity continued to the spouse in the case of a married member, provided their marriage took place before the member entered upon such age annuity, or (2) on the single-life basis in the case of a single member.

(b) A member shall have the option of electing a reduced annual age annuity which will provide that after his death a pension equal to 75% of his reduced age annuity shall be continued to the spouse, provided their marriage took place before the member entered upon such age annuity.

This option shall be elected by a member before he attains age sixty. If, after attaining age sixty, a member desires to elect this option, he must do so at least six months prior to the date on which annuity payments are to begin and must submit evidence of good health satisfactory to the Pension Board. The election of such option shall be of no effect if the member's spouse at the time of the election dies prior to the commencement of the member's age annuity.

Section B. Disability Annuity

(a) In the event of the total and presumably permanent disability of the member before attaining the age of sixty-five, his combined accumulation shall be applied as the actuarial equivalent, according to the table of rates adopted by the Pension Board for such purpose and then in force, to provide a disability annuity (1) on the joint-life and survivor basis with 50% of the member's annuity continued to the spouse in the case of a married member, provided their marriage took place before the member entered upon such disability annuity, or (2) on the single-life basis in the case of a single member.

ARTICLE XIII

Section A. Administration

(a) The Pension Plan shall be operated and administered by the Pension Board in accordance with the plan as adopted at the 1943 Annual Conference of the Church of the Brethren, as subsequently amended, and in accordance with such rules and regulations in harmony therewith as said Pension Board may from time to time adopt. The Pension Board's construction and interpretation of any provision of the plan or of such rules and regulations shall be binding on all parties.

(b) The members of the Pension Board, from time to time, shall consist of, and shall be, the twenty-five (25) individuals who are from time to time designated and appointed by the Annual Conference of the Church of the Brethren as members of the Church of the Brethren General Board, and who at the same time are serving as such members of the Church of the Brethren General Board. Any individual who becomes Moderator of Annual Conference while serving as a member shall resign as a member. If the Moderator-Elect of Annual Conference is a member at the time of his election, he shall continue to serve as a member until he becomes Moderator. The Moderator, and the Moderator-Elect if the latter is not a member at the time of his election, shall serve in a general consultative, nonvoting capacity.

(c) delete paragraph; renumber following paragraphs.

Section C. Investments

All funds of the Pension Plan and the Pension Board shall be invested only upon the approval of the Pension Board or its duly authorized committee, officer, or agent. The Pension Board may designate one or more banks or trust companies selected by it, or may designate the Church of the Brethren General Board, as the depository or custodian of the funds and assets of the Pension Plan and the Pension Board and may delegate to such banks or trust companies or to said Church of the Brethren General Board, such powers and authorities in regard to such funds and assets, and in regard to the handling, investing, sale or other disposition thereof as the Pension Board may, from time to time, deem advisable and expedient.

ARTICLE XIV

This plan may be amended by the Annual Conference of the Church of the Brethren, provided that such amendment shall have been proposed (a) by the Pension Board or (b) by written petition presented at the preceding Conference and signed by at least twenty-five delegates thereof, and provided further, that the text of such amendment and the names of its sponsor or sponsors shall have been mailed to the members of the Pension Plan and to the delegates to the Annual Conference at least thirty days prior to the Conference at which action thereon is taken.

Any amendment which in the judgment of the Pension Board should be adopted before the next Conference may be adopted *ad interim* by the Pension Board, and any amendment so adopted shall be presented for ratification at the next Conference of the church after similar advance mailing to the members of the plan and the delegates to Conference.

No amendment shall abridge or annul the rights of members in respect to their combined accumulations as of the date of the adoption of such amendment.

* * * *

The Pension Board recommends to Annual Conference the *adoption* of an amendment of Article I, paragraph (j). The amended paragraph will then read as follows:

Article I

(j) The term *salary* shall mean the fixed salary of a member plus (1) in the case of a member for whom the congregation furnishes the free use of a residence, the rental value of such resident, or 20% of such salary, or (2) in the case of a member for whom the congregation provides a housing allowance in lieu of providing a residence, the amount of such allowance. In the case of nonsalaried ministers the term *salary* shall mean $1,200.

in brief

PERSONAL MENTION

The American Civil Liberties Union recently cited **Garnett Phibbs** for "outstanding contributions to the protection of civil liberties." Mr. Phibbs, who recently resigned as executive director of the Toledo, Ohio, Area Council of Churches, is a member of the Church of the Brethren. . . . **Benjamin F. Simmons** has accepted the coordinator of training assignment in the World Ministries Commission. Currently serving at the La Verne, Calif., church, Mr. Simmons will go to New Windsor, Md., next September. In the interim, **Ron Hanft,** who has been assisting in the BVS training program for his I-W assignment, will serve in the capacity of coordinator.

* * * * *

Three Bethany Theological Seminary faculty members will take sabbatical leaves during the 1969-70 school year. **Marlin L. Heckman,** director of the combined Bethany-Northern Baptist library, will complete his Ph.D. in library science at the University of Chicago; **Dale W. Brown** will research a book on pietism; and **David J. Wieand** will spend his time in special study relating to the continuing education of ministers.

A long-term employee of the Brethren Service Center at New Windsor, Md., **Ralph Jelf,** has been hospitalized for tests. He expects to be at Mount Wilson State Hospital, Mount Wilson, Md. 21112, for six weeks and would appreciate cards and letters. . . . **Reuel B. Pritchett,** historical and colorful figure in the Church of the Brethren, is at Memorial Hospital, Room 230, Maryville, Tenn. 37801, following another heart attack.

* * * * *

A pastoral career of thirty-eight years and service in denominational district and Annual Conference committees ended for **John F. Graham** April 4, 1969, when he died at Lancaster, Pa., after a brief illness. He was 73. The retired minister's home had been in Mountville, where he had lived since 1964. In lieu of flowers, memorial gifts are being received for the Brotherhood Fund.

Our best wishes go to two Ephrata, Pa., couples marking golden wedding anniversaries: **Mr. and Mrs. Martin Hurst** and **Mr. and Mrs. Samuel McQuate.** . . . The **Harley Hoovers,** of Albany, Oregon, recently celebrated their fifty-second anniversary.

PASTORS AND PARISHES

Raymond Risden in August will leave the Aughwick congregation in Middle Pennsylvania for a pastoral post at the Maitland church in the same district. . . . Haxtun, Colo., will be the new congregation of **Russell Kiester,** who has been serving Southern Ohio's Flat Creek church.

A Tennessee-Alabama District yoked parish, Kingsport-Liberty, will welcome **Bert Richardson** as pastor next September. He is a former district executive. . . . Baptist pastor **Robert McDonald** has gone to the Maple Avenue church at Canton, Ohio, in an interim part-time capacity. . . . Sebring, Fla., will be the new home of **John Middlekauff,** who is leaving his pastorate at the New Carlisle church in Southern Ohio.

* * * * *

Lyle Roth will assume pastoral responsibilities at the South Bay church in California next September. He serves now at Meadowview Church of the Brethren, Sacramento. . . . The Manor congregation of the Mid-Atlantic District will have a new pastor Sept. 1, **David K. Webster,** whose present pastorate is the Ivy Farms congregation, Newport News, Va.

A dual observance – the celebration of **W. F. Flory's** fiftieth year in the ministry and the recognition of the importance of the "free" ministry in Church of the Brethren history – will occur June 15 at the Garbers church near Bridgewater, Va. Mr. Flory, elected to the ministry in 1919, now chairs the board and teaches the senior adult church school class.

ANNUAL CONFERENCE

Accident insurance will be provided for church members attending Annual Conference. Coverage will be effective from 12:01 a.m. CST, June 14, until 12:01 a.m. CST, July 7, 1969. Any personal injury sustained during this period is covered, provided the injured person was attending Annual Conference or was on the way to or from the Louisville Conference when the injury occurred. Members of the Church of the Brethren and their small children are covered. Nonmembers attending Conference are covered within the above period, but effective only after they complete their official registration.

Benefits payable are: $1,000 for accidental loss of life or loss of any two – hands, feet, or eyes; $500 for loss of one arm, leg, or eye; $500 reimbursement for that portion of expenses actually incurred for physician, surgeon, hospital, ambulance, X ray, and nurse, licensed or graduate, which is not collectible from any other insurance.

This insurance is automatic for the period and persons stated above. The coverage is for accidental injury and doe not include sickness or illness. All types of travel are covered, except nonscheduled air flights. Claims should be reported immediately to the Annual Conference Treasurer, 1451 Dundee Ave., Elgin Ill. 60120, or at the Confer-

CALENDAR

May 25	Pentecost
May 30	Memorial Day
June 1	Annual Conference Offering
June 15	Father's Day
June 24-29	Annual Conference, Louisville, Ky.
June 29	Christian Citizenship Sunday
July 14-18	Third Theological Study Conference, Bethany Seminary
July 17-20	District conference, Southern Plains, Clovis, New Mexico
July 18-20	District conference, Iowa and Minnesota, Riverview Park, Cedar Falls, Iowa
July 22-31	Peace Seminar, Church of th Brethren-Russian Orthodox, Geneva, Switzerland
July 24-26	District conference, Southern Vi ginia, Topeco
July 25-28	District conference, Western Plain YMCA Camp, Estes Park, Col
July 26-27	District conference, Shenandoah Linville Creek church, Broadwa Va.
August 1-3	District conference, Middle Indian Manchester College
August 3-9	Group Life Lab, Manchester Colleg

ence office. It is not necessary to contact him about this insurance except to report a claim.

The **Brookville, Ohio, congregation** invites persons en route to the Louisville Conference to stop at the Brookville church, less than a mile from Interstate 70 on exit four, county road 553, or south of U.S. Highway 40. Housing accommodations and camping facilities are available.

POTPOURRI

Conversations between two churches in Klamath Falls, Oregon – the Church of the Brethren and the Congregational United Church of Christ – have culminated in an **experimental cooperative ministry,** with Martin Gauby giving pastoral leadership in both churches. Later this year evaluations of the program will determine its value as an ongoing project.

* * *

Chicago-area seminaries establishing an **association of theological schools** have named Paul M. Robinson president. Dr. Robinson, president of Bethany Seminary, will preside over a consortium of sixteen theological schools, both Protestant and Catholic – the largest association of its kind in the world. One project under sponsorship of the new association has been a series of interfaith seminars entitled "The Church's Responsibility in Contemporary Revolutions."

Northern Ohio's **East Chippewa church** will dedicate a new educational wing May 25, with J. Garber Drushal, president of the College of Wooster, guest speaker. Dr. Drushal, an active layman of the Smithville Brethren Church, will speak on the theme, "New Stones From Yesterday's Walls."

THE CAMPUS SCENE

A former missionary to Nigeria, **Mrs. A. Fern Baldwin** of North Manchester, Ind., next fall will begin a teaching assignment in the history department of Manchester College. The Manchester alumna is currently a Ph.D. candidate in history and sociology at Ball State University.

* * *

Dunker Beginnings in North Carolina in the Eighteenth Century, a scholarly paper authored by Bridgewater College faculty member Roger E. Sappington, will appear in the *North Carolina Historical Review* this summer. Dr. Sappington finished the paper while on leave from his post at the college. His book-length manuscript on the Dunkers in South Carolina from the 1700s to the present will be published in 1970 by the Brethren Press.

DEATHS

Firestone, Charles O., Hershey, Pa., on Dec. 4, 1968, aged 90

Flora, Merle, Union Bridge, Md., on April 5, 1969, aged 53

Fouts, Della, Modesto, Calif., on Feb. 21, 1969, aged 81

Getz, Garrett, Maurertown, Va., on April 13, 1969, aged 62

Gingrich, Martha E., Manheim, Pa., on March 18, 1969, aged 47

Gochenour, Emmert L., Maurertown, Va., on March 22, 1969, aged 62

Hicks, Elson, Kansas City, Kansas, on Feb. 4, 1969, aged 83

Jennings, Wilbur S., Brownsville, Md., on March 11, 1969, aged 84

Keck, Katie, Modesto, Calif., on Feb. 5, 1969, aged 83

Keeling, Carl W., Tucson, Ariz., on March 28, 1969, aged 10

Keeney, Margaret, Middleburg, Md., on March 26, 1969, aged 78

Kettering, Verdie, Lebanon, Pa., on March 23, 1969, aged 89

Lind, Ida J., Kendrick, Idaho, on May 31, 1968, aged 94

McQuate, Charles R., Ashland, Ohio, on March 17, 1969, aged 84

Martin, Emma, Brookville, Ohio, on March 20, 1969, aged 72

Meyer, Joseph, Bernville, Pa., on April 6, 1969, aged 86

Neher, Lottie E., La Verne, Calif., on April 7, 1969, aged 92

Newman, Minerva V., Salisbury, Pa., on March 8, 1969, aged 90

Olthoff, Frank H., Pearl City, Ill., on March 1, 1969, aged 79

Salisbury, Joe, Cabool, Mo., on Feb. 14, 1969, aged 57

Schrader, Opal, Warsaw, Ind., on March 10, 1969, aged 60

Stocker, Orval F., Tipp City, Ohio, on Jan. 12, 1969, aged 80

Thoman, Paul, Dallastown, Pa., on April 17, 1969, aged 67

Williams, Agnes, Shelocta, Pa., on April 12, 1969, aged 84

Wise, E. C., Johnson City, Tenn., on April 3, 1969, aged 75

Via, Ernest L., Barren Ridge, Va., on Feb. 17, 1969, aged 88

Via, Mrs. Ernest L., Barren Ridge, Va., on Jan. 28, 1969, aged 82

ANNUAL CONFERENCE OFFERING

Have you ever considered making a special gift for the worldwide witness of the Church of the Brethren? Support is needed now. Why not respond by sending a check with the form below. Your gift, whatever the size, will help.

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Not by Might Nor by Power

A few weeks ago this nation honored the memory of Dwight D. Eisenhower, allied commander and President, military general and champion of peace. His own words were recalled — especially those sentences from his farewell address just before leaving the White House, in which he warned against "the acquisition of unwarranted influence . . . by the military-industrial complex."

In 1961 such an admonition must have come as something of a surprise to Ike's friends in industry as well as to the men in the Pentagon. But Malcolm Moos, the man who drafted the speech, insists that the speech was consistent with Eisenhower's character. He says, "Keep in mind that the French called him 'the peace general' — and with good reason. Remember also the River Brethren background of this man. He was essentially a man of peace."

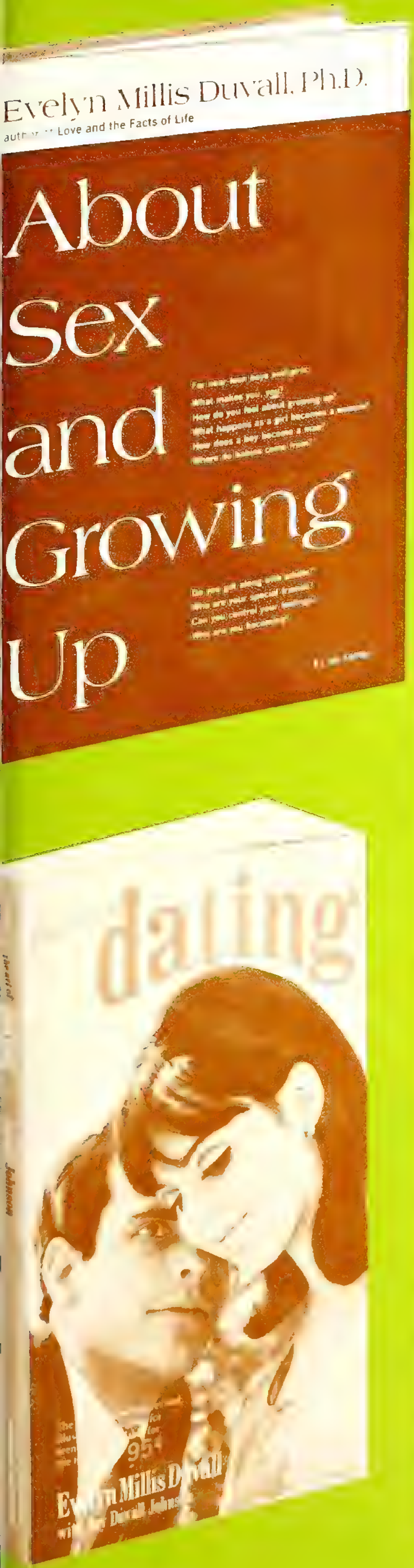
In years to come Dwight Eisenhower's career and contribution will be assessed — and we gladly leave to future historians the task of deciding how well he served the cause of peace. It is sufficient now to observe that his reflections of eight years ago ought to speak with new force to the current debate over the antiballistic missile system. For there is indeed a powerful military-industrial complex whose influence is tremendous in scope, which already controls the spending of a great portion of the national budget, and which stands to profit by an escalation of arms production, if not by an escalation of open conflict.

In 1968, for example, more than forty-five billions of dollars were expended for arms and for research to develop even more devastating means of destruction. This business of building armaments and supplying armies provided a payroll for twenty-one percent of the skilled workers in our labor forces and for sixteen percent of our professional employees. The military-industrial complex has strong supporters in Congress whom it rewards with lucrative defense business for their constituencies. It spends four million a year and employs 840 people just to influence Congress toward greater spending and to argue against needed cutbacks. Yet the military's waste of taxpayers' money on extravagant and ridiculous projects is notorious. But "national defense" has become a kind o sacred cow that legislators are unwilling to question. And meanwhile the top 100 defense contractors continue to add retired ranking military officers to their payrolls. Mor than 2,000 of the brass draw salaries from industries that specialize in military supplies.

The arrogant acquisition that Eisenhower feared has continued to expand since his death. Its power extends t universities dependent upon research grants. It determines the projects on which many scientists work. Its influence reaches into many facets of American life, helping to determine what vocations many persons can follow. No wonder, then, that there is a revolt and a revulsion amon students who fear this monster and are repelled by its purposes. No wonder also that, at long last, even the legislators who have been slow to question the untouchabl appropriations for armaments are beginning to have second thoughts. These legislators, many of whom are convinced that we dare not escalate the arms race now, ought to hear from Christians who are committed to usin our nation's resources — its money, brains, and talent — for the saving of life rather than for its destruction.

At this writing it looks as if sometime during May the Senate will be voting on four different bills which woul appropriate funds to support the ABM system. It would certainly be in place for readers of this magazine to let their senators know how they feel about the "acquisitio of unwarranted influence" — to use Eisenhower's phrase — on the part of the military-industrial complex.

And what better way could American Christians observe the season of Pentecost than by helping to turn us away from illusions of military might and nuclear power and by discovering anew the power of God's spirit to "safeguard" the destinies of those who put their trust in him rather than in a doubtful missile system. — K.M.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LETTERS TO KAREN

Church of the Brethren General Offices, Elgin, Ill. 60120

LOOK FOR THESE FEATURES IN THIS **messenger**

In the Language of Pentecost. *There is much that traditional Christians and "Pentecostal" Christians can learn from one another.* by Maynard Shelly. page 2

Man's Merit and God's Grace. *Certain aspects of the Christian gospel seem paradoxical when viewed in the light of man's feeling that he must earn his own place, even in the kingdom of heaven.* by Morley J. Mays. page 7

Meteora: From Seclusion to Service in the World. *For centuries Greek Orthodox monks lived alone in their monasteries on the tops of sheer cliffs. Now they are turning outward.* by Galen Heckman. page 9

Restructuring: An Inside View. *Messenger addressed twenty questions – the ones that many persons have been raising – about the new organization to S. Loren Bowman, the board's general secretary. Here are his answers.* page 17

Obedience to God and Civil Disobedience. *A policy statement on a controversial topic is offered for review prior to its consideration by Annual Conference.* page 23

OTHER FEATURES include an "Invocation for Pentecost" (page 5); "God Renews," a message from the presidents of the World Council of Churches (page 6); "Day by Day," by Ivan and Dorotha Fry (page 13); news of late-night programming at Louisville (page 15); a poem by Elizabeth H. Emerson (page 25); a family calendar for June, with artwork by Janie Russell (page 26); and a review article, "While the Church Plays a Waiting Game," by Vern Wingert (page 28).

COMING NEXT

Parents, friends, and teachers sometimes overlook the real reasons why a child shows traits of shyness. Suggestions that will help in understanding and guiding a shy child appear in a feature by Evelyn Frantz. . . . C. Wayne Zunkel comes to the defense of a frequently misunderstood figure in the New Testament. He asks, "Will the Real Apostle Paul Stand Up?" . . . Frances Furlow tells what happened when she agreed to spend time each week with three girls on parole in "Three and Me.". . . Richard Young explains why the Polish exchange program offers "A Cross-Cultural Experience."

PHOTO CREDITS: Cover, 14 Wilbur E. Brumbaugh; 5, 13 Robert F. McGovern; 9 Kenneth I. Morse; 10-12 Galen Heckman; 15, 16 (left and lower right) Don Honick; 17 Engelhardt in the *St. Louis Post-Dispatch;* 18 George Malick; 26 Janie Russell

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor; HOWARD E. ROYER, director of news service; LINDA CZAPLINSKI, assistant to the editors. MESSENGER is the official publication of the Church of the Brethren. MESSENGER is copyright 1969 by the Church of the Brethren General Board. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1968. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

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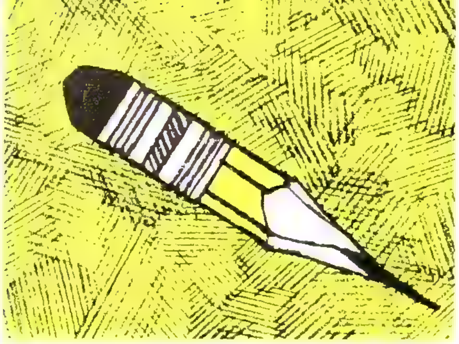
CHURCH OF THE BRETHREN 6/5/69

Ecuador's
Church:
The Struggle
to
Be Itself



readers write

REBELLION AGAINST WHAT?

I believe that Garry L. Loucks (Readers Write, April 10) is wrong when he stated the foundations of the church were laid through civil disobedience. My interpretation of civil disobedience is rebellion against established government. The early Brethren did not rebel against the government but against the established church, and that was God's way of breaking the power of the church over government, I believe. And do you know that many Brethren today are actively working for a more powerful church through the National Council of Churches and the ecumenical movement so as to have more influence over government? "Power corrupts and absolute power corrupts absolutely." I can't recall ever reading that Jesus rebelled against the government of Rome, rather, "Render unto Caesar that which is Caesar's but unto God that which is God's." Jesus' fight was not against the government but against the powerful established church.

The early Brethren did not have a vote in Germany, but they chose to vote with their feet. They came to America. Now this is what has always puzzled me. The Brethren did not come with guns to kill the rightful owners of the land, the Indians. But they did bring gold to buy the land which had been stolen from the Indians and for which many Indians had given their lives to defend. Will some of the good Brethren explain that paradox to me?

Yes, Brother Loucks, I will defend your right to vote either with your hands or feet. I will defend your right to think as you wish, write as you wish, and speak as you wish. Many men have died to defend that right, while many good Brethren have grown rich from wartime profits. Will you also grant me the right to go where I will without interference from demonstrators? Will you allow me to worship God in his house without being molested? Will you allow my sons to get an education without being molested by campus radicals? Will you allow me to earn my bread honestly by the sweat of my brow as God demanded?

I will grant you the right to act according to the dictates of your conscience and admire you for it. Will you allow the millions of Americans the same right to defend their beliefs without interference from you?

EDWARD C. KIGER

Lynchburg, Va.

ADULTS AND CHILDREN

Recently I've become aware of the fact that many so-called adults, even in the fifty-to-sixty age bracket, are still in their childhood (speaking literally). . . .

I've met several young people in their twenties and even teen-agers who seem to be very adult. . . .

I watched several college boys on TV who head up the "Teens for Decency Campaign" and I was so impressed I had to contact them to offer my help in any way possible.

Also closely related to this theme is an attitude I found common in a local hospital I left as a patient three days ago. Concern for anyone besides self was very uncommon. The most adult person I noted working there other than one doctor who came and left was the janitor. . . .

It may be I was more aware of the childishness of the employees because many years ago I had worked in a local general hospital (Protestant) on the maternity ward for ten or fifteen years – part of the time as head nurse.

ROSELLA MILLER, R.N.

New Lebanon, Ohio

ACTION ON SMOKING

Your article, "Advice From a Loser" (Feb. 27), was read with close concern. In recent months William Talman, Franchot Tone, and hundreds of others have perished from lung cancer – a disease caused by tobacco smoking. Indeed, the slaughter on our streets and highways from traffic crashes is small by comparison. Simply to maintain their sales positions at present levels, tobacco manufacturers must "hook" 4,000 youngsters *every* day with their deadly product. Cigarettes are the largest single product advertised on TV today and represent huge revenues to broadcasting stations, advertising media, and manufacturers.

Your article points out the downswing in sales following the Federal Communications Commission ruling under the fairness doctrine which requires certain broadcasters to carry anti-smoking messages. What a pity space did not permit you to go deeper into the subject and explain the origin and background for this ruling! Many readers would thrill to the story of John F. Banzhaf III, a New York lawyer whose efforts have been largely responsible for the FCC ruling that has produced the decline that has rocked the broadcasting industry, the tobacco industry, the government, and portions of the public.

Also, how many of us have ridden an intercity bus, airline, or other public accommodation only to be forced to suffer in silence from thoughtless or ill-mannered tobacco smokers? There may be relief in sight as the pendulum begins to swing the other way!

For the amazing story of the young attorney and his successful fight against the tobacco giants, and to learn how you can help, write to: Action on Smoking and Health, 777 United Nations Plaza, New York, New York 10017.

H. E. CARROLL

Richmond, Va.

MORE HOPE IN RIGHTING WRONGS

In an article in the March 27 issue entitled "Hope Is a Constant Necessity," Edith Lovejoy Pierce discusses the hope of the resurrection, i.e., the power of "time" to right the injustices of society. . . .

Mrs. Pierce is right in that hope is a constant necessity. Yet I see more hope in those who actively participate in "righting the wrongs" of society than in those who sit passively by, waiting for "time" to take its course. It frightens me to think that had either Mrs. Pierce or myself written these thoughts even fifty years ago, both of us would have been considered quite revolutionary for our day. Has it taken mankind this many thousand years to discover that women have brains as well as functions? Time is terribly slow, Mrs. Pierce.

In the early nineteenth century the English Evangelicals believed as Mrs. Pierce says she believes. They saw no reason to protest against their utilitarian society since they thought that the world was insignificant and that there was a better life to come. In the meantime their own children, beginning at age four, died by the thousands in the coal mines and the factories until "time" took its course thirty-five years later – at which time the children's loads were lessened to eight hours a day, six days a week. Time settled the problem, Mrs. Pierce, but the guilt of the lives of those thousands of children hangs over the heads of an age in England ironically known as a progressive age of compromise and reform. . . .

Another factor was also overlooked by Mrs. Pierce: Who is actually guilty for the injustice of society? We are. Because we band together like a mass of decapitated sardines in a can without using the blessing of a head that is on our shoulders, we pretend that our loneliness, our brokenness, and our guilt have disappeared and that time and hope will cure our ills. Yet it is we who are guilty for the actions of those who protest against injustice, because we *have* the things they do not have, and they compare themselves, the underprivileged, to us, the privileged. We can afford to sit by our well-fed, well-clothed, well-sheltered families and say that time will heal injustice, but those with no food, no clothing, no shelter cannot afford to wait.

We are corporate man. We share the guilt of all mankind, and I highly suspect that there will be no heaven either on earth or afterwards for us if we consciously allow our corporate brother to suffer mentally and/or physically without doing anything about it.

The cross must come first, Mrs. Pierce. The judgment of society must take place before hope is possible. True, time occasionally can and does heal the broken, but concerned and active men can heal it faster.

Mrs. Jeanne L. Smith

Mt. Sydney, Va.

AN OPPORTUNITY

The Church of the Brethren, the Mennonites, and the Friends will be missing another big opportunity if they do not contribute liberally to the defense of William Sloane Coffin Jr. who, along with Dr. Spock, has spoken out loudly and clearly what these three "historic peace churches" should have been saying during this war. They have said, "War is wrong; it is immoral to conscript boys to kill when these boys' consciences say, 'I cannot kill; it is against my humanity.' "

As I see it, Dr. Spock, Mr. Coffin, and the three other men who are carrying their cases to the Supreme Court have done the only thing that Christian people can do in such a situation. They have said, "Our laws regarding conscription are outmoded. Mankind has evolved beyond the laws. Therefore, we must break the laws in order to call attention to the whole nation that these laws need to be changed. Being a CO is no longer enough; Christians must act to get these medieval laws changed for all boys, not only religious boys. . . .

When God needs something to be done, he finds a way. It will cost these men at least $100,000 each to carry their cases to the Supreme Court. Dr. Spock has that kind of money; Mr. Coffin doesn't. . . . If you want to help in this cause, please send your contributions to the William Sloane Coffin Jr. Fund, National Council of Churches, 475 Riverside Drive, New York, N.Y. 10027.

Leona S. Dick

Fresno, Calif.

POIGNANT BEAUTY

I have just read Ernest Walker's deeply moving article in the March 13 Messenger. Knowing how this comes right out of the wonderful experiences of service he is having in his work, I appreciate it even more. But I want especially to express my admiration and appreciation for the poignant beauty and winsomeness of the article. It's one of the best about the needs of the poor I have ever read.

Edward K. Ziegler

Bakersfield, Calif.

BREAK OUT OF THE SHELL

"Professional Ethics: A Denial of Personhood" (Feb. 13) is one of the most tremendous commentaries I have ever read dealing with the age-old problem of "imageitis" among clergy and wives. The author concluded with, "We will need many horns blowing loudly and proclaiming . . . by ministers and their wives that their growth into true personhood is more important to them than the ego-satisfaction of role-playing." . . .

Being the daughter of a clergyman and married to one for thirteen years, it is my observation that the concept of the minister's family being set apart and different has been somewhat the fault of the ministers and wives themselves. It is true that churchmen generally have this same stereotype of the clergy but only because ministers and wives have built around the whole family a protective ecclesiastical shell which avoids hurt.

During my husband's early ministry other well-meaning ministers' wives gave me an array of books offering all sorts of suggestions on how to live in a fishbowl properly and with dignity. Reading this type of literature only sharpens the idea that the congregation has high expectations of the clergyman's wife. These high expectations of the congregation are usually just a figment of our imagination, which results in playing a fake role.

The Messenger article, "Marry a Minister?" (April 1, 1965), and the reactionary letters in later issues are good examples of what ministers' wives think the congregation expects of them.

One thing which I personally think makes the situation worse is the Service of Installation. Is it really necessary to install a pastor's wife? This may be a mistake. It tends to lead the people to think in terms of a dual ministry and gives the wife the feeling that she must be accountable to the congregation above and beyond her commitment as a good wife, mother, and member of the congregation. . . .

The attitudes of congregations toward the pastor's family are definitely changing, so that we can become the persons we should be. And woe to the ministers and wives who cannot break out of their ecclesiastical shell and be themselves.

Thanks to Elizabeth Glick Rieman for a great article.

Ruth Shingleton

Oakland, Md.

BYLINES: Mother of three children, **Evelyn Frantz** substitute teaches at schools in her community of Alliance, Ohio. . . . **Frances Furlow,** who writes of her experience as a volunteer probation officer, is associate editor of "Presbyterian Survey." . . . To join the Brotherhood staff in September as church development consultant for the World Ministries Commission, **Merle Crouse** now heads the Theological Education Center in Quito, Ecuador. He will have served more than ten years in Ecuador when he and his family return to the States. . . . Harrisburg, Pennsylvania, is the home of **C. Wayne Zunkel,** pastor of the First Church of the Brethren there. . . . Headquartered at Warsaw, **Richard Young** participates in the Polish agricultural exchange as a BVSer from the United States. Two years as a Peace Corps volunteer in the Ivory Coast and a master's degree in international studies prepared him for his assignment. . . . **Wayne L. Miller** writes of the American university from his vantage point as dean of the faculty at Elizabethtown College in Pennsylvania.

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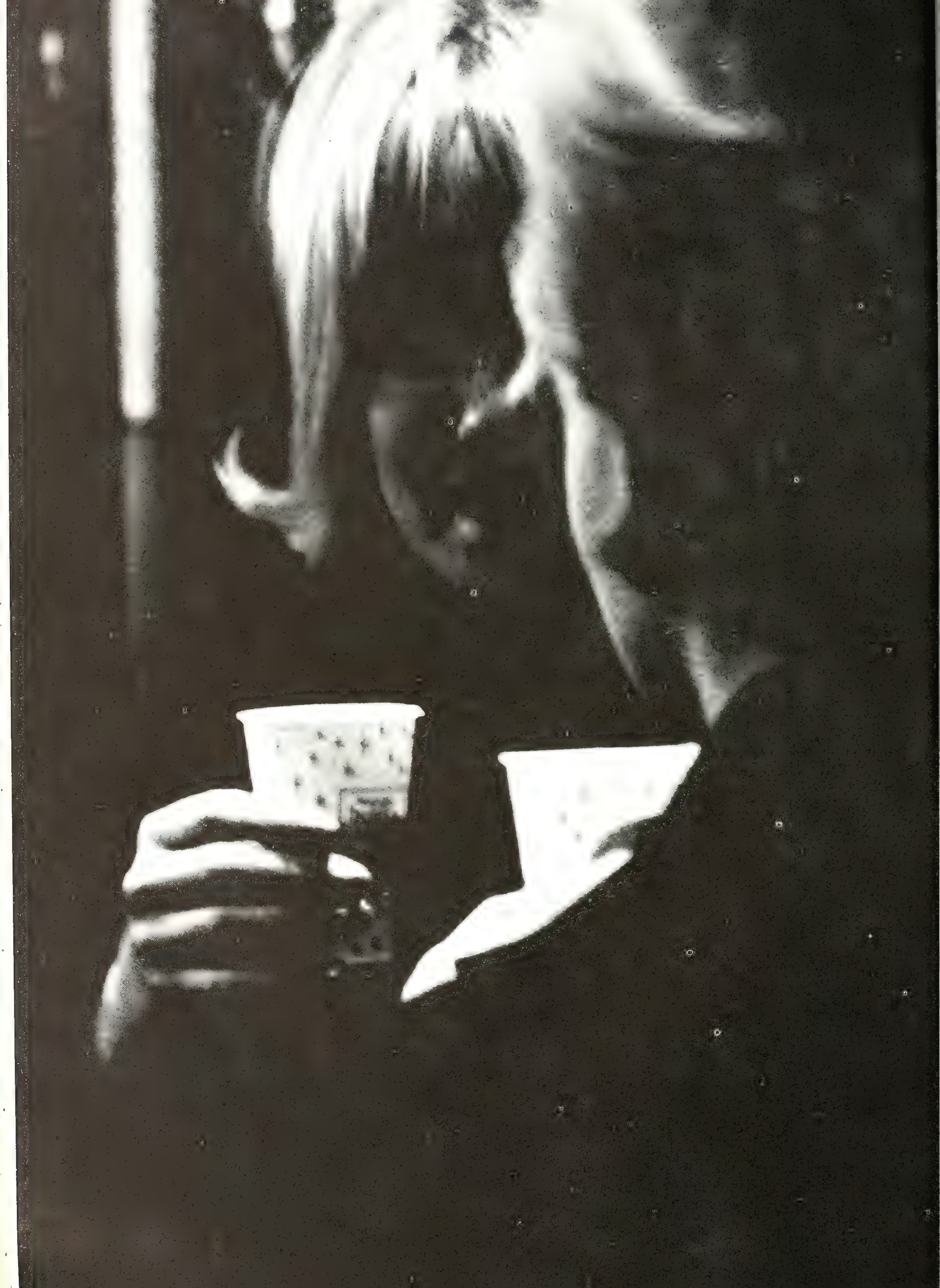

THREE AND ME

by Frances Furlow

"THREE!" I stared at the juvenile court officer in disbelief. "You've got to be kidding."

"Well, it's sort of a package deal," she explained. "The three are sisters — thirteen, fourteen, and fifteen — and whether it's official or not you'll be getting involved with all of them if you get involved with one."

"Yeah," I murmured weakly.

I had spent the church school hour for almost two years visiting with the girls at the Fulton County Juvenile Detention Home located near the church I attend. When one of the matrons asked one Sunday if I'd like to become a volunteer probation officer, I perked up. One of the frustrating aspects of the Sunday morning visits had been the size and transiency of the groups.

"If I could work with just a few over a longer period of time," I had rationalized. Now the Lord was calling my bluff, it seemed.

So I filled out the application papers agreeing to work with *a* child serving probation, to be assigned to me by the court, for at least one hour a week. The time requirement was unrealistic, I had already decided. It would be impossible in city traffic to pick anybody up and get them home again in an hour. So I had nobly resigned myself to donating one night a week to doing something in a personal way about juvenile delinquency.

Now here was this court officer springing three on me.

She was right, of course. All three girls had been picked up at one time or another for running away from home. Their togetherness, I was to discover, provided almost the only emotional security they had.

"Well, okay," I agreed, a bit frightened and reluctant. The smug, spiritual conceit that was mine when I had so nobly become a dutiful do-gooder, giving one night a week to combat delinquency, changed to surprised uncertainty when the battle I thought I had contained suddenly exploded into a war, with delinquency surrounding me on three sides.

"Good grief, what have I done now" was the grim attitude I brought to my first meeting with the three girls. The court officer went with me to their house to introduce us and to transfer, at least symbolically, some of her own authority.

The youngest I recognized from some Sunday morning visits. The other two, it turned out, had come and gone from the Juvenile Detention Home between Sundays or had been there on Sundays when I was out of town. The court officer worked out the mechanics with all of us — what night, what time, what sort of activities, who pays for what and how much, and so forth. The cooperation of the girls' mother, divorced and working, was essential.

That's how it happened that Linda, Kay, and Jean — we'll call them — became an important part of my life.

Hamburgers at my apartment was the first thing that came to mind as "something to do" on Tuesday night. Jean had just had a birthday, so we made a small celebration out of it, complete with decorated cake and candles. We were all terribly polite to each other, not knowing exactly whether this arrangement was a good idea or not. But as the Tuesday nights came and went the girls settled into a pattern of challenging my fidelity and sincerity, and I began to rise to the challenge.

It's not easy to find something interesting yet inexpensive to do every Tuesday night with three teen-age girls. We would try to arrive at a group decision and that brought on some of our best fights. Linda wanted to go skating every Tuesday night, and Kay and Jean never wanted to go skating any time at all.

We did set out on a series of hamburger evaluations, testing a different hamburger emporium each week. We also made the rounds of the foreign food places — Italian, French, Mexican, Chinese — and did our bit toward physical fitness with occasional bowling, swimming, and sometimes Saturday horseback rides instead of Tuesday hamburgers. Eventually, for Linda, there was youth fellowship at

"Their personalities and attitudes were changing me. Maybe, all the while, it was God who was ministering to me through them"

my church once, and for Jean, morning worship once.

The bowling alley provided the first real challenge to my authority. In the lane next to us was an assortment of long-haired, leather-jacketed "hoods" whom the girls wanted very much to impress.

"Do you care if we smoke?" Kay asked, about to light up.

"Of course I care!" I exploded. "Smoking is not for fourteen-year-old girls any time or any place."

"We smoke anyway," came the swift, straight answer.

"Not when you're with me, you don't," I said evenly and with as much cool as I could muster while wondering what I'd do if Kay's next move was to strike a match.

But she lapsed into a glum silence which soon degenerated into a sulky pout which I easily ignored. For the time being, I was one up.

The "hoods" meanwhile had left, much to my relief. I always suspected that, if we hadn't been distracted by the smoking argument, I might have been up against a more complicated challenge. The smoking ban held until Kay's sixteenth birthday, when she lit a cigarette from the candles on her birthday cake and my "authority" blew away with the smoke.

The smoking controversy became a symbol of several aspects of our relationship, I think in retrospect. It gave them some insight into who I am; an adult genuinely turned off by the sight of children smoking. They could add this to the mix of other things, some good, some bad, they were learning about me, such as, there were limits to the kind of behavior I'd tolerate. So they began to push the limits to find out just where they were and how firm they were. This led to some fascinating discussions: When did I think a girl ought to start smoking? dating? drinking? Why wasn't I married? Wasn't it better to marry and get a divorce than not to marry at all? Wasn't it better to marry than to finish school? Why go to college, even if you can? That only limits your marriage possibilities. What's wrong with sex at fifteen if you're in love? I don't really believe all that "God-talk" I hear in church, do I? How do homosexuals get that way? Why did I go to "Juvenile" every Sunday?

With no more responsibility for the girls than one evening a week, I was in no position "to lay down the law" about their behavior except for the time we were together. Beyond that, I could only witness to my own experience and observation, and they had to evaluate my witness in the context of my own life-style as they had opportunity to observe that.

We were not always a foursome. Sometimes we were a fivesome, or a sixsome, or a sevensome, depending on how many of their neighborhood friends they had in tow. I learned to welcome the additions, because they had so much more influence on the girls than I did. One of the most effective ways of "getting to" the three was for them to find that their friends sometimes shared my opinions.

One night after hamburgers at my apartment, a seventeen-year-old boy serving a probated sentence for auto theft, his sixteen-year-old girl friend, and Kay spent almost two hours working seriously and intently on a "party painting." (A party painting, if you don't know, is a group effort where everyone adds something.) The finished product still hangs on my wall, an enormously satisfying reminder of an evening when I beheld three teenage delinquents bent over a canvas, totally absorbed in color and design, totally oblivious of their surroundings, totally relieved, for a time, of their hangups.

The boy and his girl have since married, taking the bus to some South Carolina town where an official at the courthouse hurried them into the storeroom, quickly asked them a few legal questions ("So, you wanna get married?"), and got them out in time to catch the next bus back to Atlanta.

Besides getting married immediately after his eighteenth birthday, Joe registered for the draft and lost his job. Everything seemed to go wrong; and they were so young.

My friends sometimes came forward with invitations for me and "my delinquents." One with access to an apartment swimming pool had six or seven of us over for swimming and a picnic supper. A friend with a cabin cruiser at the lake provided the setting for Kay's sixteenth birthday party. Another arranged for an evening session with a cosmetologist. Others passed along usable clothes or joined us for pizza at the little Italian places.

Although my church didn't score very high with the girls, individual members took an interest in my involvement and offered me moral support and encouragement. The ministers were always as available as the nearest phone for counseling and help with particular problems, and the minister of the community, who originally involved me in the Sunday morning visits, arranged for those of us in this program to get together and share our frustrations and successes. So I was never alone and without resources.

But, I discovered, the relationship wasn't just me versus them or me ministering to them. Dynamics were set up that were mutually rewarding and had a momentum of their own. Their personalities and attitudes were, in fact, changing me. I was fascinated by their honesty in personal relationships and their uncanny ability to nail any sort of phoniness, including my own, to the wall. I was depressed by their desperation to be accepted by their peers. I was cheered by their ability to cope with monumental crises, by the incredible strength and resourcefulness that came from somewhere deep inside. I was touched by their generosity and charity where others were concerned. I was made more sensitive by their sensitivity to rejection and fear of being found unacceptable. I was comforted by their company, and I was made to laugh by their good humor and good fun. Maybe, all the while, it was God who was ministering to me through them.

These activities and discussions went on for over a year, and I still had no idea what the girls thought of me. I began to try to "taper off" — seeing them maybe only twice a month, because of such things as out-of-town trips, house guests, and accepting their occasional excuses to cancel a Tuesday evening together. I wanted to see if our relationship could survive if voluntary, and not required by the court as a condition of probation.

One night about ten o'clock the phone rang. It was Linda calling from the coin laundry nearest my apartment. She had left home, it seemed, and vowed she wouldn't go back.

"Stay there. I'll come get you."

"No, I'll walk on down to your place."

"But stretches of that road are dark and lonesome," I protested.

"Oh, don't worry, I've got a knife."

"Great," I thought. "That's just dandy." But I let her do it her way, and twenty minutes later she appeared at my door loaded down with suitcase, schoolbooks, and clarinet. Only one carload of boys had accosted her, she reported, and they took off when she flashed the knife.

Linda slept on the couch for three weeks while we tried to solve the problems. Finally after she and her mother began speaking to each other again, we located a room with kitchen privileges back in her old neighborhood, and she finished out the school year living there.

When Kay left home six months later, she moved first into an unfurnished apartment, finishing out someone else's unexpired lease for two weeks. Then about nine o'clock one night I got a frantic phone call. She'd had to be out by midnight or become liable for a year's lease at $95 a month. At 11:30 P.M. we were loading the last of her cardboard boxes into my car. She slept on the couch for a week until, with her mother's permission, we were able to get her an apartment with some other girls.

When Jean decided to go forth from her mother's house, she didn't come my way. She moved in with a band of hippies and reappeared at the Juvenile Home one Sunday morning after a police crackdown on the hippie colony. After her release, she disappeared altogether.

It is now some time later. Linda is in college, and Kay disappeared in the direction of New York with $50 in her purse from an income tax refund; she was determined to locate Jean. Their mother has apparently moved — her telephone has been disconnected.

Did I make any difference in their lives? I can't honestly believe that I did. They would probably have turned out pretty much the same way. The court officer had warned me that when children have been in a number of foster homes in their preschool years and become attached to, only to be torn from, a succession of mother figures, they develop emotional handicaps that are almost impossible to overcome. They almost never trust again.

Did I, as a Christian, do anything about saving their souls? That somehow strikes me as being God's work, not mine. The call to serve the neighbor in need presented itself to me in this unique opportunity. I trust that God uses even those of us with mixed motives and dragging feet, in ways we may not recognize. After all, I tell myself, we are called to be obedient, not to be successful. And the only way we can obey the two great commandments is by making ourselves vulnerable to the neighbor's need.

It was, after all, the same God who created them and created me, who loves them and who loves me, who has made himself known to me through a number of witnesses, who has not given up on me and will not give up on them.

I could only walk with them for a time, as others have walked with me, and as God walks with us all. I could only try to demonstrate for them the freedom and responsibility and love that I behold in others who follow the Way, that I behold in that Man on a cross. I can only believe that when we come to the limits of human love, God's love stretches out beyond and does not fail.

O God, don't give up on Linda, and Kay, and Jean as so many have; but continue in them the work you have begun through Christ. Amen.

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IF YOUR CHILD IS SHY

Strange? Backward? The shy child is neither, though he may need reassurance of his worth as a person

by Evelyn Frantz

Martha, come speak to Mrs. Finegal," said Mother nervously, as she took the neighbor's coat. Martha, unmoving, hung her head and fumbled with her doll.

"My goodness, what *red* hair she has," said Mrs. Finegal. "How old are you, child? Why aren't you in school today?"

Martha's thumb went to her mouth as she edged behind a chair.

"She's four," replied Mother.

"Only four! Well, she's certainly tall and skinny as a string bean. And so strange! Are all your children so backward?"

"Oh, no. Martha's the youngest. George and Cheryl aren't a bit shy. They have lots of friends. And they're so well coordinated. Cheryl's taking ballet lessons and her teacher says she has so much talent. And George is catcher for his Little League. . . ."

A child's opinion of himself is based on what others say to and about him, so let's examine this conversation for what it is saying to a shy child.

Mother's nervousness as she commands Martha to speak to a stranger alerts Martha immediately that something is wrong, that she probably will not measure up to Mother's expectations. Perhaps Martha actually does not know what to say.

Shyness — refusing to answer — may be the only way a child has to protect his privacy. Mrs. Finegal would be quite incensed if someone said of her, "My goodness, what *gray* hair she has!" and she certainly would resent a direct question about her age.

It's really none of her business how old Martha is or why she isn't in school. Yet a great many adults, who pride themselves on at least average social skill, think nothing of asking inquisitive questions or making rude comments to children.

If a person does something for you that you can do for yourself he implies that you cannot do it well. When Mother answers for her, Martha's belief that her attempts at conversation are not good enough is reinforced.

Again Mrs. Finegal makes a thoughtless remark that tears down Martha's self-image. This author particularly resents the words *backward* and *strange* as synonyms for shyness, even though Webster lists them both. A shy child is certainly not backward, in the sense of being turned around or undeveloped. Neither is he any more "strange" — or foreign — than any other member of the human family.

When Mother compares Martha unflatteringly to her other children, a familiar pattern of humiliation is repeated for Martha. As the youngest, she is entirely too often exposed to comparisons with her brother and sister. She knows very well she isn't as strong, as skilled, or as knowledgeable as they. They are never reluctant to remind her! When they and her parents laugh at her mistakes, even affectionately, she interprets this as another rejection, another evidence that she can't do anything right and that hiding is safer than trying.

Instead of nervously commanding Martha to speak, thus turning the spotlight on her, how much better if Mother had been unruffled about Martha's timidity. Perhaps near the end of the conversation Mother could have said — casually but warmly — "This is Martha. She's my helper when the other children are in school." A warm smile, an arm around Martha's shoulders, tactful parrying of rude comments and personal questions — all would have helped Martha know that Mother was on her side, ready to help her through a bad situation.

Parents often fear that people will judge them by their children. Martha's mother may have felt that Mrs. Finegal would consider her a failure because of Martha's shyness. But these are several reasons for timidity and parents should remember that some of it is inevitable. For example, shyness is common and normal in every child around five or six months of age and again at two years.

As stated earlier, "shyness" may be the only way the child has to protect his privacy. Other children may feel confident in playing and working alone because they know they can draw others to them when they desire. These children will probably have the self-assurance to become leaders.

Refusing to try a new experience, whether a social situation or a new game, may be an indication that this is more than a child can handle. When Jim was eight, his parents bought him a "Y" membership and expected him to take full advantage of its recreational opportunities. The confusion, the boisterous crowding, his inability to get his questions answered by those in charge, were more than Jim could handle and he soon refused to continue. Now that Jim is twelve, he feels more confident about holding his own and is choosing for himself which activities he will participate in.

However, the most common cause of shyness is a feeling of inadequacy, a lack of self-confidence. These negative feelings are usually caused by overprotection, domination, or neglect. Limiting a child's experience by refusing to let him try — whether scrambling to his feet in the playpen or riding his bike in a well-defined section of the neighborhood or normal social contacts of pre-teens and teenagers — will contribute to his feeling that he is inadequate. Setting unrealistic standards for his behavior or dominating his every move will also convince him that nothing he does is right.

It takes strength and poise to reach out to another person, particularly a stranger. If nothing in a child's experience equips him with confidence and a feeling of worth, he's not going to make any overtures, for fear of another failure.

The fear of failing is a fear of disapproval from people whom we want to think well of us. It's also a fear of appearing foolish or awkward. The shy child, not certain of what is expected in a social situation or still smarting from a recent "failure" when he was laughed at by thoughtless adults or older children, will decide that not trying is better than risking another mistake.

Returning to our opening episode, there are definite things Martha's parents can do to help her, but they must not expect a sudden change. Shy children need to be armed with specific words in new situations. Martha and Mother could practice simple social situations when they are alone, thus increasing Martha's poise by giving her exact words to say.

Her parents can certainly stop comparing Martha unfavorably with the other children and can protect her from ridicule and laughter at home. Being the youngest, Martha has never had a chance to show a younger child how to button a coat or build a block tower or to discover that she has skills another child doesn't have. Martha's parents can remind the older children that they, too, make mistakes and point out to to them when Martha does something well.

For Martha can surely do some things well. Every person has his own special talents, many of which have nothing to do with speaking easily or being popular but which can result in increased self-confidence and in drawing friends to him. So the best help parents can give a shy child is to find and help him develop his own skills and strengths.

Entering school may help a shy child make friends or it may increase his timidity. Changing a child's seat or pronouncing his name correctly may make much difference in his attitude toward school. But a shy child may never be brave enough to tell the teacher about his unhappiness, so parents should not hesitate to enlist the teacher's help.

In church and public school classes, the shy child can be asked to help arrange bulletin boards and interest centers, to pass out supplies, to work on projects, to bring articles from home. An aware teacher will take every opportunity to assign the shy child to work with a friendly group, to point out to the class that Jane remembered to do her homework for this Sunday or that "Jack always does a good job of arranging the chairs." Working together on a physical project, where words are not the criteria of success, helps the child realize that he can contribute.

As children approach adolescence, the lack of friends often becomes acute. An intense need for companionship may propel some shy children toward friendly overtures. Others may become even more timid and unable to reach out for fear of being rebuffed. Such children may be amazed to discover that others interpret their behavior as hostility or aloofness. They may not believe that even casual gestures of friendship will often be met with a friendly response.

Here again, nonverbal activities may be most helpful in breaking the ice. A trip, a work project, a play, a sports event, any activity where direct conversation is not essential will aid in breaking down shyness and establishing common experiences. Parents may need to take the initiative in arranging these — perhaps with the cooperation of other parents — if their own child cannot handle the invitations and other details. It's worth swallowing parental pride and asking other parents for help if it aids a shy child to break down the barriers surrounding him.

The basis for social success in junior high school is often — to adults at least — very narrow and superficial. Even previously popular children can be miserable when they don't make the "in" group. They are sometimes helped to know that their parents went through similar experiences, that practically everyone feels insecure and shy sometimes, that high school age people are often more willing to accept a person for what he is, that this won't last forever.

Parents should try to keep their perspective about shyness. Elizabeth Adams — writing in *Parents' Magazine,* March 1969 — points out that a child may spend much time and energy in developing a particular friendship that is meaningful to him, while adults lump "neighbors," "colleagues," "acquaintances" together as "friends" and worry because their children are not equally open to everyone.

It is particularly important that parents of a shy child do not impose their own standards on their child's choice of friends. They should welcome the child's friends in a casual, friendly manner and be glad for them, even if they're not the parents' choice.

Overcoming shyness takes time. When a formerly shy child is having a bad day, entering a new experience, is not well, or is under some other stress, his shyness will probably reassert itself. He can't struggle effectively on all fronts at once but must conserve his energies for whatever demands them most at the time.

Finally, and most important, the shy child should be accepted as he is, with emphasis on his strong points and less attention to his weaknesses. Shyness is not necessarily a fault. If all of us were leaders, where would be the followers? □

WILL THE REAL APOSTLE PAUL STAND UP?

by C. Wayne Zunkel

The apostle Paul is the most misunderstood, misrepresented person in the pages of the New Testament. Although he is a leading figure in the book of Acts and is credited with writing a major part of the New Testament, the picture widely held of him is alien to what he really was.

Everyone agrees that Paul was a great missionary, the founder of a vast network of Christian churches across that ancient world; but beyond this, people have strange and contradictory ideas.

Presbyterians, historically, insisted that Paul taught predestination, that every man is either chosen by God or he isn't, and that there isn't too much any of us can do about it.

Lutherans, historically, insisted that Paul said, "Works don't count; what you do doesn't matter. Faith counts. The just shall live by faith." Luther wrote in the margin of his Bible, "By faith *alone!*" In Nazi Germany, Christians quoting Paul supported Hitler and did many cruel things in good conscience.

Some, even in America, have pulled out the passage in Romans 13 about being subject to the governing authorities and have used it to argue that the Christian citizen will blindly support his government in every endeavor however wrong, forgetting that Paul, who was often "a prisoner for the Lord," wrote many of his lines while sitting in a jail for disobedience of the edicts of governmental authority.

From the slaveholders in the middle nineteenth century to the bigots of our own day we get the picture of Paul as someone telling oppressed peoples to be happy with the abuse they receive and content themselves with thinking about heaven.

Fundamentalists see Paul as the great architect of their neatly packaged faith. Many see him as one who had little appreciation for marriage or for women. Men in male-dominated groups loved to quote Paul to silence women and keep them in their place. Liberals of the early 1900s were critical of Paul, for they viewed him as one interested in developing ecclesiastical red tape and spinning theology of an otherworldly nature.

What a surprise it is to walk through the pages of the New Testament as for the first time and to discover just what manner of man Paul really was.

Far from being wound up in theological web spinning, Paul's was a warm, vibrant view of God. Twice he refers to God as "Abba, Father," a phrase Jesus also used. *Abba* is the most intimate word for "father" in the Aramaic. The only accurate translation is our word *Daddy*. Paul is saying that God is approachable.

Far from being a trustworthy fundamentalist, Paul does not recite the usual fundamentalist creed. Nowhere does he use the word *hell*. He says, "The wages of sin is death": To sin is to die. Whenever I sin, something precious within me is destroyed.

Paul does not mention the virgin birth. The opening verses of Romans express the belief that Jesus is son of God by virtue of the power of his resurrection. Paul does not believe in the physical resurrection of the dead but argues in 1 Corinthians 15 that just as there has been a physical body so there will be a spiritual body. He does not believe in the inerrancy of the scriptures in every detail but says that some of his own writings are his own opinion and subject to honest disagreement (1 Cor. 7:25).

If you look closely at what Paul says, you find that he thinks his own thoughts and has some startling surprises in regard to his beliefs. He is anything but the kind of person who can be put in a neat theological box. He has a keen mind and insists on saying what is on his mind.

But beyond these things, a good look at Paul shatters other views people have of him.

Rather than being a worthy patron saint of slaveholders, he was really the destroyer of slavery in his own day.

How can this be, you ask? In Ephesians 6 Paul wrote, "Slaves, be obedient to those who are your earthly masters," and how the plantation owners in the old South loved it. Be obedient "with fear and trembling . . . as to Christ . . . rendering service with a good will as to the Lord . . ."

This doesn't sound like a great liberator, the critics of Paul charge. Why didn't he come right out and say, "Set your slaves free!"

Paul did not argue that slaves be set free because he knew that to turn slaves out into that Roman world would be like turning out a parakeet to fly in the open skies. There were no jobs as we know them, no labor market. Economic survival was available only as one was attached to a person of wealth.

So, instead, Paul does all that anyone could do in that setting. He sets in motion the moral values to abolish the total system. While in Ephesians 6 he says, "Slaves be obedient," four verses later he also says, "Masters, do the same to [your slaves] . . . knowing that he who is both their Master and yours is in heaven, and that there is no partiality with him."

It was a frightening thing to say to slave owners who believed they were created by God to be masters, "Treat your slave as you expect him to treat you; be obedient to this man who is your property with fear and trembling, as to the Lord."

Paul shattered the pattern of slavery in that ancient world by what he taught.

Paul was the great enemy of prejudice. In his day prejudice was not focused on black people. There were Africans in the New Testament church: Alexander and Rufus, sons of Simon of Cyrene who carried Christ's cross, an Ethiopian eunuch, and others. The prejudice common among Paul's friends was against Gentiles — against people like us. We were thought to be inferior, unclean, unfit for spiritual matters, incapable of sensitivity to deeper religious truths. Across the Jewish temple as one approached the holy of holies was a line beyond which no Gentile dared pass, under penalty of death.

If Peter and others of that day had been permitted their way, you and I would be standing on the outside looking in. We would not be accepted.

It was Paul who went down among the Gentiles in the great cities of his day to seek us out in our immorality and sin, to share the gospel with us. For doing this, the church fathers called Paul back to Jerusalem to give an account. He defended us. He defended our right to share in the riches of this gospel. He stood pretty much alone as he argued in our behalf. He told them that "in Christ Jesus there is no Jew nor Greek; there is neither slave nor free; neither male nor female. All are one in Christ. They all stand before God on equal ground." He told those pompous preachers and bishops, and all the ordinary bigots, too, that you and I count for something. We do have souls. In God's eyes we count for just as much as any one of them.

Paul was a great liberator, a great enemy of prejudice, a destroyer of the barriers that separate and divide.

And Paul was an agitator.

Today folks talk about "outside" agitators who go into the South or into major cities and get arrested. "Why don't they stay home?" "It is their own fault that they get jailed or beaten or killed."

By these arguments, Paul should have stayed in Tarsus. That was his home. That was where he "belonged." But there he was, going to Cyprus, then across Asia Minor, and on into Europe — from Philippi to Thessalonica, to Athens to Corinth to Ephesus to Macedonia, to Rome; in prison and out, stirring up the people, going against local customs and beliefs, sticking his nose in where he had no business.

Paul spent his entire life in the name of the Christ he served, going into other people's home communities, preaching his upsetting gospel, causing riots, getting beaten and driven out.

One time they had to let him down over the wall of a city in a basket to save his life because the people who heard him were so angry at what he said. Sometimes officers of the law stood by watching while he was mercilessly beaten, or they actually engaged in the beating themselves.

Look at some of the record from the pages of Acts. Acts 21:30-32: "Then all the city was aroused, and the people ran together; they seized Paul and dragged him out of the temple. . . . When they saw the tribune and the soldiers, they stopped beating Paul."

Verse 38 of the same chapter: "Are you not the Egyptian who . . . stirred up a revolt?"

Acts 22:22: "Up to this word they listened to him; then they lifted up their voices and said, 'Away with such a fellow from the earth! For he ought not to live.' "

Acts 23:12-13: "The Jews made a plot and bound themselves by an oath neither to eat nor drink till they had killed Paul. There were more than forty who made this conspiracy."

Acts 24:5: "For we have found this man a pestilent fellow [that is, "infectious, poisonous, troublesome"], an agitator among the Jews throughout the world, and a ringleader of the sect of the Nazarenes."

A destroyer of their tradition; the one who sounded the death knell for slavery; a theological maverick; a "Gentile lover"; a militant integrationist; an outside agitator; a disturber of the peace.

I submit that Martin Luther King was pale indeed beside this man. Martin Luther King was soft-spoken, talked in careful, measured phrases, was gentle and tolerant toward his harshest critics. Paul was explosive and rustic in his language. Some of the things Paul said are so earthy that the translators have tampered with God's holy word to dress him up to make him seem "more acceptable": they have toned him down.

I write not to defend Paul, not to defend his shocking blasts of untraditional theology, not to defend his continual agitation in his fight for oppressed groups, not to defend his militant integrationist tendencies, not to try to explain away the violent riots that seemed to erupt wherever he went, but only to try to make certain that we understand him as he was — not a stained-glass, antiseptically clean, anemically proper, and respectable soul, but bold, forthright, unflinching, sometimes maybe even mistaken in his fervor. I share this simply to urge us to accept or reject him on the basis of what he was.

And secondly, and more important, I share this to try to prod us to be a little bolder. I urge you to take a good look at him with me that together we might reexamine our own lives. How can we explain our timidity, our frail, frilly faith, our utter lack of courage, when we claim to be a part of the same impelling movement as was Paul? ☐

FAITH LOOKS UP

I believe we are rapidly approaching the threshold of a new age, such as the world has never seen before. Our Lord said, "From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. So also, when you see all these things, you know that he is near, at the very gates. Truly, I say to you, this generation will not pass away till all these things take place" (Matt. 24:32-34).

What generation? This present generation. What things? The things we are witnessing right now, at this point in human history.

I believe this means different things for different people.

For those who have committed themselves to a lifetime of self-seeking in any form it means great disappointment.

For the dispossessed of all nations it means enfranchisement.

For those who are young it means an opportunity to learn eagerly everything they can from whatever source they can and in whatever field in which they are interested, be it science, sociology, or the arts and humanities and religion, with the full assurance that they are going to have a chance to use human knowledge for the benefit of mankind everywhere, regardless of race, creed, or national background.

For those who are middle-aged it means the fulfillment of Jesus' promises that the poor in spirit will have the kingdom of heaven, those who mourn will be comforted, those who are meek will have inherited the earth, those who hunger and thirst for righteousness will be satisfied, those who have been merciful will have obtained mercy, and those who are pure in heart will see God. It will not be long until these familiar thoughts will no longer be the esoteric heritage of a hidden kingdom.

For those who are now in the golden years of life, it means that they have been privileged to see the birth pangs of God's great work, for which they have been waiting. These birth pangs may not be pleasant. They may even seem to threaten that for which these citizens of the golden years have labored for so long. It is not easy to recognize God's work. Jesus himself was missed by his own people. But when it is God's work, the ultimate in faith is simply to surrender ourselves and our carefully nurtured ideas to him in the final and ultimate act of faith that says he is at work in the world today.

And it is important to remember that it is God's work, in a sense, that has never been quite so true before. For many centuries men have been stumbling along, picking up a little bit here and a little bit there, trying to fit it into something that makes sense. Now God himself is taking over in a way the world has never seen. And as the creation originally was good as he made it, so this present work cannot help but be good . . . after the birth pangs.

"Hallelujah! For the Lord our God the Almighty reigns" (Rev. 16:6). ☐

EARL E. SNADER is serving as an interim pastor for the Sandstone, Minn., United Church of Christ. A graduate of Juniata College (1942) and Bethany Theological Seminary (1945), he has taken additional work at the University of Minnesota. The Snaders have one son and two daughters. Earl is currently marketing an automatic chimes unit and recordings for churches.

news

Pastoral concerns dominate agenda items at Louisville

For a denomination founded by laymen, the Church of the Brethren in this year's Annual Conference will give an uncommon amount of attention to the clergy.

On docket for the June 24-29 meeting in Louisville is a cluster of concerns revolving around the pastor – ranging from how he is addressed to the multifaceted roles he performs, from the vote by which he is called or retained to the salary and benefits he should receive, and from recruiting ministers among minority groups to probing alternatives to full-time professional leadership.

Dominant concern: The concerns related to pastors will arise in a total of at least five items of unfinished and new business, over which Moderator Morley J. Mays, president of Elizabethtown College in Pennsylvania, will preside.

Still other dimensions of pastoral concerns will be lifted up through an Insight '69 panel scheduled on Wednesday night and during a general or plenary session on Thursday evening. For the latter, a debate, chaired by Joseph M. Long, Harrisburg, Pa., will center on the proposition: "For the church to be faithful in a rapidly changing world, the professional pastoral ministry must be discarded."

The convergence of pastoral issues at this Conference may be viewed as somewhat coincidental, even though clerical concerns have long been one of the more frequent matters before the church. On the other hand, the dominance of such matters may signal something of the seriousness with which the question of leadership confronts the church.

Stance on civil disobedience: On other matters calling for delegate action, two major items are a policy paper on civil disobedience and discussions on goals for the decade ahead.

In the paper on civil disobedience, coming as a new item submitted by the General Board, treatment is given to the biblical and historical backgrounds of civil disobedience and its application today. The statement asserts that while Christians should view the state as an instrument for serving God and should help mold it as such, when conflict arises the Christian's supreme loyalty – his beginning point and plumb line for decision making – is obedience to God rather than to the state.

Looking to the 70s: In focusing on future plans for the church, the delegates in small groups will devote one afternoon, Thursday, to examining goals for the coming decade. Already a considerable number of think teams across the Brotherhood have reflected on upcoming priorities and needs as part of a new effort to face up to the kind of ministries required of a church intent on mission. The findings of such teams and of the delegate groups at Conference will help shape recommendations to be brought by the General Board to Annual Conference a year hence.

Morley Mays . . . moderator for the 183rd

As to other business matters at Louisville, the agenda will include the report of the General Board dealing with current program developments. A portion of the report is given to restructuring of the General Board and staff, in follow-up to the course of action on reorganization set by the 1968 delegates.

Simultaneous hearings on four themes are scheduled for Wednesday afternoon. The General Board reorganization is one of the topics; the others are on the paper on civil disobedience; recommendations on updating the pastoral salary scale; and the query on ministerial function, membership, and nomenclature.

A new set of five-year goals for Brotherhood Fund giving and amendments to the Ministerial and Missionary Pension Plan are among the new items.

Emerging issues: While the yearly reports from various adjuncts of Annual Conference might well be perfunctory, contained in those prepared for Louisville are some fundamental concerns, concerns quite likely to move on to center stage in time to come.

For example, the report of delegates to the National Council of Churches raises questions regarding the future of the council if the Consultation on Church Union succeeds in creating a 25-million member denomination. When a new united church vastly outnumbers other denominations, the report states, the effect in some other countries has been to destroy the council.

The report also asks what impact an increasing number of new, independent ecumenical agencies may have upon the NCC, or the impact of the Roman Catholic Church or evangelical bodies if they come into NCC membership.

The report of the World Council of Churches, reflecting on last year's Uppsala Assembly, poses questions as to where priorities for the Church of the Brethren should be placed. Upon the life of the church community? upon the world's need and aspirations? upon radical obedience? What about the Brethren's specializing in charitable deeds but ignoring new structures of justice? What new forms of congregational life are needed to meet the diverse needs of persons?

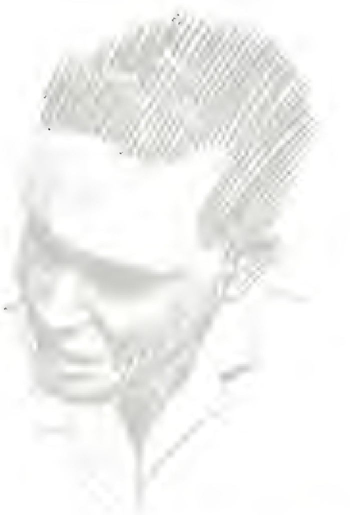
The Bethany Theological Seminary report, which notes that from 1963-68 three out of four Bethany graduates went directly into the pastorate, raises core questions about the seminary's long-range directions. What is the institution's task in the next decade in training pastors for relevant ministry, in educating laity, in offering its faculty as research consultants, in providing in-service training, in working administratively with other seminaries? A committee is at work studying such areas as these.

Mutual initiative: The concluding section of the General Board report, headlined "Our Style of Life Together," seeks to correct the assumption that the board's role is to develop programs for the congregations and the districts. This, it says, is an improper understanding. "The new structures of the General Board are designed to encourage the revitalization of a more vigorous initiative-response pattern in its relationships with the Brotherhood. There is a desire to discover ways to engage in mutual searching and sharing about the mission of the Church of the Brethren — with the initiating action being taken at any point in any of our structures. . . . Working together provides opportunities for us to challenge, to correct, to supplement, and to support each other."

"It is the hope of the board," the report continues, "that our style of life together may uncover those ministries that will unite us in extending Christ's mission in the world, encouraging among us a sense of movement as a church and creating a new commitment in us as individual Christians. Beyond this corporate mission, in the grace of God, let us grant each other the freedom to respond in faithfulness to Christ's call in the full knowledge that our particular gifts contribute to the witness of 'the one body' even when they must be expressed in ways deemed inappropriate by others within the church.

"Our life together, like that proposed by Paul to the church at Rome, should be based upon the fact that 'in one body we have many members, and all members do not have the same functions, so we, though many, are one body in Christ, and individually members one of another.' "

Trail blazing in India



Gram sevak: "A Special Kind of Servant"

"I AM NOT IN THE HABIT of being impressed," commented Ford Foundation adviser Edward G. McGavran in India. "For six years I have been going into rural India, away from capital cities, and have seen in my travel excellent dedicated service in many places. But only in a few, a very few, have I seen as good a potential and important demonstration of crucial, essential coordination and integration of agriculture and health planning services as in the Rural Service Center in Anklesvar."

The Rural Service Center is an innovative effort to bring Christian concern to bear upon the complex problems of villagers in a land of villages. Formed in 1950, the center has had missionary staff provided by the Church of the Brethren and funds and guidance from World Neighbors, Agricultural Missions, United Methodists, the Presbyterian Church of Ireland, and the Church of England. Its focal point is in the training of national workers.

Example: Dr. McGavran, an old hand in health planning and former dean for 16 years of the School of Public Health at the University of North Carolina, wrote Joel K. Thompson of the World Ministries Commission to share his appraisal of the Anklesvar center. The letter continued:

"I am impressed because what I saw demonstrated was what India desperately needs but is too proud or too blind to stoop to. The 'barefoot' doctor and agriculturist, the *gram sevak* living in the village, teaching by work and demonstration, by giving and getting help, by coordinating the kitchen garden and nutrition with health and family planning. . . .

"I saw team work and a personal democratic relationship between the foreign staff and the national staff. I saw education and motivation being properly done through professional supervision and follow-up and technical education expertise being demonstrated and disseminated. I wish it were more visible and generally recognized."

One means of making the Rural Service Center program more visible is through a new resource recently produced by RAVEMCO, a department of the National Council of Churches, and the Church of the Brethren. Called "A Special Kind of Servant," the 12-minute, color, sound filmstrip relates the story of one of the center's *gram sevaks*, or village workers, as he trains and serves the rural populace. The filmstrip is available from the Church of the Brethren General Offices and from most district offices.

Duplication: As the filmstrip recounts, the Rural Service Center reaches villagers through a unique approach to their total life and total community.

Profound and laudible as such Christian work is in itself, Dr. McGavran feels the still greater significance comes in the trailblazing example it sets for agriculture and health elsewhere.

"It is not enough to demonstrate such work," he said. "We must pioneer ways in which success may be duplicated and plowed back into programmed, practical application for all India."

BVSer killed in Laos

AN EX-BVSER on duty in Southern Laos was killed as a result of enemy fire on April 24.

He was Chandler S. Edwards, 23, a son of Mr. and Mrs. Ova Edwards, who serve in the pastorate of the Knob Creek Church of the Brethren in Tennessee. As a BVSer he was placed on assignment with International Voluntary Services, for whom he worked in remote villages in varied developmental tasks.

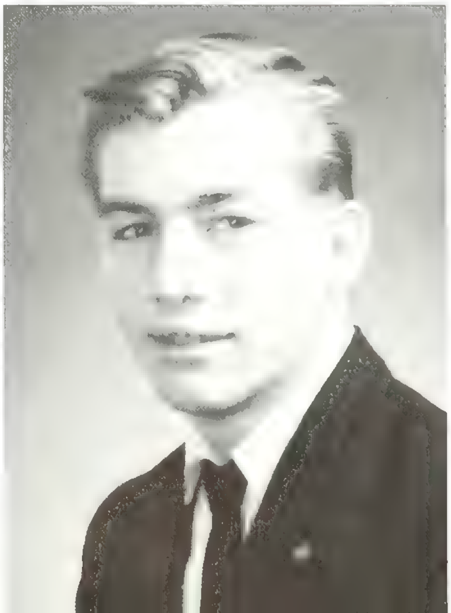
He was killed after making a delivery of materials for a village self-help school, driving on a road which earlier had been cleared for security.

A few days before his death Edwards had written to Wilbur E. Mullen of the World Ministries staff reflecting his plans for contacting Brethren workers in Southeast Asia, the Near East, and Europe for an in-depth look at volunteers in community development programs. He also indicated plans to return to Laos after a brief visit in the States.

Edwards, who had three years at East Tennessee State University, trained in the January 1967 BVS unit.

While his alternative service period ended this past January, he planned to continue his present term in Laos for at least several more months.

Chandler Edwards . . . slain by enemy fire



IVS executive director Arthur Z. Gardiner described the youth as "a very successful volunteer — he knew the language, he knew the people, and he made himself useful at his post in Champassek, Southern Laos."

He is the first BVSer but one of several members of IVS units to be killed in the Laos-Vietnam area of conflict.

In his honor the Chandler S. Edwards World Peace Memorial Fund has been established by the district of Tennessee and Alabama.

Brethren in transition

PERSONNEL APPOINTMENTS occurring in the Brotherhood include the following developments:

Clyde E. Weaver joined the Parish Ministries staff of the General Board in May. Working with the human resource development team, he will assist congregations in their ministry to family units and in deploying members in mission.

Mr. Weaver has been a partner in an automobile dealership at Elmhurst, Ill., since 1961. Combining this interest with graduate study, he currently is completing a thesis for a master's degree from the University of Chicago Divinity School on the topic, "The Four-Wheeled Parson."

A native of eastern Pennsylvania, he holds degrees from Elizabethtown College and Bethany Theological Seminary and has taken specialized study in clinical training and child care.

An ordained minister, Mr. Weaver has been chaplain at Bethany Brethren Hospital and Chicago Parental School, a part-time seminary teacher, and associate executive of the Department of Social Welfare, Church Federation of Chicago. In the 40s he directed Civilian Public Service camps and Brethren Service units.

He has been the business manager of *Brethren Life and Thought* since its inception. He also has been moderator of local churches and is on the boards of Bethany Brethren and Garfield Park Community hospitals. From 1964-67 he was president of the DuPage County Mental Health Society. In 1964 he received a special citizenship award from the Elmhurst Press.

He is married to the former Katherine Ann Linscheid. The Weavers have twin sons, John and Mark, 16, and a daughter, Rebecca Jean, 7. The family will remain in Villa Park for a year.

His parents are the S. Clyde Weavers of Lancaster, Pa.

Donald L. Lowdermilk, a member of the Youth Ministry staff for five years, in May became candidate secretary of the Overseas Personnel Recruitment Office. Headquartered in New York City, the agency was launched last month to assist denominations and mission agencies in recruiting and screening workers for overseas assignments.

Under Mr. Lowdermilk and associates, the Youth Ministry staff took shape, a kind of pilot approach in team ministry. The staff has styled a concept of youth ministry that is centered locally, is built around issues, and is ecumenical in scope.

At the national level, the ecumenical dimension has resulted in cooperatively planned seminars. The three major youth publications, *Youth*, *Accent*, and *Youth Ministry Notebook*, are also cooperatively produced. In this period the church of the Brethren became aligned with United Ministries in Higher Education, on whose cabinet Mr. Lowdermilk has served.

In terms of other assignments Mr. Lowdermilk has been a member of two Annual Conference study committees and the chairman of a task team of staff to study reorganization. He was on the steering committee which planned the Division of Christian Education in Chicago this year, turning the annual meeting on a more action-oriented axis. In the National Council of Churches' Department of Youth Ministry he was vice-chairman for personnel.

He formerly was pastor of First Central Church in Kansas City, Kansas, during which time he was district moderator, a member of the district board, counselor of district youth work, and

Carrying new assignments, from left: C. Weaver, D. Lowdermilk, W. Hoover, J. Fike, R. Valencourt, and L. Kennel

camping director. He also was active in city and state council programs.

He is a graduate of Juniata College and Bethany Theological Seminary.

He is married to the former Margery Hazen. The couple has a daughter, Karin, and a son, David. The family plans to move in June to the New York area.

His home congregation is the Uniontown church in Western Pennsylvania. His parents, the Orie A. Lowdermilks, reside at Brownsville, Pa.

Warren W. Hoover will become the executive secretary of the National Service Board for Religious Objectors in July, succeeding J. Harold Sherk. The Washington, D.C., based agency, which serves as a liaison between the churches, government, and individual conscientious objectors, is a cooperative venture of 60 churches and organizations.

Mr. Hoover was pastor of the Preston, Minn., church for ten years and of the Mount Morris, Ill., church for seven years. Since last fall he has been interim pastor of the Lynnhaven church, Phoenix, Ariz.

A native of Cedar Rapids, Iowa, he is a graduate of McPherson College and Bethany Theological Seminary.

He has been chairman and moderator of district and regional boards, three times a member of Standing Committee, active in ecumenical councils and CROP, and a youth work leader in the church, 4-H, scouting, and camping. He also has traveled extensively abroad.

He is married to the former Ruth Lichty. The couple has three sons, John, Donald, and Stephen, and a daughter, Mary Elizabeth.

John G. Fike, a 1969 seminary graduate, will become a member of the Parish Ministries staff on July 1. He will work with the material resources development team in multi-media communication.

Mr. Fike graduated from Juniata College in his home community of Huntingdon, Pa. On June 7 he will receive a Master of Divinity degree from Bethany Seminary.

Among his special interests has been research and writings on J. L. Hromadka, founder of the Christian Peace Conference, and on the role of Protestantism in Czechoslovakia under Communist domination.

He also has as special interests interpretive biblical study, communication of the gospel via the mass media, and the problems of the urban community.

Mr. Fike has had a year's internship with the Warren Avenue Congregational Church in Chicago, formerly the locus of several civil rights and freedom movement groups.

The son of the John T. Fikes, he is married to the former Sharon Summers. The couple will take up residence in Elgin this summer.

J. Roy Valencourt, editor of adult publications since 1966, will join the staff of the Theological Training Center in Quito, Ecuador, commencing July 1. He will work in curriculum development at the center, an adjunct of the United Evangelical Church of Ecuador.

Until the appointment by the World Ministries Commission, Dr. Valencourt was editor of adult curriculum materials, including the *Brethren Adult Quarterly* and teachers' resources published in *Leader* magazine. He joined with colleagues in the formulation of the Educational Plan, the development of the Educational Guide, the interpretation and testing of the new plan in the field.

He is on the editorial board of *Brethren Life and Thought*.

Prior to his editorial work, he taught eight years at Livingstone College and Hood Theological Seminary, Negro institutions in North Carolina.

He holds degrees from Manchester College, Bethany Theological Seminary, and Vanderbilt University.

An ordained minister, Dr. Valencourt previously worked with the social action commission of the North Carolina Council of Churches and was for a year part-time pastor of an A.M.E. Zion church circuit. He has been the author of curriculum material as well as a teacher at Manchester College.

He is married to the former Carol Jean Dunlap. The couple has four sons, Rene, Joel, Keith, and Jamie.

He is the son of Mrs. Perry A. Valencourt, Spring Lake, Mich., and the late Mr. Valencourt.

LeRoy E. Kennel, an ordained minister in the Mennonite Church, has been named associate professor of communication by Bethany Theological Seminary. He will begin the assignment with the new school year.

Currently on the faculty of West Virginia University, Morgantown, W. Va., Dr. Kennel holds degrees from Goshen College, State University of Iowa, Goshen Biblical Seminary, and Michigan State University. He has studied and taught widely on preaching and the mass media and has special interest in radio and television.

He formerly has served as pastor of Mennonite and Presbyterian churches and as a teacher of homiletics at Garrett, St. Paul, Northern Baptist, and Divine Word seminaries.

A native of Shickley, Neb., he is married to the former Pauline Graybill. They have four children, Jon, Rita, Janice, and Jay.

In his work at Bethany he is the successor to Earle W. Fike Jr., now on the staff of the General Offices.

Calderon congregation, where United Church was chartered in 1965

SALA
EVANGELICA

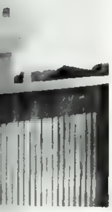
El Carmen church (Sala, "room of church")

TH

IGLESIA
EVANGELIC

STRUGGLE FOR SELFHOOD

Jesus of Nazareth congregation in Santo Domingo



Sergio Gonzales, former president, Quito's Emmanuel congregation

As Ecuadorian Christians recuperate from the shock of redrawn relationships, they are accepting the high cost of discipleship and mission

by MERLE CROUSE

THE UNITED CHURCH IN ECUADOR is an Evangelical mosaic of many colors. It began to take shape on July 31, 1965, when the six congregations which formerly made up the Evangelical Church of the Brethren in Ecuador (*La Iglesia Evangelica de los Hermanos en el Ecuador*), the four churches of the United Andean Indian Mission, and an independent congregation in schism with its mother denomination, the Evangelical Covenant Church, formed the United Evangelical Church of Ecuador (*La Iglesia Evangelica Unida del Ecuador*). Into one body thus came Calvinist, Lutheran Pietist, and Brethren Anabaptist-Pietist elements, which were further broadened when the Latin American Methodist churches sent missionaries to the United Church and several national pastors came from fundamentalist faith mission churches in Ecuador.

Now, approaching four years later, the theological implications of being a united church are just beginning to come clear. The United Andean Indian Mission churches and the Methodist influence offer an inclusive tradition which lends itself readily to union efforts. The Church of the Brethren and the men from the faith mission churches are sectarian in thought and practice, though ecumenical in attitude. The local churches, for the most part, determine their forms of baptism, which in all cases is for believers only. The love feast is practiced by congregations of Brethren parentage and by one church that is of another tradition. Tension has arisen in at least one case where the pastor did not favor the love feast which the congregation practices. When one sectarian point of view collides with another, how can the church keep peace while respecting the convictions of both parties? This is part of the present struggle for identity and selfhood which the United Evangelical Church of Ecuador is experiencing.

Concept of ministry: The union has brought together two concepts of the ministry, both of which are essential to the Ecuadorian church and its future prosperity. From the Brethren side came the free ministry and a strong emphasis on lay responsibility. From the other churches came the trained, paid ministry. As the realities of self-support and vigorous church extension have gained attention in the United Church, the free ministry, which for a time seemed threatened by the full-time clergy, is getting more recognition and will undoubtedly have a highly respected place in the future of the United Church. Union has enriched the churches with a broader and more adequate concept of the ministry.

Church union has tended to draw attention away from the local church during these first years and has seemed to give a disproportionate amount of importance to the Central Board and to the machinery of organization of the United Church. Decisions and administrative details that affect the churches far out in the valleys and jungles, are often made in Quito. There is uncertainty in some local churches as to what responsibility and authority they have and what belongs to national church officials.

There are signs that the tide may be turning toward more autonomy and responsibility for the congregations, especially as local self-support becomes imperative. There are signs that the United Church is settling some of its concerns about church structure and is becoming free to give major attention to its evangelistic and service tasks.

Areas of growth: During this time the United Evangelical Church has grown. On the day of its founding, there were 305 members in the eleven churches. Today there are 500 members in thirteen congregations. This numerical growth is not spectacular for Ecuador but represents steady development and outreach. The more rapid growth is taking place in communities of change and immigration – the cities and the coastal homesteading areas. A United Church missionary pastor patiently restored confidence in the congregation that had split off from the Evangelical Covenant Church and negotiated its reunion.

The United Church has sought systems of training for developing leaders who read, think, and form their own Christian answers to life. The United Evangelical Church of Ecuador founded the Center of Theological Studies in 1966, with the vision of training her leaders and those of other Ecuadorian churches. The Center has enrolled more than two hundred students in its various courses. These include a continuing education program for pastors, a course for music leaders, and the basic ministerial course which is offered at two academic levels and is given in regional centers for nonresident, part-time students. This extension system is an effort to reach church leaders and ministerial candidates in their communities with recognized theological training. In recent months the Evangelical Covenant Church in Ecuador has become a partner in the Center. In addition to the Center program, the United Church has three men studying in other countries.

Changing relationships: People have not always been open to one another in the new church. There has been competition for position. There has been an attitude of wanting to write off the members who do not think as one wishes. Issues have been seen in terms of black or white, and those not in agreement have been distrusted. Issues have become twisted in the confusion of personality-centered struggles. Fellowship has been weak and phony at times.

This is changing. Frank, honest discussion is becoming possible. Issues are coming to the fore. People are learning to listen to one another and to accept one another, though not always accepting each other's ideas. The United Church is beginning to discover the value of persons and the inseparable bond between the Christian faith and human relations. Group consensus and the patience and grace to wait for it to form is now a possibility.

The old categories of missionary, pastor, and layman are giving way to the idea of workers together for mission and edification of the Body. The United Church has a strong nationalistic pride and is in reaction to former patterns of missionary domination. Missionaries have felt unwanted and unjustly discriminated against. Many missionaries drop out when transition is made from a mission church to an autonomous national body.

Emmanuel pastor Alfonso Vasquez and wife

Insecure national leaders may use the missionary for a scapegoat or use new power for vengeance for old hurts inflicted by insensitive missionaries. Foreign workers, resentful of the change to national leadership may make the road rough and thorny for the new church. The transitions are painful but worth the pain when the final results are trust, brotherhood, and acceptance of one another as persons. The new missionary role is to be a faithful brother and supporter for the church and her people.

Arena of witness: The United Evangelical Church of Ecuador is witnessing to other Evangelicals of the country that national Christians are ready and able to direct the church. They are saying that the Evangelical ghetto walls must come down so that Christians can rediscover the world and its needs. The faith means not only the saving of souls but also the transformation and improvement of other aspects of man's lot.

The United Church witnesses to the North American churches with its audacity and zeal to make great plans and push forward big programs in spite of its numerical smallness. It is offering a protest to a tendency of the churches of the north to be satisfied with a secularized social service unrelated to local church witness and to the basic spiritual needs of man. The United Church is saying that such social service harms the church and cheapens the service itself by insulating nonbelievers from the gospel message and giving them less than they need and long for. All Christian service is related to God's redeeming action from whence it was born and should inspire hope and wistfulness in men to seek an inward new life in Christ.

Dignity: Church union, after nearly four years in Ecuador, may be recuperating from the shock of drastically redrawn relationships. The United Church is accepting the high cost of discipleship and mission. Union has given the churches a voice, a dignity, a necessity, and a capacity to be more than they would ever have been alone in isolation.

At outline stage . . .

Brethren and the Consultation

It was at Louisville three years ago that the big issue before Annual Conference was whether to enter into full participation into the Consultation on Church Union. By a four to one vote, the record number of delegates chose that the Church of the Brethren at that time would not become a full participant in COCU but would continue to relate through the naming of consultants.

Each year for seven years now the denomination has sent observer consultants to the annual meeting of the Consultation. This year's representatives include one observer there for the fourth time, Dale W. Brown of Oak Brook, Ill., and three observers, Mrs. Doris C. Egge, Roanoke, Va., Ronald K. Morgan, Dayton, Ohio, and J. Benton Rhoades, New York City, in attendance for the first time.

It was at this spring's meeting in Atlanta that an outline of a plan to unite 25 million American Christians in a new church was unveiled. No vote was taken because of the preliminary nature of the outline and the multitude of matters still unresolved. However, COCU officials are hopeful of having a draft on a plan of union for presentation to the 1970 meeting. In terms of the overall pace, COCU general secretary Paul A. Crow Jr. estimates from six to twelve years will be needed to bring the united church into being.

More ferment: The reaction of Brethren to what they experienced in Atlanta was generally positive and to some degree enthusiastic. Dale W. Brown, sensing "more ferment" than in the previous meetings he attended, pointed up that "younger, more radical voices are beginning to be heard. . . . I felt more congenial with some of the concerns than before. This is the first meeting in which the loyal opposition in the major denominations had any vocal articulation. The Consultation is entering an exciting and crucial period in its life."

Ronald K. Morgan commented that he found the Consultation more open to new concepts than he anticipated. "This openness," he said, "confirms the intention to be responsive to the leading of the Spirit in the building of a *new* church, rather than the merging of participating bodies under the least common denominator of faith and order."

One of the relatively few women at Atlanta was Doris Egge, who termed the encounter with people of differing backgrounds but of a common faith "more inspirational than I can describe." She felt, however, that she departed with more questions and fewer answers than she had when she arrived. And while she "was thrilled by a continuing call to mission," she questioned whether, with major attention given to structure, COCU "is developing a renewing fellowship seeking the mind of Christ" or is "bogged down in organization."

On the other hand, J. Benton Rhoades observed from the beginning presentation and running through all the formal talks an insistence that, unless church life is renewed and the new united church equipped for mission in the world, then structural or organic union is useless. He also was impressed with the primacy given to mission rather than unity as the goal of the Consultation.

Parish unit: In terms of specifics, the Brethren consultants registered some enthusiasm for a concept which made the *parish* rather than the *congregation* central. As explained by Ronald Morgan, parish is defined as a basic unit of one congregation or more often a cluster of congregations which work together in program. The parish may or may not be formed geographically. Church members would have their membership in the parish rather than in the congregation. "The parish is not something which is now present in any of the nine participating denominations," Pastor Morgan said, lifting up the proposal as an example of openness to new ideas.

Dale Brown acknowledged the potential of the parish plan for facilitating mission and the interracial nature of the church but questioned whether it would lead to greater centralization and less democratic participation locally.

One of the traditionally complex subject areas in church union talks has been how to unite the office of ministry among diverse bodies. On this point Ronald Morgan indicated he did not find the rigidity he expected from certain sources. To the contrary, he said, the Episcopalians in his working group did not insist on reordination of the non-Episcopal ministers but rather favored a form of recognition service. Dale Brown reported some groups supported a mutual recognition of ministries through a service of laying on of hands; others saw such a reconsecration as negating rather than enhancing recognition.

Impatience: A deliberate design to include in the delegations youth under 28 years of age produced "a distinct flavor of impatience and urgency to get on with the job of serving human need as if union already existed," Mr. Rhoades reported. He said the adoption of a paper on "Guidelines for Local Church Action," offering help on church cooperation and union at the grass roots, may be a signal that time is running out for the development of national structures in light of local interest and pressures. The guidelines paper is "an excellent study of ways a congregation can join with Consultation churches in local church mission," Mr. Morgan said in urging its wide study by Brethren.

The judgment of Doris Egge was that other denominations are behind the Brethren in calling laymen and laywomen into service, though COCU is taking steps to correct the disparity.

One evidence which Dale Brown cited of more radical voices speaking out came in a specially called session in which Stephen Rose and others urged the disestablishment of present hierarchical church structures through the voluntary resignation by December 1975 of all participating denominational program executives. "His radical proposal for death and renewal was presented in the hope that youth and poor folk and other excluded souls might rally in the future to the uptight church more than if the churches simply perpetuate bureaucracies in a new form," Dr. Brown added.

The black church: On racial considerations, Dr. Brown asserted that the three largely black denominations participated more fully than ever before. "The black leadership is recognizing that COCU needs desperately their denominations if it is to avoid being a white establishment union," he said. "Because of this they may demand a greater trust in black leadership in the spending of present denominational funds in the urban areas. They also may demand more than their proportion of offices and positions in the emerging church. How the six major white denominations respond to those proposals will be crucial for COCU in the immediate future."

Benton Rhoades also pointed to the open and steady insistence from the black delegates that their very presence depended on visible guarantees of full status at all levels of church life. The dialogue between "black church" and "white church" was not always pretty to listen to for either side, he said. But Mr. Rhoades sees the decision of the blacks to be present as an indication that if the church fails to be truly interracial this time, it shall not be because they refused to try to make it so.

The respect with which COCU regards its minorities, especially blacks but others too, does not go by unnoticed, Ronald Morgan pointed out. One of the most moving experiences in Atlanta, he said, was a late evening meeting with black leaders from the city.

In COCU's treatment of its black spokesmen, Doris Egge wonders if there is not a tendency to overreact, to respond in ways almost insulting. The standing ovations for the Negro leaders at times struck her as though the audience were reacting, "We're surprised that you inspired us." "Is this like saying," she pondered, "'you write beautifully for a left-handed person'? We must pray often that we begin to see our unconscious prejudice. We should recognize that in our kindness we are often condescending and heap further indignities on our brothers." But even in these reflections, Mrs. Egge welcomed the relations which COCU affords with black churchmen, recognizing the present structures make such opportunities rare. Perhaps for the whites, she stated, these halting efforts may be a necessary first step.

COCU chairman James K. Mathews greets Clyde Williams, new associate general secretary. From the left are Paul Crow, general secretary, and Bishop E. P. Murchison

Authority: Generally, Brethren observers felt warmly received at the meeting; they were not tagged as outsiders. Nonetheless, Ronald Morgan, even though he felt he was heard in the working group, wondered if his views were not dismissed because he lacked the authority of a full participant.

At the same time he was impressed that the Consultation seemed to hold in tow the authority of the bishops and the heads of denominations. He commented that he was surprised to see so little of "power plays" taking place. "This gives me the feeling that our concern over domination by higher authorities in the united church are much less fact than fears."

Dale Brown countered that the "power plays" he had witnessed in previous years were absent because of the lack of crucial issues to vote on this year.

As to the future of the Church of the Brethren in COCU, all the Brethren observers appeared supportive of the present relationship. Some would favor the church's full participation in the movement.

"I cannot recall at any time being so fired in my imagination concerning the future of Protestantism as an instrument of mission and as an arena for preventing the divided society as I felt during the days at COCU," Benton Rhoades responded. "In spite of all the difficulties and possible failures ahead for the new united church, I believe it is an experiment worth the effort. I wish the Church of the Brethren were a part of it."

Ronald Morgan, who said he went to Atlanta cool to the Brethren's becoming a full participant in the Consultation, left convinced that such a step is desirable. "Not because I like everything about the Consultation," he explained, "but because I think it is a very genuine attempt to build a responsible church that will be true to Jesus our Lord.

"I do not want for the Brethren to be responsible for the united church lacking anything in its final development which the Brethren could have contributed to it in the process of consultation."

Uniqueness: Mr. Morgan went on to assert that he could recall no unique Brethren view which had not already been expressed. But he felt some of these points were held in minority status. Were Brethren to enter into full participation, he could see the views coming into fuller and more open hearing. He further saw full involvement enabling Brethren to enhance their contacts with black Christians and to gain more of an understanding of the church "from the end of the New Testament to 1708."

Dale Brown, who in the past has spoken against full entry by Brethren into COCU, urged the church to "keep in touch with these our Christian Brethren and pray that the movement toward merger might be used by God to be a time for reformation and renewal."

Mrs. Egge fully supports cooperative programming among the churches today as a must, but whether this of necessity entails choosing one name and agreeing to the same sacraments and orthodoxy, she is dubious. Oneness, she said, can be expressed in love of Creator and in service and brotherhood without speaking with a single voice or marching to the same drum, recognizing that the plan of God is to be accomplished in manifold ways.

Growing edge: Whether in education, in urban life, or in religion, Mrs. Egge, a teacher, tends to feel "the broader the base, the longer the distance to the apex of the triangle and the sharper the angle at the top." She sees the result as a loss of identity, depersonalization, dehumanization.

It is her estimation that for the church the growing edge "is among the small groups of reactionaries, the splinter organizations that move to the outside of the common faith." She conjectures that if union is the ultimate route, "we must become identical and wait for those inspired to break forth as Luther did in a whole new formation."

Differ as they may regarding what ought to be the course for the Church of the Brethren in relation to the Consultation, the four Brethren closest to current COCU developments were grateful for the experience of Atlanta itself. Summing up his personal view but reflecting somewhat the stance of his colleagues, Ronald Morgan said, "I found a fresh appreciation for a merging of freedom and liturgy in worship, my prayer life was renewed, and I sensed a genuine faith and trust in the direction of the Holy Spirit in the work of the Consultation." — H.E.R.

Conference appearance

Lyrics on life and love

THE REALITY of the generation gap has been confirmed from virtually all angles, and the church has zeroed in to stimulate understanding among both youngsters and their parents. But what about those in the middle, those slightly over 30 whose children are not old enough for conflict with elders? Is anybody speaking to them?

One who is trying, and obviously with some success, is William Flanders, who is scheduled to appear at Annual Conference June 28, presenting the Saturday evening program. If he follows his custom, he will not only speak; he will sing as well.

No longer is it unique for a clergyman to trade pulpit for guitar, yet there is something singular in what Mr. Flanders, a 35-year Episcopal priest is doing.

The minister from Hyattsville, Md., writes and sings for those, like himself, who have come to realize they cannot move progressively upward for the rest of their lives.

He said in an interview that he does not limit his ministry to one age group, but he has the young adult in mind when he writes such folk hymns as "Love Is a Verb," "I Was Born to Be Me," and "Blind Samson."

Mr. Flanders served parishes in Virginia and Washington, D.C., and was a chaplain at the University of Maryland. It was in 1967 that it dawned on him that folk hymns might open up a way of giving new idioms to old theological language.

He began writing songs and singing them at the university. Along with some nudging — not altogether friendly, his friends say — from superiors, he moved out of the campus ministry into a music ministry. Now he travels widely, singing in local churches and on campuses.

His recording of "Love Is a Verb" is not distributed commercially. More than merchandising records, he would prefer talking about his folk songs as hymns. Only hesitatingly did he mention a rave review of his disk in *Mass Media Ministries*, a publication which acts as a link between the church and the creative arts.

William Flanders

The fact that the mid-30s group is most attracted to his songs is because he writes and composes for himself, he said. His reflections on the meaning of love and life strike responsive chords among his peer group who have settled into personal and professional lives.

Not all his songs use biblical images, but all utilize what might be called biblical thrusts. "Tell That Child to Go Home" is an example. "All he wants is to play. Tell that child to go packin'. Let the man in me stay."

Mr. Flanders said the lyrics were partly suggested by St. Paul's confession that he did not always manage to do the good he intended to do and partly by recognizing the neurotic, selfish clinging of those who lack maturity.

A native of Meriden, Conn., and a graduate of Virginia Theological Seminary and of Yale, Bill Flanders sees the composition of new hymns as an essential task of the church. "People learn their theology from hymns," he said, "and we need alternatives to the old theology of old hymns."

He views the modern folk hymns as a continuation of the biblical practice of handing down the traditions, but he thinks the traditions should be in language relevant to the modern scene.

Basically, all of his compositions are about love, he claims. Or as he puts it lyrically, the message is:

"Lord, may your grace always precede and follow us." — ELLIOTT WRIGHT, RNS

day by day

WE HAVE ALWAYS MADE a habit of including Sunday church attendance as a part of summer vacations. Even when it has not been convenient and would have been easy to skip. We take no special pride in this pattern but follow it because we believe there needs to be time each week for public worship and because we think regularity of participation ought not cease just because we are away from home.

There have been a few times when we were unable to live up to our intentions. One such experience occurred last summer when we were camping at our district-owned Camp Living Waters. During our two weeks there we learned a good many things about life, about ourselves and one another, and about living in the woods. But that is another story.

What we want to share here is what happened one Sunday morning. We had the camp to ourselves during our entire stay and enjoyed being alone as a family. On Saturday night we went to bed early. We slept well and in the morning got up, built a fire, prepared our breakfast, ate, and cleaned up the camp. Then we got into our Sunday clothes which we had been keeping in the car and talked about the church we were planning to attend.

Everything went along well until we got into the car. It refused to start. Nothing we did could coax it to life, and no one was close enough to help immediately. By the time we got the car running, the morning was nearly gone. Even so, we started out on the slim chance that we might find a church in one of the nearby towns with an eleven o'clock service. No luck! All of the services were either finished already or were nearly over.

So we decided to return to camp, prepare a quick lunch, and have an early afternoon service of our own. Instead of the scriptural two *or* three, we had two *plus* three (there are five of us). As we drove to our campsite we planned our service and made assignments. Brenda, nine years old, took the lead in working out the order of service. The rest of us made suggestions and before long everyone knew what he would be expected to do.

Lunch finished, we sat near the fire on log "pews" that we had scrounged from the woods and enjoyed our open-air sanctuary. Marvin, our eleven-year-old, started the service by telling what he liked best about our vacation — "swinging on the vine (that gave all of us some thrills!), playing kick the can, racing to the outhouse (a favorite, especially when the parents joined in!)."

We then sang a verse of "This Is My Father's World," after which four-year-old Ellen led in a prayer of her own making: "Thank you for the little animals and the warm sun that dries our clothes, and that we can play outside." Brenda read the scripture lesson.

Ellen then recalled for us our visit to a church on the previous Sunday and rather amazed us with what she remembered. This was followed by our singing "For the Beauty of the Earth." Then it was time for Daddy to share whatever was on his mind ("I'm glad we can be here together and learn how to live in the outdoors"). Mommy's turn was next ("I didn't think I'd make it through those first rainy days, but I'm glad we stuck it out"). "Fairest Lord Jesus" was the closing hymn, and Mother offered the concluding prayer.

The service that morning was not long, but it was one all of us remember with appreciation. For it was our own offering to God and it had grown out of our life in God's world of nature.

Our uncooperative car had loused up our plans for that Sunday, but as things turned out our worship was not sacrificed on the altar of a dead battery. What we did together in that service was to put into words some of the meaning of life as we lived it there and as we understood it from our different perspectives. — BEVERLY AND RONALD PETRY

DAILY READING GUIDE June 8-21

Sunday Psalm 24. Everything belongs to God.
Monday Psalm 8. Man is God's noblest creation.
Tuesday Psalm 42. My hope is in God.
Wednesday Psalm 84. Fellowship with God is the source of life.
Thursday Psalm 91. "God is my refuge and my fortress."
Friday Psalm 95. "Let us worship and bow down."
Saturday Psalm 100. Here is something to sing about!
Sunday Matt. 4:18-22. Jesus calls some fishermen.
Monday Matt. 5:1-12. Jesus describes those who have true happiness.
Tuesday Matt. 8:23-27. Jesus calms a storm on the lake.
Wednesday Matt. 13:1-9. What kind of soil shall we be?
Thursday Matt. 26:36-39. Important is not what I want but what You want.
Friday John 4:7-15. Jesus asks for a drink.
Saturday John 5:1-11. Fruitful branches are attached to the true vine.

THE POLISH EXCHANGE

A cross-cultural experience yielding more than agricultural expertise asks questions about life-styles and values

by Richard Young

Though the Brethren-Polish exchange might seem to be nothing more than a sharing of technical agricultural knowledge, its significance reaches far beyond factual information. It is difficult to judge the [illegible] of the Brethren side of the exchange, begun in the [illegible] and interrupted until 1977. Poles who have come to the United States are agricultural specialists and they obviously learn much during their stay in the U.S.A. from our extremely advanced agricultural expertise and science. Young U.S. volunteers, likely without agricultural knowledge or experience, who live five years in Poland learn much less [illegible] for giving and very [illegible] [illegible].

When they [illegible] [illegible] experience depends upon each individual's personality and capabilities. The type of crosscultural experience is not reserved to the Polish exchange, however, and anyone having lived abroad will appreciate the value of living in a foreign culture, observing

[illegible], an exchangee from Poland, takes time off at a Michigan orchard.

its life-styles and values, and then, finally, comparing them with his own culture and way of life.

A cross-cultural experience is therefore an educational experience inasmuch as the person expands his knowledge and understanding in addition to gaining an important analytical ability. A culture or way of life is difficult to analyze, for unless one lives outside his culture he has no occasion to look at it objectively, to see it as a whole. Just as home is indescribable until one has lived for awhile away from it, living abroad gives one the exciting opportunity to see his own culture as a whole, to look at it critically, to understand it better. What does living in Poland tell us — about Poland? about the United States?

The standard of living in Poland is considerably below that of the United States. However, Poland was decimated by World War II and even before, the country was poor. Considerable economic progress has been made and there are no hungry people. The socialistic planning of the country assures the provision of basic necessities. Just recently before a Congressional committee investigating hunger in the United States, a former governor of South Carolina admitted that his administration's policy had been not to ignore hunger in the state but to cover it up. In Poland, where medical services are also assured, good health is not confined to those who can afford it.

Most Poles live in cramped apartments that are unattractive due to their cheap construction and sameness. Everyone has the right to eleven square meters of living space. This would be unacceptable in the United States, but the goal of adequate housing for *everyone* forces a poor country to such measures. The small salaries earned in Poland force most people to have a second job in order to afford what Americans would consider negligible luxuries — coffee, a frivolous addition to a hard-worn wardrobe, friends over occasionally for a nice dinner.

The average Pole has no car, and the few private vehicles seen on the streets belong to the people who are in the small, private business sector, who have several jobs at high levels, or who have lived abroad and made money there. Public transportation serves all areas, but the buses, tramways, and trains are nearly always overcrowded. Shopping is difficult, and the quality of consumer goods, very poor. But the Polish mother manages to keep her family decently clothed and nourished by standing in lines in several stores every day in addition to her regular day's work.

As in the United States in the last century, city life is more difficult than country life because the farm provides a constant and cheap provision of food, avoiding the strict dependence on salaried work and higher prices. In the United States it is becoming more and more difficult to live on $10,000 a year!

The enforced belt tightening is of course not accepted without complaint, and Poles are envious of the high standards of living enjoyed by most Americans. They tend to see the United States as the country of big cars, big houses, easy money, and fat comfort. Those who see this as the most important thing in life are few, however, for the Poles appreciate also what they have. Poland has been at the mercy of her neighbors for more than a hundred years, and now the establishment of the Polish state and the rebuilding of Polish art and the theater have real meaning for this exploited people. Considering the Germans' plan for the methodical extinction of Polish culture, one should not wonder at the evident chauvinism of the Poles that is a result of their struggle to keep their way of life intact and ongoing.

Another striking difference between Poland and the United States is the wage scale. Miners in Poland earn more than college graduates and in any event the difference between the highest and lowest salaries is slight. Unfortunately in our country the people who lack the obvious personal advantages of an education, who can therefore find only the most disagreeable jobs, are looked down upon and poorly paid. In every society there are two ways in which a person is remunerated for his efforts: through prestige and money (material possessions). Greater equality of earnings is thus a step in the right direction for those of us who believe in the worth of every human being. A scientist has his work; a teacher, his knowledge to make him happy. Both are respected by everyone. What does the street sweeper have?

In Poland, a man can own his own home, small enterprise, or farm and pass them on to his children. But he cannot own two homes and rent one. Nor can he otherwise invest money and make a profit on his investment. In other words, individuals cannot amass a fortune through profits on capital or property. These regulative measures are intended to prevent a few individuals from profiting excessively from the economic system, thereby becoming rich. As the country prospers, all the people will prosper, provided abuses don't creep into the system. A strange phenomenon in the United States is the poor and the salaried man's insistence on the *right* to become rich and profit from the special privileges that ensue.

Despite the hardships that the Polish people experience, they remain a joyful, romantic, generous people. Even in a crowded streetcar at the end of a long day a joke or funny incident is liable to spread contagiously throughout the crowd. On Sundays and holidays the churches overflow in a futile effort to house all the members who wish to affirm their belief and faith. A guest more than likely finds at his host's a dinner table laid with food and drink that costs a week's pay; yet when the guest leaves, the host excuses himself for his humble efforts. There is no doubt that happiness *is* possible without a car, in a small apartment, and with a modest salary. The cult of an ever-expanding economy based upon an ever-expanding market and consumption, spurred on by subtle publicity is no assurance of happiness — or even of contentment.

This is not to say that an economy planned according to human needs is "better" in an economic sense than one allowed to develop as it might according to the struggle in an uncontrolled market. In fact we know that in terms of production and efficiency the "free" economy is "better." But as Christians we should be more concerned with the moral aspects of a particular economic or political system. Hopefully when confronted by the choice between what is moral and what is practical (or economically efficient) we will choose what is moral, despite the loss in personal advantage.

Some persons insist, though, that we must avoid equalization at a low level. But this argument is based on the philosophy that might makes right because it tends to protect the vested (moneyed) interests in our society, to protect the status quo. Doesn't everyone have the same material needs? Do some people require a bigger house than others? a bigger car? better food? better medical facilities? A steak has the same effect on the body of a $5,000-a-year man as on the body of a $50,000-a-year man. This kind of argument relies on the fear of uniformity to blind us to the brutal reality of purchased privilege at the expense of the poor and salaried men. Do we admit that all $10,000 houses have to be the same? Does the satisfaction of every man's basic needs as the number one prerequisite of a humane society mean that we are equalizing everyone at a low level? Certainly in the richest nation in the world we can assure everyone's basic needs. Or do we insist upon the "right" to become rich? Is one a revolutionary to suggest a ceiling above which a person could not earn?

Whatever the measures adopted in whatever domain, we as Christians have the responsibility to struggle for what we consider to be moral. We should not be discouraged by those who insist that religion, economics, or politics are separate entities each with its own values and circumstances. All are human products that directly and vitally affect humans in return, and as a result we demand that their questions and problems find moral solutions. Poland has its problems and disappointments, but Poland is not our central interest. Rather, we want to use the Polish, the Vietnamese, the African experiences to clarify our own vision and judgment applicable to our own society. □

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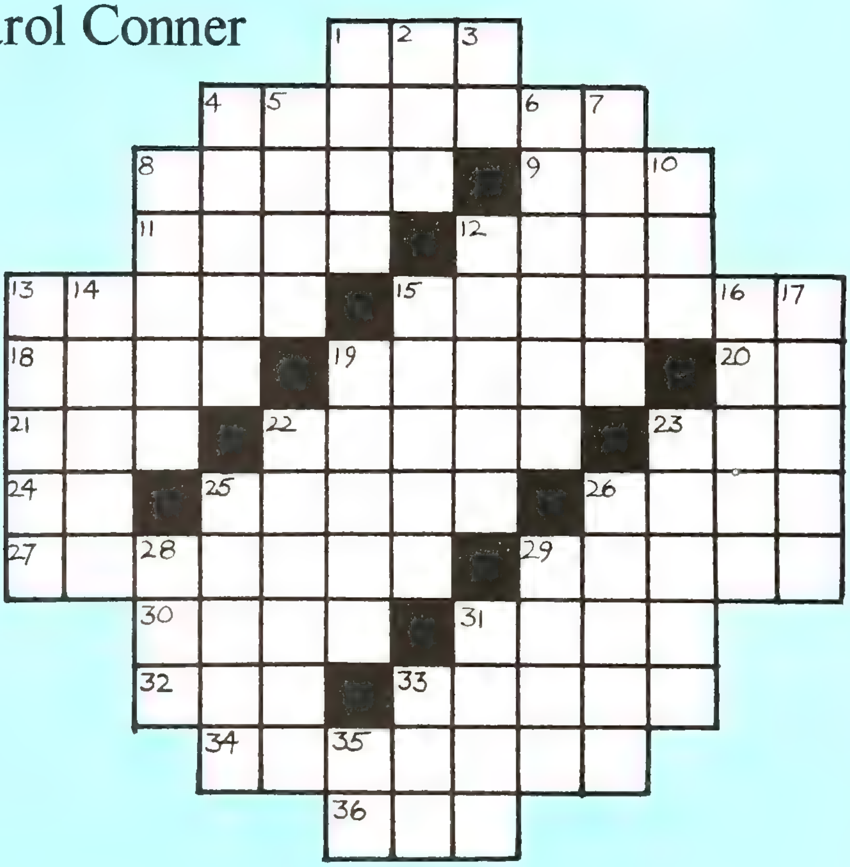
CROSSWORD PUZZLE

by John & Carol Conner



ACROSS

1 Prepare to take action
4 Want
8 Lukewarm
9 Vive le ______! (French)
11 Tall grass
12 Drag logs
13 Find out how to read
15 Disease-transmitting mosquitoes
18 Supplements
19 Result of starvation
20 Kind of art
21 Food in a crust
22 Dispatches help
23 Outcry
24 Science (abbr.)
25 Tooth rotting
26 Give attention to
27 Attribute of God (1 Tim. 1:17)
29 Declined in strength
30 Meat from a calf
31 Of great range
32 Have a meal
34 Follow winding course
36 Understand

DOWN

1 Eager
2 One of the races
3 Mister (abbr.)
4 Equals
5 Clear of obstructions
6 Religious pamphlets
7 Young people
8 Buying and selling
10 International Labor Organization (abbr.)
12 Impetuous
13 Slip back
14 Public order
15 Open to bribes
16 Path
17 Send aid fast
19 Picture that sticks
22 Council of citizens
23 Sharpens on whetstone
25 Think something possible
26 Time of greatest adversity
28 Day before holiday
29 Having good judgment
31 Walk through mud and water
33 Low number
35 Ancient Roman coin

Persons and Institutions: Values in Higher Education

THE AMERICAN UNIVERSITY, by Jacques Barzun. Harper and Row, 1968. 319 pages, $7.95

SECULARIZATION AND THE UNIVERSITY, by Harry E. Smith, John Knox Press, 1968. 172 pages, $2.95 paper

THESE TWO BOOKS discuss the problems of American higher education from totally different perspectives.

Barzun's twelve years as dean of the faculty at Columbia University have fitted him beautifully to state the problems of institutions. When he is describing the nature of the University, he is clear, concise, and valuable. Every would-be college administrator should read him. The nature of these problems does not vary basically with size.

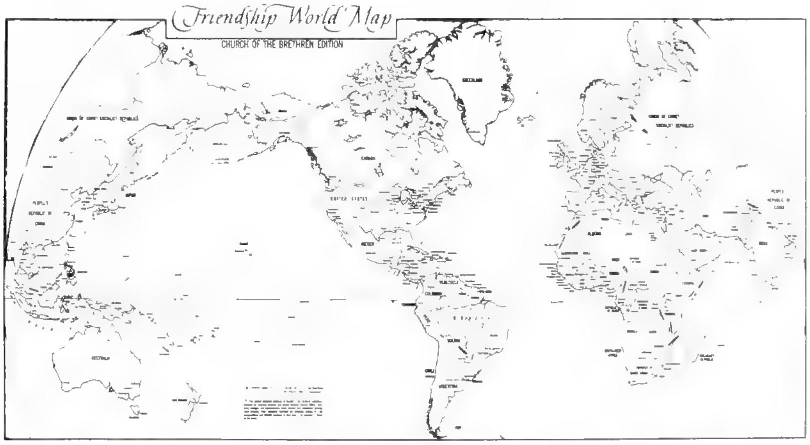
Smith, on the other hand, comes to his writing from the point of view of the campus minister. He says little about institutions and much about people. One of his best contributions in the book is the summary of the thought of Dietrich Bonhoeffer and Friedrich Gogarten. Every person trying to understand the theology of the present should read this part of the book.

But in reading the two books back-to-back, one wonders if the authors are really commenting on the same "world of the mind." The institution-person dichotomy shouts so loudly that the present battle of the campus fairly blasts forth from the pages. While Barzun writes of chairs, budgets, Ph.D.'s, committees, and computers, Smith calls for participation by students, expounds the nature of the secular, and expresses concern for "making and keeping human life human."

Yet Barzun is quite correct in much that he discusses. There is much to be done to improve institutions of higher education. The problems of efficient operation, adequate funds, and sufficient and satisfactory staff and plant cannot be ruled out if our institutions are to remain open. "Open for what?" Smith comes back. In this sense the two books complement each other.

The thought of these two men also opens most of the avenues of thought that are now prevalent on the campus. Not all those who revere the institution are college presidents or professors of long tenure. These ranks are also filled by faculty and students who do not wish to have their security pulled away. Hence, when "secular man" accepts only that specialized truth for which he has data and rejects total explanations, whether they be the parental concept of college administration or ultimates in theology, the chasm between security and nonsecurity, or between a comparatively closed system and an open system, is dramatized.

And the problem in our colleges — indeed in worldwide society — is to bring these two together in dialogue. The thought which Smith articulates, he maintains, would replace the naivètè of the past with a sense of history which affirms the centrality of human encounter as the concrete element of truth. But Barzun is needed to preserve the libraries



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and classrooms in which the stuff of human encounter is experienced and preserved. Those who would encounter often tear down; those who would preserve too often fear encounter.

It is in these contexts that colleges and universities find their present work. — Wayne L. Miller

REVIEWS / MOVIES

Two Views of Youth

It has long been a truism within film economic circles that a successful movie produces spin-offs, thus providing cycles of cinematic themes. We are now in the midst of a cycle dealing with youth culture, which will be given impetus from two recent artistically fine movies.

In comparison the two films offer a salient contrast of attitudes informing youth culture: "Yellow Submarine" — celebrative, affirmative, joyful, naive; "Changes" — introspective, alienated, pessimistic, naive. The former bespeaks an attitude of innocent idealism; the latter is concerned with the fall of disillusionment.

"Yellow Submarine" is the Beatles' third film, although here they appear in person only at the end. For the rest we are treated to the animated cartoon style of Heinz Edelmann, which is appropriate to the sense of childlike affirmation evoked. Color, inventiveness, surrealistic imaginings, and most especially the music all evoke viewer participation in a heightened degree. For a change the film's advertising in precisely right: This is a movie that loves you — in the sense that it encourages our full participation in what is happening on the screen.

Ostensibly, there is a thin plot: Blue Meanies attack innocent Pepperland until a "young friend" goes to get Our Heroes, who travel through intriguing forms of space and time, arriving in time to save Pepperland with music — old, familiar songs ("Eleanor Rigby," "All You Need Is Love," most of the Sgt. Pepper album) and four new songs, the most engaging of which is "1, 2, 3, 4."

The route of this Swiftian journey is lined with atrocious puns ("Are you Blueish? That's funny, you don't look Blueish."), with real compassion (Jeremy Boob, the original nowhere man is found worthy of being a somebody), and a simplistic affirmation of love (the malevolent GLOVE has his first letter knocked off).

Yet, as celebration "Submarine" works because it understands the power of language. Huge block capitals confront us with YES and LOVE in such a way as to overpower our objections about the simplicity of the message. Despite its magnificent colors, "Submarine" is a film of blacks and whites — ultimate evil and good — which are both subsumed under the powerful affirmation of YES.

In this incarnation the Beatles have their fingers accurately on the pulse of one of youth's life-styles: uninhibited celebration even in the face of real, concerted malevolence. Hall Bartlett and Bill E. Kelly have taken the other tack in "Changes" — attempting to document the alienation of youth confronted with values they perceive to be false. But in this case alienation does not lead us to a viable life-style.

"Changes" is an earnest film, sensitive, probing. In the end, though, it does not hold our interest because we cannot become involved with a protagonist who continually refuses to get involved. Kent (Kent Lane) dabbles in many life-styles, rejects them all, and finally chooses a Thoreau-type isolation, which is far from the true spirit of Thoreau.

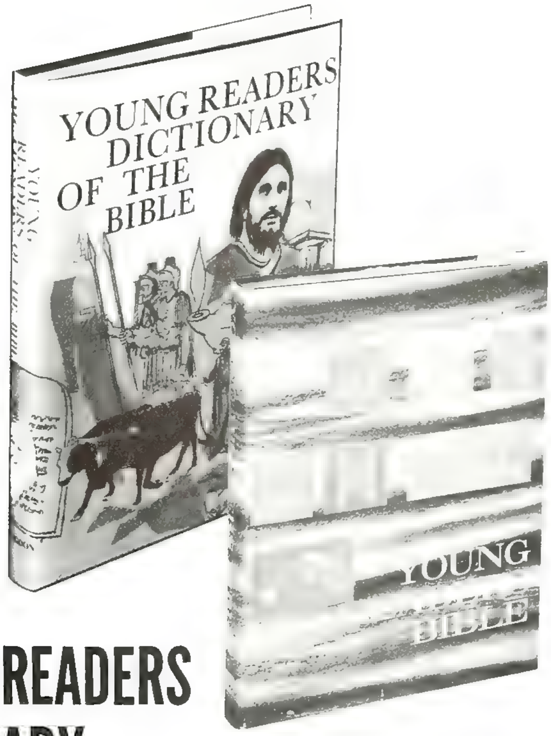
A college drop-out, Kent has many contacts but rarely makes contact. He rejects a hippie-style commune, his love for an artist, a passing dalliance with a reporter, and finally a free-wheeling relationship with a carnival girl when she starts making demands of responsibility upon him. Kent searches for self-identity, but his ego-involvement causes him to skirt the depths of love-involvement.

As in "Submarine" music is a significant part of "Changes." Lyrics in the songs by Tim Buckley bespeak the possibility of hope — living in expectation. Yet "Changes," while accurately chronicling increasing alienation, refuses to explore the sources of hope. Kent's search has much to show us (he loves his parents and really wants to help them understand, he feels compassion and seeks for ways to express it, he illuminates the shallowness of values grounded in a money orientation), but so long as he refuses the responsibility of involvement he remains a cop-out — all his seeking notwithstanding. — Dave Pomeroy

The purpose of reviewing current films in MESSENGER *is not to recommend or promote specific films for viewing or to offer a rating service covering many films. We hope, rather, by examining a few pictures critically, to help readers develop their own criteria for evaluating pictures and to become more aware of the way current films treat basic theological and moral issues. Even the reader who never goes to see a commercial film must be aware of what is being shown in his neighborhood. Since this year's movie quickly becomes next year's TV show, no one can afford to be indifferent to the quality or the content of current films.* — EDITOR

CLASSIFIED ADS

DOCTOR AND NURSES NEEDED — Immediate large and lucrative practice assured for a general practitioner of ability in Eastern Colorado city of 5,000, with prosperous irrigated farming area surrounding. Only four doctors (two nearing retirement) are unable to care for all patients seeking treatment. New 35-bed modern hospital, accredited by AMA, administered by Mennonite church and local governing board, including two Brethren members. Favorable year-round climate with high altitude, low humidity, plenty of sun, close to mountains. Short drive from major Colorado cities. Good schools, active Church of the Brethren. Openings for registered nurses. Contact Kenneth Schmidt, hospital administrator, or Vernon Rhoades, governing board chairman, Rocky Ford, Colo. 81067.



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in brief

PERSONAL MENTION

Wawaka, Ind., pastor **Robert Ebey** last month represented the Indiana Migrant Ministry on a panel at a gathering of church women of the Indiana-Kentucky Synod of the Lutheran Church in America. Mr. Ebey has chaired the Indiana Migrant Ministry for three years. . . . Californian **William Brownsberger,** a member of the La Verne church, has been named joint treasurer for the United Andean Indian Mission/Brethren boards in Quito, Ecuador. He will serve there for two years in a volunteer capacity.

* * *

S. Loren Bowman, general secretary for the Brotherhood, received an honorary Doctor of Humane Letters degree from Bridgewater College where he delivered the baccalaureate sermon at June 1 graduation exercises. . . . Recently elected student body presidents at the Theological College of Northern Nigeria are **M. Ishaku Kwambila and his wife.** Mr. Kwambila will give leadership to the men at the college; his wife, to the women. The Kwambilas are members of the Mubi church.

CALENDAR

June 15	Father's Day
June 24-29	Annual Conference, Louisville, Ky.
June 29	Christian Citizenship Sunday
July 14-18	Third Theological Study Conference, Bethany Seminary
July 17-20	District conference, Southern Plains, Clovis, New Mexico
July 18-20	District conference, Iowa and Minnesota, Riverview Park, Cedar Falls, Iowa
July 22-31	Peace Seminar, Church of the Brethren-Russian Orthodox, Geneva, Switzerland
July 24-26	District conference, Southern Virginia, Topeco
July 25-28	District conference, Western Plains, YMCA Camp, Estes Park, Colo.
July 26-27	District conference, Shenandoah, Linville Creek church, Broadway, Va.
August 1-3	District conference, Middle Indiana, Manchester College
August 3-9	Group Life Lab, Manchester College

Inmates of all faiths at the Texarkana, Texas, Federal Correctional Institute gathered with friends and relatives for an Easter communion service, the innovation of the institute's Protestant chaplain, **Nathan L. Heffley,** a Church of the Brethren minister.

* * *

Our best wishes go to honorees at golden wedding anniversary celebrations: **Mr. and Mrs. Willis K. Enterline,** Elizabethtown, Pa.; **Mr. and Mrs. Edgar A. Turner** and **Mr. and Mrs. James L. Bohrer,** Cumberland, Md.; **Mr. and Mrs. Roy Patterson,** Warsaw, Ind.; **Mr. and Mrs. Glen Wine,** Dayton, Va.; **Mr. and Mrs. Roy Farringer,** Pearl City, Ill.; and **Mr. and Mrs. Guy K. Beach,** Akron, Ohio. . . . Other couples marking anniversaries are the **Emerson Roots** of McFarland, Calif., fifty-one; the **Perry Dicks** of New Paris, Pa., fifty-eight; and the **Raymond C. Florys,** of Paradise, Calif., sixty.

PASTORS AND PARISHES

Leland Wilson, director of the department of interpretation for the denomination, has accepted the call of the La Verne, Calif., church and will begin his ministry as pastor there on Sept. 1. . . . An ordained Mennonite minister, **John Bartholomew,** will assume the pastorate at Northern Ohio's Zion Hill church, of which he was a member as a boy. . . . New Hope church in the District of Tennessee and Alabama has called **Ova Edwards** as part-time pastor. Until June 1 he served the Knob Creek congregation in the same district.

Ralph Z. Moyer will leave the Oak Grove church in the First District of Virginia Sept. 1 to become full-time director of special ministries at the York church in Southern Pennsylvania. . . . Remaining within the West Marva District, **John Litten** will become pastor at the Bean Settlement, after having served the Tearcoat congregation. . . . Warrensburg, Mo., will be the new home of the **Wilbur Hoover family,** who will leave the Rocky Ford, Colo., church in September for pastoral responsibilities in that Missouri congregation.

John Ebersole this year marks fifty years in the ministry, a career that began at Lancaster, Pa., in 1919 and included eight pastorates, all but one in Pennsylvania. Mr. and Mrs. Ebersole live at the Brethren Home at Neffsville, Pa. . . . The Fund for Theological Education has awarded a grant for continuing education to **Dean M. Miller,** pastor of the Lombard church in Illinois. He was among seventy applicants for fourteen similar grants to parish ministers.

* * *

Six weeks of resident work at San Francisco Theological Seminary await **Lyle Lichtenberger** this month. The pastor of Boulder Hill church, Aurora, Ill., he will continue studies in the graduate program leading to the Doctor of Science in Theology degree.

Four Ohio men recently have been licensed and one ordained to the ministry. In the Southern District **Michael Guyton,** Donnels Creek church, and **Edward Hepner,** West Alexandria church, were licensed. Northern Ohio licensees include **James Abe,** Painesville church, and **Roger Harding,** a member of the Defiance congregation. Ordained was **Roger Eberly,** who on June 15 will become pastor of the Pleasant View church near Lima, Ohio.

Lester E. Fike Sept. 1 will begin a part-time pastoral ministry at the Little Pine church in Northern Indiana, after serving at the Pleasant Chapel church in that district. . . . First Virginia's Ivy Farms congregation will welcome a new pastor, **Herbert A. Fisher,** when he goes to Newport News from Prince of Peace church, Dayton, Ohio. . . . Central congregation at Roanoke, also in First Virginia, will lose **David Rogers** as pastor when he assumes a post at the Manchester church in Middle Indiana.

POTPOURRI

Dedicating new facilities this month are two churches. Northern Ohio's **Fostoria congregation** will dedicate a new building June 22, with Robert A. Byerly, director of the University Center at Harrisburg, Pa., and a former member of the Fostoria church, as guest speaker. . . . Sanctuary remodeling will culminate June 8 when the **Monroeville church** in Western Pennsylvania hosts dedication ceremonies. Included in the project were new pews, pulpit furniture, flooring, carpeting, and paint.

Church members and students at Blue Ridge Community College have joined in the forming of a coffeehouse, staffed by persons in the Virginia communities of Harrisonburg, Staunton, and Waynesboro. Located in a farmhouse, the gathering place is near the college campus. Members of the **Pleasant Valley church** at Weyers Cave have participated in the staffing.

At Fort Wayne, Ind., the Selective Service Center, whose story was recounted in the April 24 MESSENGER, has taken temporary quarters in the **Beacon Heights Church of the Brethren.** Pressures from ultraconservative groups led the YMCA board to an early termination of the center's lease.

OPPORTUNITIES

To meet criticism that present hymns are often stuffy, written in outmoded language, and certain ideas unaccepted by many persons today, the Hymn Society of America solicits from young writers **hymn texts** that young people will want to sing in church services. Contemporary language with an appeal for all ages and suitability for church service use are the guidelines. Manuscripts may be submitted before October 31, 1969, to the Youth Hymn Committee, Hymn Society of America, 475 Riverside Dr., New York, N.Y. 10027.

Annual Conference choir director Phil Trout, of Bridgewater College, invites all singers to participate in the choir. The music, including some new and experimental things, may be purchased at the book exhibit upon arrival at Conference.

Two California churches, **Cajon Valley** and **San Diego,** have joined in an effort to contact servicemen in the San Diego area. Parents of servicemen who may wish to put their sons in touch with a Church of the Brethren in that area may send such information as name, location, and serial number to Pastor M. Guy West, San Diego Church of the Brethren, 3850 Westgate Pl., San Diego, Calif. 92105, or to Pastor Glenn Fruth, Cajon Valley Church of the Brethren, 1015 S. Mollison St., El Cajon, Calif. 92020.

A special kind of servant

Benjamin Sakrabhai assists a farmer in developing a better crop. A village worker in India, Benjamin also deals with problems of malnutrition, disease, overpopulation, and illiteracy. He represents the Christian concern for meeting the needs of the total person in his total community. (His work is described in detail in the filmstrip, "A Special Kind of Servant.")

Your gift will make you a partner of Benjamin and others in India. Those who give also become "a special kind of servant." Give what you can as a special Annual Conference Offering.

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The Way Is Open Into Life

1. Windows

Open
whatever window waits
and let life in.

There is a seed in the wind.
It is far too infinitesimal
ever to be evident.

Your bandages can guard against infection.
You can turn inner space into a vacuum.
You can secure your emptiness
by barring every door,
sealing every window,
barricading exits and entrances
to your personal fortress,
gaining a guarantee
of protection
 perfection,
 serenity,
 order,
 death.

Or you can be vulnerable
to the infectious injuries
of love.

Open
whatever window waits
and let life in.

2. Today

Let yesterday go.
Say yes to today.

Today
is God's finger
creating his world anew
and touching you.

Today
is God's offer of life,
the mystery and miracle
of being you,
uniquely you
in this place — here,
at this time — now,
today.

Today
is the room
where you and I stand
together with our brothers,
hopefully hand in hand
in a wide-open world
today.

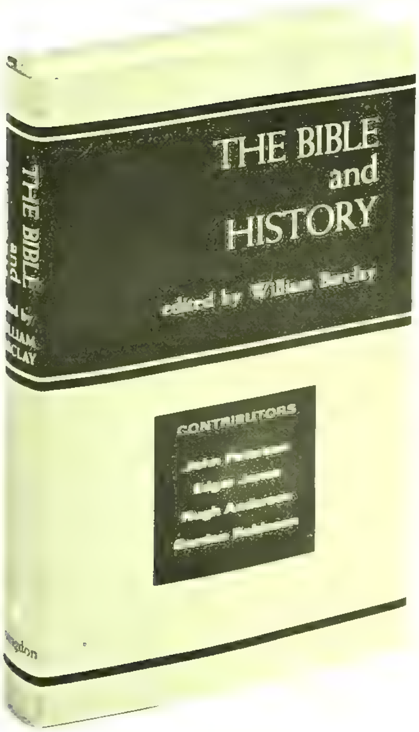
Today is the door
God opens into his eternity.
Thank you, Lord,
for today.

3. Answers

I prayed for answers
 but only the questions came clear.
I asked for release
 but instead my journey was lengthened.
I yearned for achievement
 but I was given the grace of disappointment.
I demanded some assurance
 but certainty was lacking. . . .

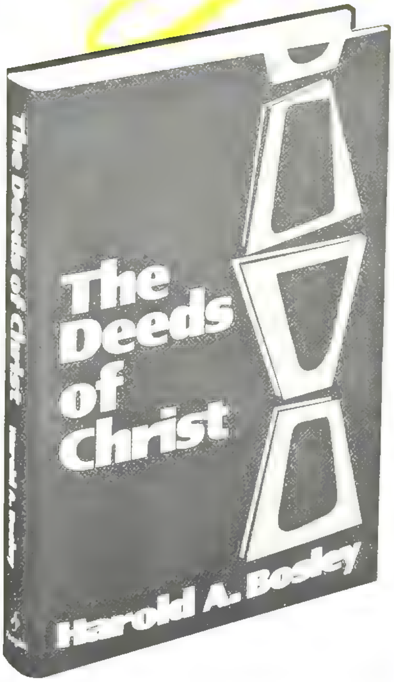
What He offered was his love
and his hand in mine for the taking
and his joy
and his pain
and his loneliness in the way he walked.
What He offered was life.
It was more than I prayed for. — K.M.

Biblical Studies


THE BIBLE and HISTORY
edited by William Barclay
CONTRIBUTORS
John Paterson
Edgar Jones
Hugh Anderson
Gordon Robinson
Abingdon

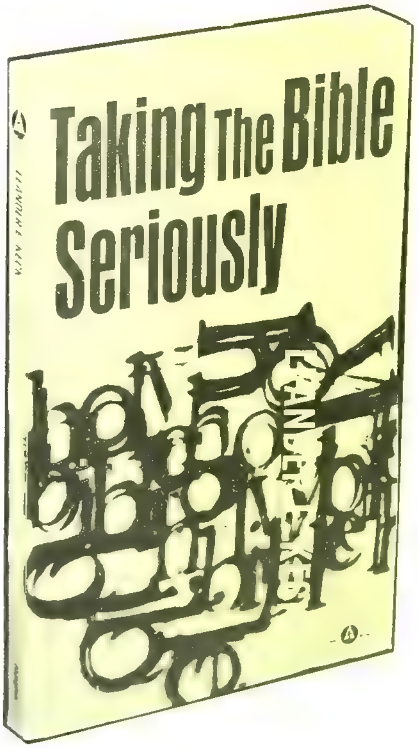
HE BIBLE AND HISTORY
Villiam Barclay, editor. $6.50

An authoritative study of the Bible n the historical environment of its ime. The authors see it not only as a book of history, but as a book n history subject to all the movements of history, which God uses o reveal himself. Following an ntroduction by Dr. Barclay, the ook is divided into four sections, ach written by a recognized iblical scholar. John Paterson vrites about *The Old Testament Vorld.* Edgar Jones considers *he Jewish People in Exile.* Hugh nderson evaluates the period *Beween the Testaments,* and Gordon Robinson analyzes *The New estament World.* With the book's ime charts, maps, and commenary, the reader is able to make easy and quick reference to he historical happenings which haped the life of Israel and to ee the fulfillment of God's revelaon in history.


The Deeds of Christ
Harold A. Bosley

THE DEEDS OF CHRIST
Harold A. Bosley. $3.50

An unusual approach to the study of Christianity beginning with the actual deeds of Christ and traveling back to his motive, intention, and spirit. In this, the last of a three-part series, Dr. Bosley concludes an in-depth study of Christ which began with *The Mind of Christ* and continued in *The Character of Christ.* Here he deals with Christ as a doer of deeds, a philosopher of action. Throughout the book references are made to contemporary situations. Frequently one encounters the author's controversial ideas for Christian action in the present age. Dr. Bosley calls upon today's Christian to share the love of God as revealed through the actions of Christ.


Taking The Bible Seriously
LEANDER E. KECK

TAKING THE BIBLE SERIOUSLY
Leander E. Keck. $1.50 paper

This modern guide to reading the Bible opens the door to vital faith without shutting the door to critical thought. Readers are introduced to a creative dialogue method of interpretation, and suggestions are given for ways of applying the truths one has learned to science and ethics — both vital areas of concern in today's living.

Church of the Brethren General Offices, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS **messenger**

Three and Me. *All three of the young girls were in trouble with the law, and the volunteer had expected to work with only one. At least she could help by becoming vulnerable to another's need.* by Frances Furlow. page 3

If Your Child Is Shy. *A shy child is not necessarily backward or strange. He may need only to be reassured of his strength as a person. There are ways that parents and teachers can help.* by Evelyn Frantz. page 6

Will the Real Apostle Paul Stand Up? *Was he only a preacher, teacher, writer, and traveling missionary? Was he also an agitator and liberator, a man of bold action?* by C. Wayne Zunkel. page 9

The Struggle for Selfhood. *The United Evangelical Church in Ecuador, including formerly Brethren congregations, is discovering a new dignity along with the high cost of discipleship.* by Merle Crouse. page 16

The Polish Exchange: A Cross-Cultural Experience. *Reflections of an American exchangee in Poland emphasize significant contrasts and comparisons between two cultures.* by Richard Young. page 23

OTHER FEATURES include "Faith Looks Up," by Earl E. Snader (page 11); news of the Louisville Conference agenda (page 12); "Brethren in Transition," (page 14); "Brethren and the Consultation," a report by observers concerning COCU meetings (page 19); "Day by Day," by Beverly and Ronald Petry (page 22); a crossword puzzle, by John and Carol Conner (page 26); "Persons and Institutions: Values in Higher Education," a review article by Wayne L. Miller (page 27); and a review of films offering "Two Views of Youth Culture," by Dave Pomeroy (page 28).

COMING NEXT

Fred Swartz tells the story of a West Virginia dairyman who works to conserve human values as well as to give "A New Face to the Land." . . . The moderator of Annual Conference urges preparedness for the tasks of the church that confront "Those Who Are Ready.". . . Inez Long shares the observations of a high school teacher who introduces students to the Bible as literature. . . . David Poling looks at the mission of the church in "The Name of the Christian Game."

PHOTO CREDITS: 2 Rohn Engh; 6, 8 Monkmeyer; 13 artwork by Paul Dailey; 15 (left to right, first) York Studio, Elmhurst, Ill.; (second, fifth) Don Honick; 16 (bottom), 17 Leland Wilson; 20 Religious News Service; 22 artwork by Tom Goddard

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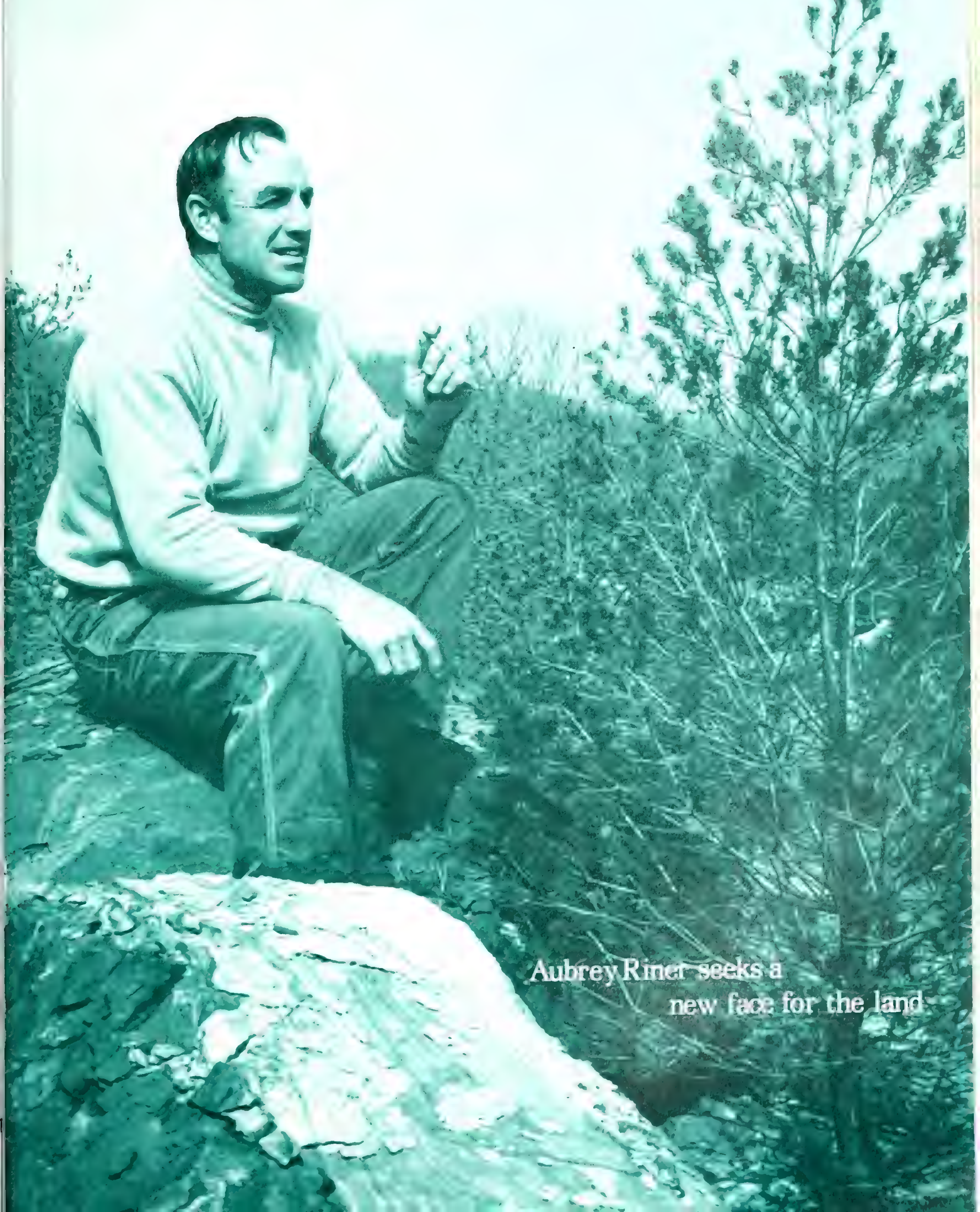
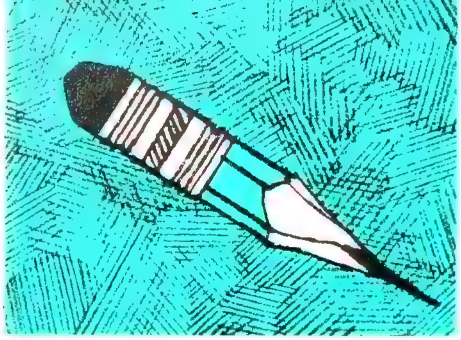


Aubrey Riner seeks a
new face for the land



readers write

STOP THE SOCIALISTIC TREND

Shall the church involve itself in secular concerns? A statement on antiballistic missiles, adopted by the General Board and printed in the April 24 issue, completely ignores the intentions of worldwide communism. It is suggested that we ought not have a military system equal to that of Soviet Russia, while at this time communism is subverting our institutions and will, when time is ripe, use military force.

Pacifism between individuals, between persons can be a power for good, but it is not realistic to expect atheistic communists to be moved to altruism should Americans lay down their arms. America has a unique form of government which respects the dignity of the individual and the sovereignty of God. We simply must stop the socialistic trend, big brother government, expansion of the welfare state, and secularization of the Christian church or be prepared to give up our precious freedoms to an evil, godless, totalitarian form of government.

Another matter, gun registration, seemingly favored by church spokesmen, is one of the standard steps in communist takeover. Recall Spain and Czechoslovakia. The NCC has made a statement of principle favoring guaranteed annual wage, a secular matter and a politically controversial one also. The church should remember the command of Jesus to preach the gospel, which is a spiritual salvation rather than a rescue from economic poverty. Certainly we ought to have compassion for the poor, but will they be more advantaged under communism?

Mrs. Wilmer Snyder

Whittier, Calif.

ONLY IN EXTREME CASES

I address "Obedience to God and Civil Disobedience" (May 22).

I wonder if such passages as represented by Romans 13 and Matt. 22:21 have been considered in the preparation of the General Board's paper. They, too, should play an important part in such a discussion and proposal. I am concerned about the emphasis which recommends disobedience to any law I may disagree with, as it seems to me the paper does. I cannot approve the tone of the paper in general, unless it would spell out much more definitely the use of civil disobedience only in the *most extreme* of situations, and then *only* when it is absolutely evident that all other means have definitely failed and all other doors of peaceful communication have been closed. The paper of the General Board, I feel, does not define . . . strongly enough what it considers to be civil disobedience. Therefore, with the mood of so many, this paper could easily become an excuse and a support for anyone to disobey any law which is personally disliked and then expect the church to back the action, regardless of its merits. This, it seems, could border very closely upon anarchy. . . .

I am hearing increasing opposition to the use of marches and civil disobedience, and this from among the youth themselves. For this reason, coupled with my understanding of this paper, I feel that I cannot support the stand which it suggests.

Wilmer E. Brubaker

Pitsburg, Ohio

STANDARDS WHICH SHOULD NOT CHANGE

In the issue for April 10, Dr. Morley J. Mays gives us an article which shows deep regard for the needs of mankind. . . .

He is our moderator and as such is entitled to the highest respect. A moderator has a big work to do and deserves genuine cooperation of the Conference.

Looking at the other side of the coin, a moderator should weigh his words. When one writes that the Bible is not a book of science he should make his meaning exact.

If he means that the Bible does not contain enough science to be used as a textbook, I agree. But most persons who rule out scripture as science say that biblical stories are not facts. As a scientist I see no reason to doubt the truth of the Bible, and many other scientists agree.

It is true that in recent years much complexity has been discovered in reproductive and hereditary processes. This shows how extremely unlikely it is that life arose by chance. In reproduction, change is provided for by some hereditary factors' being latent for a generation or two, then becoming expressed. Such change is alternative, not progressive, and never could take the place of creation.

As for human control of heredity, the advocates of such control are using their hopes for evidence. The persons who destroy our ideas of God and the world by their wild claims do not speak for all scientists by any means. Our moderator should beware lest he accidentally speak for the wrong group.

It is futile to talk about changes which, like the weather, everybody can see. We should place emphasis upon those standards which should not change but will if we do nothing to sustain them.

William J. Tinkle

Eaton, Ind.

ONE KIND OF AIR POLLUTION

How long has it been since you have heard a sermon on the evils of tobacco? Or how long has it been since you have read an article in MESSENGER on "Is the Use of Tobacco a Sin?"

I do not like to disturb the contented smoker, but as a follower of Christ I am commanded to warn my fellowman of any dangers of which I am aware. "Warn them that are unruly" (1 Thess. 5:14, KJV). . . .

We are created in the image of God (Gen. 1:27) and given an animal of flesh and blood called a temple to live in (1 Cor. 3:17 and 1 Cor. 6:19): "Your body is the temple of the Holy Spirit."

Now is smoking Christian? Is it a sin? Will there be any ashtrays in heaven? 1 Cor. 3:17 (KJV) says, "If any man defile the temple of God, him shall God destroy; for the temple of God [your body] is holy, which temple ye are." Paul says in Rom. 6:12 (KJV), "Let not sin therefore reign in your mortal body." *Defile* means to make foul, pollute, stain, taint, infect, tarnish, to make unclean, impure, corrupt, poison, destroy, use noxious chemicals. From this I would say it is impossible for anyone to deny that tobacco, with emphasis on modern cigarettes, *does* defile the body. . . .

We are in the midst of a drive against

More on page 25

BYLINES: Pastor of the Summerdean congregation at Roanoke, Virginia, **Fred Swartz** serves as director of interpretation for the First District of Virginia. . . . **Morley J. Mays,** chief administrator of Elizabethtown College in Pennsylvania, will captain activities at Annual Conference this year as moderator. . . . A former member of the General Board, **Inez Long** teaches in the Lancaster, Pennsylvania, public school system. . . . For twenty years a newspaper reporter, **David S. Strickler,** of Manchester, New Hampshire, divides his leisure time among photography, writing, and activities in the New Hampshire Poetry Society. . . . Nationally published writer **David Poling,** whose articles have appeared in "Saturday Review" and "The New York Times Book Review," is president of the Christian Herald Association. . . . **William J. Tinkle** of Eaton, Indiana, serves as secretary for the Creation Research Society. . . . Imperial, Nebraska, is the home of **Richard S. Deems,** pastor of the Methodist Church there. . . . Soon to join the congregation at Warrensburg, Missouri, as pastor, **Wilbur R. Hoover** presently holds the pastoral post at Rocky Ford, Colorado.

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Equally concerned about conserving the church's youth and conserving the soil on which they live, Aubrey Riner is helping West Virginia find

A New Face for the Land

by Fred Swartz

West Virginia is a state of many complexions, some of them unwarranted. For example, it is definitely not dependent upon its "mother state," Virginia, nor do its characteristics necessarily suggest a sibling connection. But from its very nickname, "The Mountaineer State," it is evident that many outsiders, and unfortunately too many insiders, look with a jaundiced view upon West Virginia, associating it with some Godforsaken wilderness impossible to conquer.

It is thus reassuring to talk with Aubrey and Frances Riner, an energetic young couple in Fayette County

When you talk with Aubrey Riner, you feel there is a new West Virginia emerging

who are giving their wholehearted interest and much sacrificial time toward refurbishing the land and resources of their native state, practically depleted by the strip miner in search of coal.

Nearly ten years ago, Aubrey, who is also a member of a flourishing family enterprise known as the Riner Dairy, was tapped by the West Virginia Soil Conservation Service as a candidate for the position of District Supervisor for the Southern District of the SCS, an area encompassing all of Fayette County and portions of surrounding counties. Although the position is an elected office (chosen by the land owners of three acres or more) it carries no compensation beyond some reimbursement of expenses and the tremendous satisfaction of instilling new life into both the people and the land of a denigrated region.

At first, Aubrey's work as a district supervisor was confined to helping and encouraging individual farmers and other landowners to apply good soil conservation practices in caring for their property. As an example of what can be done to "stop the water where it falls," Aubrey turned the 375-acre farm of the Riner Dairy into a model soil conservation project.

The farm has eight ponds, three concrete watering troughs to keep the cattle out of the ponds, 2,600 feet of tile drainage to direct water from saturating the lowlands, and 200 acres of improved meadows and pasture, among its many conservation features.

Then in 1964 the West Virginia legislature opened up an entirely new field for the work of the Soil Conservation Service. A new law required all strip miners in the state to provide thirty dollars per acre of disturbed soil, to be placed in a fund for the reclamation of stripped soil remaining in now abandoned areas left bare before adequate provisions for revegetation of such areas was established.

An aerial survey revealed that there were approximately 150,000 scarred acres in the whole state, with a large proportion concentrated in southern West Virginia, including Fayette County. Where the mining operations had dug into the earth's surface to extract from it the precious fuel, they left in their wake large patches of barren

The Riners' interest in the future is evident in their leadership as youth teachers and counselors in the Pleasant View church

subsoil and abrupt, unsightly cliffs. The SCS proposed the planting of white pines and autumn olive to beautify the exposed areas and to serve as an erosion preventative and a wildlife cover.

The pilot project was scheduled for the Southern District, in part because there were unsightly strip mines in that region that could be viewed by visitors to Grandview State Park, but also because there was a young, congenial supervisor in that district, Aubrey Riner, who demonstrated the enthusiasm, the ability, and the understanding to work with the strip miners themselves, who still leased the land and from whom the funds for revegetation of the depleted areas must come.

Now, after four years, over 8,000 acres of land previously scarred by strip mining operations have been reseeded in Aubrey's district alone. Over two million trees were set out during the last year's planting, 800,000 of them in Fayette County. One single strip mine contract included 875 acres of reseeding at a cost of $33,000.

Aubrey became the first district supervisor to work directly with the strip mine operators in this program of reclamation, and his genuine, personal ability has earned him the respect of the mine operators as well as that of the Conservation Service. Testimonies are frequent hailing him as the one who has had continual success at reducing tensions between the strip miner, the "outsider," and the public officials of West Virginia.

Aubrey prizes a plaque given him by the SCS with an inscription citing him as the state's "most outstanding" district supervisor. He has been the only recipient of such an award in the twenty-five-year history of the Conservation Service.

RINER DAIRY
GRADE A

The Riner Dairy is a growing industry in Fayette County, with Aubrey's mother as corporation president

In addition, he has received numerous citations for his efforts in the field of conservation, including an award of merit from former Secretary of Agriculture, Orville Freeman, "in recognition of outstanding contribution to the conservation efforts of West Virginia. . . ." The respect of the strip mine operators has been shown in that Aubrey is an honorary member of the West Virginia Surface Mine Association and is welcomed as a helpful participant in their meetings.

Aubrey's enthusiasm and concern for his native state have more recently involved him in a personal crusade to encourage currently active mining operators to do their own reseeding before they remove their equipment from the job and while the soil is still loose. This eliminates much red tape and waiting which would hamper the SCS if it were to go through the regular channels for permission to reclaim the land.

It is evident that Aubrey Riner's heart and loyalty are firmly planted in Fayette County, West Virginia. He was born in the Gatewood community in 1925. He was a member of a family that includes four boys and five girls, one of whom is Aubrey's twin sister.

Their father was a humble man who at first made a living for his family as owner and operator of a raw produce truck. Then in 1939 Mr. L. C. Riner "graduated" to a dairy business consisting of a "herd" of three cows and fifty acres of land. "Industry," however, is another name for "Riner" in Fayette County, West Virginia, and the family dairy has increased to a herd of ninety-five top-producing Holsteins and a business that supplies both Grade A pasteurized and homogenized milk in retail bottles and cartons and wholesale milk to larger dairies.

Although L. C. Riner is no longer living, the Riner Dairy is still an incorporated family enterprise, with Mrs. Russie Riner, Aubrey's mother, the very spritely and alert seventy-six-year-old corporation president. One of her duties is to bake fresh bread every day for the noontime meal of the three brothers, Glendon, Aubrey, and Carl, who run the business, and any customer or friends who may be around at lunchtime. Mrs. Riner always sets an extra plate or two on the home-place dining table.

Aubrey is in demand as an aid and

consultant to neighboring farmers, far beyond his call of duty. A self-taught veterinarian ("of necessity when you are a dairy herdsman") he is frequently called to "look at" a neighbor's ailing cow or sheep.

In addition to his SCS responsibilities he is chairman of the Fayette County Agricultural Committee that tries to encourage farmers to make the best use of their land and to stick to farming as an occupation. He recognizes that the committee's goal is difficult, however, for "it is almost impossible to make a living as a farmer on less than 200 acres."

Whereas Aubrey, as district SCS supervisor, often has a crew of fifteen or twenty men working under him during the spring tree planting season, still his right hand "man" is his companion of nineteen years, his wife, the former Frances Dodson. Also a native West Virginian, Frances is equally enthused about conservation of the state's natural resources and shares her husband's interest by serving as president of the Ladies Auxiliary of the State SCS.

Aubrey and Frances and their two daughters, Mary Ellen and Melissa, live at "Pleasant Hill," one of the first homes ever built in the area. The 102-year-old house has been another "conservation" project of a sort for the Riners, as they have converted it into a modernly equipped home.

One of the most notable remodeling feats was changing the heating system from "totally fireplace" (seven or eight of them throughout the house) to "totally electric." They also converted the parlor, which some of the old-timers in the community remember as meetingplace for church groups, into a comfortable and attractively paneled den.

"Pleasant Hill," so named because of a large and symmetrically shaped hill behind the house, stands directly across the road from Pleasant View Church of the Brethren, where the Aubrey Riners are four of the congregation's 107 members and where they take active roles in the work of the church.

Especially noteworthy is their leadership among the church's youth. The conservation of the state's youth is another vital action. Each year Aubrey grants, on behalf of the SCS, a scholarship to the State Conservation Camp to the young boy in Southern District who has had the most outstanding project of interest in conservation.

He and Frances are youth counselors at the church and serve as assistant youth teachers. They are concerned about keeping youth active in the church and their enthusiasm has resulted in an energetic and interested group of teen-agers who have engaged in a number of significant activities from attendance as a group at Annual Conference to a fishing-camping trip on the New River.

For four years Aubrey has been president of the PTA of the local elementary school, and he helps with the Boy Scout organization of the community whenever he is needed.

The Riners see this interest in youth as vital for the future of the state as well as the personal benefits the teen-agers themselves receive. They believe West Virginia is on an upward trail out of the doldrums and stigma as a forgotten wilderness and pawn for outside timber and mining interests.

The state has begun to develop its own resources. There is more employment available now in the state, and the spirit of the people is improving. Youth can get a job within the state now if they want, and many men are leaving government assistance jobs and finding better work.

"You might soon find yourself out of a job," this reporter quipped, referring to all of the Aubrey Riner extra-curricular interests.

"There would be nothing I'd like better," came the reply. "I've only had three years of college education. I hope to finish sometime. And Frances would like to study in a college yet, too."

A typical Riner answer — optimistic, fresh, unassuming; always looking for unconquered worlds, always seeing new visions, always revealing an energetic, wholesome dedication to growth and progress.

When you talk with Aubrey and Frances Riner you have the feeling there *is* a new West Virginia emerging, and you are convinced that these two people are playing a primary role in bringing it about! ☐

Aubrey and Frances live with daughters Mary Ellen and Melissa at "Pleasant Hill," one of the oldest homes in the area

Those Who Are Ready

The capacity to foresee and to prepare for the expected as well as the unanticipated is a Christian virtue. The emphasis on watching is constant in the gospel

by MORLEY J. MAYS

Preparedness is always a virtue. Presumably one of the basic differences between the human being and the other lower forms of animal life is that the human being is able to anticipate his future. The lower animals act largely on immediate stimulus. Accordingly, within limits, a person can set for himself his objectives and then organize himself toward that end.

Moreover, having the capacity to foresee, the human being has also the power to prepare himself for the unexpected. He certainly cannot determine everything about his future, and therefore he needs to reckon with the high probability that there will be events which will determine, and possibly overtake, him.

This does not mean that he is totally without the power of preparation even for the unanticipated. There is, as someone has put it, a "divine unexpectedness in human experience," which is a part of every life.

Preparedness is also a Christian virtue. The faithful Christian is one who not only prepares for that portion of the future over which he can expect to exercise some degree of control, but also for that which will arise unexpectedly. The emphasis on watching and the imminence of future events is constant in the gospel.

Nowhere is this emphasis more direct than in the parable which appears in the twenty-fifth chapter of Matthew. There, readiness seems to be equated with wisdom.

Jesus likens the kingdom of heaven to ten maidens who were invited to a wedding feast. Since wedding feasts were characteristically held in the middle of the night, everyone who wished to attend and participate fully in the festivities had to take his source of light with him. The maidens, all of them, did so.

But Jesus quickly points out that five of them were wise and five were foolish. Those who were wise were those who, in addition to the amount of oil which the lamp itself would hold, took along a spare supply. The foolish, on the other hand, were those who did not anticipate the unexpected and therefore took only as much as the lamp itself would hold.

When the maidens arrived at the bridegroom's house, they discovered that he was not there. So, they, and all the other guests, slumbered and slept. Remember, it was the middle of the night. Now, when the mood of the parable is all peace and quiet, there is a shrill cry which cuts through the darkness.

"Behold the bridegroom; come out to meet him." And then all the guests, including the ten maidens, rise and trim their lamps. Now that the high moment has come, they all want to be able to celebrate with the maximum amount of light.

Almost immediately, those who were foolish discover that their lamps are beginning to sputter and die out. Thereupon they rush frantically over to the five who were wise, that is, to those who were foresighted enough to see that extra oil might be needed, and try to beg for more. They get a rather cold rebuff from the wise maidens, who simply say that if they give away what they have, then they would be in the same predicament.

There is only one thing for the foolish maidens to do: that is to go out in the night in a strange land, and find oil for themselves. While they are gone the bridegroom appears, and those who are ready go in with him to the marriage feast. Now there is a brilliant merriment.

Before long the foolish ones return, disheveled, hurrying evermore feverishly as they approach the bridegroom's house. Heartbeat and pace alike quicken as they approach. When they try the door, they discover that it is locked. At first they knock lightly, and then, when there is no reply, they take to knocking with their fists. When the door opens a little, a shaft of light from within streaks across the taut faces of the young women.

It is the bridegroom himself at the door. He says, in effect, "Sorry, I don't know who you are." And with that the parable is at an end, abruptly as so many of the parables of Jesus are. There is only a final word of counsel which follows from the parable itself: "Watch, therefore, for you know neither the day nor the hour."

The most important words of the parable are four innocent words which might easily be overlooked. They are, *those who are ready*. Readiness is the price of admission to all of life's great successes. Some great favors come by chance, but they are few, and the satisfaction must be all the less because they are by chance.

In particular, the test of true greatness of moral and spiritual stamina is readiness for the unexpected. The one who is never tested and tried by the whiplash of the unexpected has only a dubious goodness at best.

A personal example may illustrate the point. When I first began my career in teaching, in the idealism of youth I concluded that the best kind of teaching would include surprise testing or, as we called them then, "pop quizzes."

I assumed that if I could come up upon my students without advance notice, I could very quickly discover who were the ones who were always prepared and who were the ones who prepared only when they knew that a test was planned.

I soon discovered that I could not keep this up and retain a shred of popularity with my students. They not only wanted to know when they were going to be tested, but exactly how much of the material we had been studying would be "covered." And so I had quickly to reduce myself to giving the exact page and line in the textbook on which the test material would begin and the exact line and page on which it would conclude.

I confess now that I made the shift not in the interest of any academic excellence but simply on somewhat less justifiable grounds. To this day I retain a conviction that professionally I would have been better if I had tested more when a test was not expected.

But shift the point to a more serious area, the grounds of moral behavior. One of the most interesting observations that can be made when a natural catastrophe occurs unexpectedly is how quickly police power has to be brought into play to prevent looting and vandalism.

When many people are brought suddenly face to face with an opportunity to steal, they discover for themselves how ill-prepared they are to resist temptation.

Some years ago a truck driver on his way into St. Louis with a load of dry storage batteries suddenly had mechanical difficulty and had to abandon his cargo in order to proceed farther to get help. It was a Sunday afternoon in the summer when many drivers were out on the highway joyriding.

The truck was an open-bed trailer, and while the driver was gone to seek help half of the storage batteries disappeared. In other words, there were enough people going by who were unprepared to resist temptation to result in the theft of half a cargo of storage batteries.

Carry the point over into the life of the spirit and the life of the church. The church is developing new forms of corporate worship and relating itself redemptively to the world in new ways. How many of us continue to identify authentic worship and authentic mission only with the conventional forms we have known in the past?

Many of us just are not ready for the new. Unless we are ready, we may slip back into a smugness and a Pharisaism which in our better moments we know we should not countenance.

It is a frightening world in which we live. The threat of instantaneous death hangs over millions of people throughout the world. Every international crisis implies a threat so serious as conceivably to involve those who have the means of mass overkill. The social and political crises within most civilized nations of the world, including our own especially, are such as to imperil not only life and property, but the standards and principles by which most nations have reached their present level of civilization.

Much of the change is illegitimate and subversive. Those of us who work in the colleges and universities of the country have every reason to believe that the forces of the radical left are bent not on improving the institutions or ameliorating the problems, but on the destruction of the institutions as such. The purposes are subversive, and their ultimate objective is the violent overthrow of the government, but we must be ready.

Aside from these, however, are legitimate movements which have in view the humanitarian objectives which have too long been thwarted by entrenched evil. And for those, too, we must be ready.

The changes may be difficult for us to accept; the novelty of them may frighten us. As Christians, however, we should be ready for the possibility that in the very midst of these events God may be choosing to manifest himself. As it was at the bridegroom's feast, those who are ready are those who will see God. □

On Teaching the Bible as Literature

To release the ecstasy from the Word is the challenge of the teacher of religious literature in the public school and in the church school

by INEZ LONG

In the summer of 1967, thirty-one classroom English teachers were selected from across the state of Pennsylvania to attend an institute in preparation for a course in religious literature of the West. The course was mandated by the state legislature as an elective course for public school juniors or seniors. It was to be taught by certified teachers of literature after they had received special training in the course materials. The course had been written and was to be field tested the ensuing school year by the thirty-one teachers. I was one of the thirty-one.

Two years later, and eighty-five high school, college-bound juniors later, I am ready to report something about how high school youth in the public school can be enriched by courses in the Bible. I am committed to the objectives of both the public school and the church school. Each has its place in an understanding of the sacred literature of the West.

In the Pennsylvania course on religious literature of the West — which includes selections from the Hebrew scriptures, the Rabbinics, the New Testament and the Koran — sacred writings are to be taught as literature. Within the limits set by the state, and rightly so, there are observations which no teacher can miss.

First, to teach the Bible as literature is to see the dynamic of its words when read for the first time by fresh eyes. One teen-ager whose parents had no church affiliation was reading her homework assignment from the Bible on her way home in the bus. After reading the thirteenth chapter of 1 Corinthians, she yelled out, "Ever read this stuff? Listen!" And she started reading it aloud. She was jubilant. It was the most beautiful piece about love that she had ever seen, and as a sixteen-year-old in an inner-city school she had seen plenty.

Second, to teach the Bible as literature to teen-agers is to see how the very words of the textbook — the Bible — get supercharged if they have been incorporated into a person for sixteen years. The word *incorporated* means literally "in the body of." To a student who has heard about Moses from long ago and far away — since bedtime stories and nursery church school classes — the word *Moses* triggers deep-feeling, internal associations: The person has the word in his mind and senses and emotions by such unforgettable experiences as his own mother's imagination penetrating the darkness, the singsong of a dozen kids murmuring about the baby in a basket, and the voice of a teacher whom he can still remember singing hymns from the pew alongside his own in the church service. For that student, *Moses* has overtones which keep a teacher symbolizing on many levels to keep open the processes of creative imagination. To that student, incidentally, Cecil B. DeMille is a lost cause.

Third, to teach the Bible as literature is to see the material not as creative writing but as writing born of community. In a day of discontinuity, the church, if nothing more, is an important community because it has roots and the continuity of an enduring tradition. The literature is sacred precisely because its words were considered of such import by a vigorous people that they spoke the words with accuracy, wrote them down, repeated them for the young, and lived them in their lives, so that no matter how awkward or clumsily their faith fit the times in which they were called to live, the trustworthiness of their lives so matched the words of their faith that both had to be taken seriously. To take the sacred literature out of community and to teach it as secular material would only defraud. To do this would demoralize any honest teacher who knows well that the material has its origin and preservation in community.

Fourth, to teach the Bible as literature against this background is to correct the secular brashness which has often exploited its rich meanings. For instance, the word *peace* comes from three words: *pax, irene, shalom.* To give the dictionary meanings for peace from these origins is to be accurate but also to avoid deep understandings.

Shalom — peace — the word Jesus spoke after his crucifixion and resurrection to an inner circle of his disciples, has a meaning hidden deep, like a precious jewel, in Christian belief

To teach the Bible as literature requires the teacher not only to read the historical context of the archetypal figure but to move him into our own times

in Jesus as the Christ, the Messiah. The peace which came to him after a great act of God had been done in him — this meaning of peace has a thousand radiations around it which can be seen only by those who have celebrated the eucharist, have pondered the cross hanging in the chancel week after week, and have sung the hymns of the martyred in the company of believers. Hidden meanings like these can never be defined fully in the public school classroom. They are accumulated only by emotional and spiritual experiences in the setting of ritual and commitment.

There is a beautiful restraint about people who know this literature as sacred. For instance, near the end of Ernest Hemingway's novel *The Old Man and the Sea,* the old man, who has been at sea for three days and gives his last ounce of energy to catch a big fish by himself before he dies, obviously recapitulates the walk up Calvary as he goes exhausted back to his shack. "And he slept face down on the newspapers with his arms out straight and the palms of his hands up." Those palms and his forehead show wounds from his three-day struggle with the fish.

A teacher might ask, "In what sense is the old man a Christ figure?" But the question involves interpretation: What does it mean to be a Christ figure? Here is a dimension which students who are a part of a vital faith community approach with a beautiful restraint in the public classroom, a restraint which shows itself in a silence of awe and mystery usually absent in a quick question-and-answer routine in the classroom. And though a teacher knowledgeable about the Christian faith is tempted here to speak in theological dimensions which those who have ears to hear will hear, and those who have not will miss, it is enough for a teacher to raise the question.

The student who is rich in religious tradition is quick to see the secularization — so often thin and brash — of the crucifixion theme. In the case of the Hemingway story, the student will see that the writer speaks of the agony of the old man of the sea in lesser dimension than the agony which the church has always understood to be the agony of her Lord upon the cross. The church senses with delicate restraint the mystery of perfect innocence suffering for the grossly guilty. To the student with religious training, Jesus the Christ is qualitatively, not merely quantitatively, different from a Hemingway character, strong though some of them are.

Fifth, to teach the Bible as literature is to show the characters as archetypes, that is, great men who are representatives of a whole people. Abraham is an archetype of a covenant people. Moses is an archetype of a slave people moved by God into discipline and destination as a race. These become archetypal figures for our own day, as those involved in the freedom movement of the American Negro will readily recognize. Just so, Jesus is an archetype not only in his own day but in our own. For example, in the revolution begun in the 1930s for abundance for all and equality for all, Jesus was identified as a crusader for the poor. Later, in the revolt against the evils of self-righteous, unjust Establishments, the underground campus papers of the 1960s called him an agitator and a seditionist. You see this amazing capacity of Jesus to become an archetypal figure for the young in their own quest for a better world and a better human race. So he is the living Messiah still.

To teach the Bible as literature requires of the perceptive teacher that he not only read the historical context of the archetype but also move the archetypal figure into our own times. Only then can there be a continuing liveliness about characters in sacred literature. If leaders of the past are not identified with leaders and struggles of our own times, if there is no continuity between the legends of the past and the happenings of today, the literature will become dusty print, read and repeated only by those who worship past events and a dead God. Then the Bible will no longer be sacred literature but a dead mythology.

Thus, to teach this sacred literature to keep it alive is to stay awake at night asking, "What is alive in the Word for teen-agers today?" Changes come rapidly; ideals find new importances; reforms take new shapes. For instance, student leaders in high school are going beyond the crusade to abolish poverty, racism, and bigotry. They feel that these goals for a free and just society, while not met, are deep in the conscience of America. They are engaging in a second revolution. No wonder we feel caught in the swirling waters of the Jordan! Those of affluent homes and churches now consider full production a feasible reality. So these young people of rich homes and suburban churches are asking the right question: "After the successful revolution of abundance and equality, what?" In classes in religious literature, they are trying to answer. Already I see the difference in what they are searching out in this material and what sixteen-year-olds of five years ago were searching out in other material.

Today they are looking for each person to be taken seriously as a child of God. For individualization, for creativity, and for diversity. Ecumenism, social protest, participatory democracy — even mass resistance — do not enchant them. They take these for granted as the causes and victories of another generation. They are seeking for pluralism in which there is an attitude toward differences that reinforces social cohesion, but not uniformity and, in some cases, not integration. They want differences. They are proudly different: Catholic, Jew, Protestant, Quaker, atheist, agnostic, fundamentalist, Unitarian.

They see Jesus as one who enriched individualization because he lived with a tremendous capacity to absorb each situation creatively for himself and others. He is an archetypal figure of infinite nature and endless freedom. They see him as pacing off a compromise with the invincible heel of Rome. "If a soldier compels you to go one mile, go — and go even a second. Render unto Caesar the things that are Caesar's." They see him, on the other hand, as he set his face firmly toward Jerusalem knowing full well he was marked for slaughter. They see him creatively imaginative in a rigid society, with his mind free, however, of its rigidity. They see a man delighted with everyday happenings because he had the joy of reality with a capital *R*. They see a man who perceived glory in disgrace, resurrection in death, and eternity in the moment.

To teach sacred literature is to put eternity — past, present, future — into man's short and finite moments. That's what religion is all about, and nothing tells it better than sacred literature. To release the ecstasy from the Word is the challenge of the teacher of religious literature in the public school and in the church school. □

FAITH LOOKS UP

In an era of turmoil and violence on almost every hand, one's faith in God and in our fellowmen can become severely tested. Though often disturbing or even painful at times nearly every American Christian has been compelled in one way or another to examine and reexamine his conscience in relation to man's inhumanity to man, whether it be in the rice paddies of Southeast Asia or in the ghettos of our large cities.

In times of comparative calm when "God's in his heaven and all's right with the world" faith in the eternal verities does not seem nearly as difficult as in times when the "walls come tumbling down." Yet as Christians we are called upon to believe in a God of history, working not only through the prophets of old but through modern prophets as well. It seems at times that God does more often than not work in his own mysterious way through crisis situations.

We recall that it took a series of plagues culminating in the slaying of the firstborn of the Egyptians before Pharaoh's heart was softened enough to allow the children of Israel to flee into the promised land.

The great Protestant Reformation came into being because of corruption and injustice within the established church of that day.

From the agony of a devastating Civil War, slavery in America was abolished, although the effects of this demeaning institution are still very much with us and are largely responsible for the so-called "Negro revolution" of today.

Out of the ashes of two catastrophic world wars emerged the United Nations, which, in spite of its limitations, was man's attempt on a global scale to find alternatives to world genocide.

Is it possible that God is again trying to tell us something through today's crises and turmoil? If we who call ourselves Christians will truly open our eyes and ears to the cries of the disadvantaged persons in our country and throughout the world, we may yet live to see the day when the commandment "Love thy neighbor as thyself" may become a reality. □

ROBERT C. WALKER is program director in Southern California for the National Conference of Christians and Jews. A graduate of La Verne College with a master's degree from Claremont College, he has been a schoolteacher, assistant minister of the Long Beach church, executive director of the Long Beach Area Council of Churches, and has carried many local church, district, and community tasks. He has three children. Last year the Council of Mexican-American Affairs cited him for outstanding service.

day by day

THE WREATH had been carefully prepared, the candles set in place, and the family was seated around the table awaiting (hopefully) an enjoyable family worship.

"Oh, no, you don't! It's my turn to light the candles." "It is too my turn, I asked last week already." "She always gets to read first, why can't I?" "Light the candle farthest away first, dummy."

An unseen observer would certainly doubt the benefit of such a family worship and yet this kind of experience is not exactly unusual in a home where there are growing children of various ages.

Truthfully, there are times when mothers and fathers think longingly of the day when worship meant straight and long-faced positions where order was in effect and everyone was good!

What do we do about the conflict and occasional hostility among members of the family? It is well to realize that a certain amount of such feelings is perfectly normal and that covering it over or "keeping still" does not necessarily make it go away. Obviously, an unusual display of exaggerated behavior of this type in even young children is evidence of selfishness, but in most family groups where children are allowed freedom of expression, conflict will occur. "Why won't she ever grow up and stop acting like a baby?" "Sometimes I think he is a cute little guy and then again he is just a big boy." "Why do I have to have brothers, anyway?"

Each child is an individual and wants to be recognized as such. He learns early to be aggressive in his own interests, perhaps because God gave him a personality and responsibility which is unlike any other in all the world. In this attempt, among other competing persons — brothers and sisters — he often meets frustrations, and tension develops long before he knows anything about right and wrong.

Psychology teaches us that we should be able to express our feelings and give vent to our hostilities at times. This can serve as a safety valve to release stored-up anger and resentment which can act like a cancer under an apparently healed surface. Where else can this be allowed than in the home, surrounded by people who love and care? It is a fact that even with the variable climate of a home where privacy is invaded, jealousy aroused, and frustrations are common, if genuine love abounds — this same home can be the most secure place in all the world.

Jesus once told a story about two brothers who had been raised in an apparently good home with a father who loved each of them very much. The one decided that he had outgrown the premises of the home place. The demands of family responsibility became too much for him. His brother was irritable, there was always work to be done, and the whole place just made him sick. So he decided to leave and go where he could make his own decisions, spend his own money, be with the in-group, and have a blast. The kind father probably doubted the wisdom of his son's decision but allowed it anyway, because of his great love for the boy.

THE CRIES OF BABY SONS

My baby son born seven days ago
Would cry a world, another world in seven
days
And nights shaking with his lusty bawl
To tell me who he is and his demands.

My baby son reddens tiny features
Of the wisest infant face and sets
His cherub chin aquivering with holy might;
I marvel seven days upon his call.

My baby son kicks flawless feet into my chest,
He clenches one thumbnail fist
Next to my face, and preaches his bewailing
Sermons born of other worlds by seven days.

My baby son has told me his identity
In nighttime cries, wee powerful tongues.
I hold him awesome in my arms and rock;
He sighs, a whimper of content, to sleep,
To grow and to become in view my watchful
eyes,
To give a father mighty voice in seven days.

by David Strickler

But after some time of indulging himself in everything he had been denied at home, the boy realized how foolish this was! His fling had not brought him happiness at all. In fact he was left quite miserable, forsaken by the gang and reduced to the status of a beggar. The account tells us that when he came to himself he decided to return and ask his father's forgiveness. When he actually faced himself, he realized how much he missed the old home even with its failures and limitations. He must have thought of the humility he would have to bear from his brother, but he still wanted to go back. All those admirable qualities we try to teach our children cannot cover over feelings of envy, jealousy, or hatred which destroy as surely as riotous living. The father did what is representative of God's concern for us. He loved them both in spite of their actions or feelings. We are left to suppose what might have been an ending to this story. Was the father's patient love enough to heal their differences?

Discipline is a necessary part of family life. We can feel only compassion for the child who has been denied the security of guidelines given by those concerned enough to see that he learns them. The word *discipline* is from a Latin word meaning to teach. Teaching cannot very well take place if parents or older persons simply require obedience — often to please selfish adult motives. Children may object to discipline, but without its governing effect on their lives they become unhappy as they are unacceptable in social groups where they desire friendship.

In spite of their self-assertion most children realize they are not capable of controlling their own actions entirely and appreciate firm, consistent limitations.

The actual working out of behavior problems within a family is an enormous task and requires the best possible thinking of parents.

The Christian attributes of which we speak in church must really be put to the test in the family setting. Can we really forgive and not hold resentment after being wronged? Can parents admit they are sometimes wrong, do not have all the answers, sometimes waiver between decisions? Is each child loved and respected for himself alone — not according to ability, grades, or good behavior? One of the greatest fears of a child which may or may not be a conscious one is the fear of being unloved or rejected. Christian parents, realizing the magnitude of their task, must seek God's help and, following Jesus' example, love in spite of the deserving. Genuine love will easily outweigh any mistake made by well-meaning parents. They must also be aware of their own need for growth and self-discipline. Rabindranath Tagore is quoted as saying, "He only may chastise, who loves."

Suggestions

1. As much as possible allow children to work out their own differences. Interference by parents can make a simple disagreement more complicated with the possibility of lasting resentments.
2. Point out good qualities of a brother or sister when there is a good feeling between them.
3. Explain to older children that growth takes place slowly and certain characteristics are to be expected at different ages.
4. Do not press for immediate reconciliation. Feelings do not change quickly and a forced "I'm sorry" does little good at such a time.
5. Correction of children should be done in private as much as possible. If discipline seems advisable before a group, use as few words as possible and then change the subject immediately. A big affair only adds to the embarrassment of the child.
6. Establish a regular time of family worship where a simple plan is followed, such as daily readings and prayer. Children may participate as they are able to read. Any objection by children is not as important as the influence from worshiping together as a family.

Resources

Our Family Worships at Home, by Anna Laura and Edward W. Gebhard; *How Christian Parents Face Family Problems,* by John Charles Wynn; *Christian Family Living,* by Hazen Werner; *The Child's Story Bible,* by Catherine Vos; *Child Behavior,* by The Gesell Institute. — DAVID and SARA WILSON

DAILY READING GUIDE June 22-July 5

Sunday John 1:1-18, John's advent story.
Monday Luke 8:4-15, Hearing God's voice.
Tuesday Mark 10:35-45, Jesus faces selfishness.
Wednesday Matt. 18:1-14, God's concern for every person.
Thursday Matt. 8:23-34, Facing life's troubles with Christ.
Friday Eph. 5:15-33, Facing each other at home.
Saturday Luke 15:11-32, A father reveals his love.
Sunday 1 John 1:5 — 2:11, God's light for our world.
Monday Luke 18:9-14, Prayer that is meaningful.
Tuesday Is. 53:1-12, Jesus experiences human problems.
Wednesday John 14:1-14, The eternal presence for life.
Thursday Eph. 6:1-20, The generation gap.
Friday Matt. 18:21-35, Everyone needs forgiveness.
Saturday 1 John 4:7-21, The love of God.

news

Striking the jugular vein

In taking on the churches by demanding reparations for racial injustices, black militant James Forman in a radio interview contended, "The Christian church is just as much a business as General Motors. . . .

"The church is the jugular vein of the country, because, wrapped up in the church is a vital system which helps to perpetuate the kind of exploitation of blacks which goes on."

Interviewer Steve Young of CBS News responded in turn, "If you cut the jugular vein, the body dies."

"Well, so be it," replied Mr. Forman. "Well and good. I clap."

Intensity: That kind of talk is characteristic of the spokesman of the National Black Economic Development Conference, the newly formed group whose Black Manifesto sets forth demands for $500 million from the churches for a variety of black educational and developmental causes. And while the tough talk obviously is not tempered to garner public acclaim, it evidences the intensity of feeling which a segment of the black leadership has toward what it regards as the rampant racism of the church and nation.

The group's manifesto was adopted in Detroit by a vote of 187 to 63, in a conference that began with 700 delegates. The conference was called by the Interreligious Foundation for Community Organization, a coalition of 23 Protestant, Catholic, and Jewish agencies and local community groups, but emerging out of it was the National Black Economic Development Conference. Mr. Forman, the 40-year-old former head of the Student Nonviolent Coordinating Committee, is director of the group's $500 million United Black Appeal.

The manifesto was presented to the General Board of the National Council of Churches late in April, but at a point on the board's agenda when little time remained for substantive and responsible reaction. The General Board, however, was said to share "the aspirations of the black people of this country from which it (the manifesto) sprang."

Disruption: In short, the five-page manifesto calls upon religious bodies to pay $500 million in reparations to black projects and threatens "total disruption" and seizure of selected church-sponsored agencies and buildings until demands are met.

It was as the demands became specific upon denominations and congregations that reactions came from the white religious community. In an early statement, but one widely typical of many which followed, Bishop Stephen Bayne of the Episcopal Church commented: "We believe in the demands presented to us; we have supported some of them. I don't question the morality of reparations. . . . I'm not even questioning the $500 million figure; black people are probably entitled to a lot more."

But what he did object to, the bishop said, was that it is "unreasonable to think that this is the way to go about raising this amount of money from the church. We are a powerless institution, utterly dependent on the contributions of people, and this kind of confrontation tactic will accomplish nothing at all."

Nonetheless, in short order the confrontation began, moving from Riverside Church where the demand was for 60 percent of the church's annual income and unrestricted use of the church's FM radio station, to the Lutheran Church in America headquarters, where the demand was placed at $50 million, to the Catholic Archdiocese of New York, where the sum sought from Catholics nationwide was put at $200 million. Other early contacts included the Episcopal Church, the United Presbyterian Church, and the American Baptist Convention.

"Insult": Meantime, some observers voiced staunch opposition to the new organization as well as to its approach. Donald Harrington, head of New York state's Liberal Party and pastor of the Community Church of New York, said doing business with Mr. Forman would be "an insult to black people." Mr. Forman, he said, "is a self-appointed individual who leads a paper organization." A Baltimore Catholic journal called the proponents "ideological stunt men."

An African Methodist Episcopal Ministers Alliance in New York voted 22 to 1 to repudiate the tactics of the new group. Mayor John Lindsay immediately announced that churches worried about possible disruptions would have ready access to police protection, calling it a criminal misdemeanor to "willfully disrupt a church service — inside or outside." The executive director of the Council of Churches of the City of New York, Dan Potter, repudiated the mayor's offer of police help, suggesting most churches could handle the situation on their own, but adding at the same time that the Black Manifesto was "really a Communist doctrine."

"Tradition": On the other side, a New York group of ghetto clergy known as

James Forman posts the manifesto on the door of the Lutheran Church in America the Interfaith Citywide Coordinating Committee Against Poverty upheld the manifesto, asserting that "the tradition of disruption of organized religious procedures is firmly grounded in the Old Testament example of the prophet Amos' confrontation with Amaziah and in the New Testament example of Jesus' cleansing of the temple. The disruption of normal procedure is a small price to pay to bring the destruction of human lives before the eyes of professedly concerned people."

Endorsement came further from the directors of the National Committee of Black Churchmen, an independent organization of 700 churchmen, who went so far as to salute James Forman as "a modern day prophet."

In doing so, however, the group's directors bypassed the seizure aspect of the manifesto, they said, on the basis that Mr. Forman saw the use of such tactics on an "*ad hoc* basis." Said the directors: "The white churches and synagogues undeniably have been the moral cement of the structure of racism in this nation, and the vast majority of them continue to play that role today." And, they contended, "it is too late to call for propriety and moderation."

Concerns: But even to those who share the deep frustration that led to the formation of the United Black Appeal and feel keenly that religious institutions should divert more of their resources to the poor and the black, some other issues loom large.

Foremost among them is concern over the threatened use of violence. "Does violence by either side actually move us forward?" asked Ralph E. Smeltzer of the World Ministries staff. "Hasn't aggressive nonviolent action been the most effective method so far in securing progress?"

The social justice consultant for the Church of the Brethren said further, "If total domination by whites over blacks has been wholly unjust in the past, is it right simply to reverse the situation now? Does a new injustice correct an old one? Could not guarantees be arrived at that equal power be shared by blacks and whites rather than 'total control' wielded by either?"

Yet even while posing such central issues Mr. Smeltzer felt there is a place for restitution. "Does not minimum justice require that American religious, political, economic, and educational institutions lean over backwards in correcting years of mistreatment of blacks and by working for their equality and parity with whites? Is it not true that in spite of significant steps taken recently in this direction, there is a long way to go, and blacks have a right to be impatient? Do we realize that if we make peaceful revolution impossible, we make violent revolution inevitable?"

In stating his personal view Mr. Smeltzer said he would like to see the Church of the Brethren at all levels — congregations, districts, and Brotherhood — to give priority attention to black demands and racial justice. Concurrently, he said, the church needs to reaffirm strongly its historic commitment to nonviolence and to endeavor to provide leadership for such an approach.

One certain implication of the heightened black militancy is that the churches are faced with radical challenge. Whatever the response is to be, in all probability nothing less than radical commitment will suffice.

Brethren peace team

A HIGH-LEVEL DELEGATION of Brethren will participate with a similarly constituted panel of Russian Orthodox churchmen in a peace seminar July 22-29 in Switzerland. The encounter is seen by the World Council of Churches to be of such import that one of its high officials is expected to attend throughout the event.

The outgrowth of previous exchanges between the Russian Orthodox Church and the Church of the Brethren, this summer's seminar and a sequel next summer in the Soviet Union are aimed at furthering the peace witness of the Christian community.

In addition to Dale W. Brown, Bethany Seminary professor who will be codean of the 1969 seminar along with Orthodox lay theologian Alexis Buevsky, the Brethren contingent will include:

From local pastorates, Kenneth S. Frantz, Des Moines, Iowa, and Harry M. Gardner, Arlington, Va.

From Bethany Seminary, Robert Knechel, senior student from Johnstown, Pa., and for the past year of internship, chaplain of the Wesleyan Foundation, Northern Illinois University. Also as a part-time resource leader, Prof. Donald E. Durnbaugh.

From colleges and universities, Linda Block, Cleveland, Ohio, currently a student at Macalester College; Robert W. Dell, McPherson, Kan., currently a graduate student at Marburg, Germany, and under appointment to the faculty of Manchester College; Richard Gardner, Johnstown, Pa., now a graduate student at Wurzburg, Germany; Ernest Lashlee, Washington, D.C., an instructor and graduate student at Marburg, Germany; and Glenn Shive, Souderton, Pa., this past year a student at Temple University and next year at Oxford University in England.

From overseas churches, M. Bitrus Sawa, principal of Waka Schools in Nigeria, and Anet D. Satvedi, professor of government, Arts and Sciences College of Daman in India.

From the World Ministries Commission, W. Harold Row and Ralph E. Smeltzer, Elgin, Ill., and Dale Ott, European director, Geneva, Switzerland.

Still an additional resource person will be Hans-Werner Bartsch of Frankfurt, Germany, who was a visiting professor in 1966-67 at Bethany Seminary.

The seminar this July will be held at Le Cenacle, a Roman Catholic retreat center near Geneva, with the Church of the Brethren in the host role.

Forum 69: Manchester's experience in soul

"Forum 69: An Experience in Soul" was the title of a conference this spring on the campus of Manchester College. Among the speakers and panelists were comedian Dick Gregory and the director of Chicago's Operation Breadbasket, Jesse Jackson. The following article is not a summary of the conference itself but a consideration of the issues raised by the event and the dynamics generated by any controversial confrontation.

THE COLLEGE, with only one percent of its students black, is nearly as racially chaste as the Church of the Brethren. Perhaps, then, "An Experience in Soul" was an ironically appropriate reminder of the affirmations upon which these educational and religious institutions are founded.

There were many who in good faith argued that to import people like Dick Gregory into a sleepy Indiana town was to invite trouble, to exacerbate unnecessarily tensions lying close to the surface. Some in the community said quite bluntly, "We shouldn't bring those niggers here."

That such people could be positively affected by such a conference is highly unlikely. Nevertheless, the majority of the college community agreed that the principle upon which an educational institution is based, the free exchange of information and opinion, should not be inhibited or intimidated by those openly or secretly hostile.

Tensions did surface both within and outside the series of lectures and symposia. Such tension is greatly to be preferred, however, to the naive assumption that all is well because all is quiet. We may be disillusioned to find an ugly racism in our midst, but at least disillusionment is a condition of greater knowledge.

Tension within is never pleasant, yet history reminds us that no progress has ever been made without tension of one kind or another. Without all the marches, the sit-ins, the police dogs, the clubbings a few years back, most whites would still be thinking that blacks were happy with their lot, good darkies sitting around singing and spitting watermelon seeds. Such illusions may have been comforting, but they were nonetheless vicious and barbarous.

High price: At the end of a recent movie depicting the waning weeks of World War II, a Nazi S.S. guard smiles at a Jewish prisoner who has just been liberated from a concentration camp. "I'm not worried," the guard smiles at the other. "No one will ever believe what went on here." Much of white America still does not understand the reasons for black anger today. We conclude that the legislative victories won in recent years have substantially improved the life of the average black.

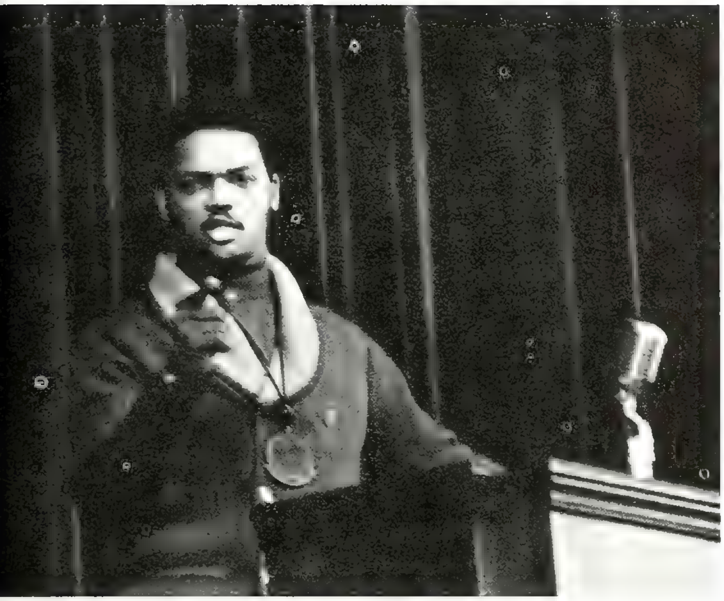
But for all the visible barriers removed a thousand less visible remain. Any man who is honest will still have to talk about the unemployment rate, the closed unions, the higher death rate of blacks, the rotten education that we subsidize in the ghetto — but the list continues to infinity. Perhaps most fatal because most subtle is the high price we demand for racial advancement, that the black man turn white, that he trade his own identity, his own culture for a place in the American dream.

Black after black stated publicly and privately that for all the rage that we see, most blacks do not hate whites. They hate, rather, the system, a system that does not represent their best interests. Charles Hamilton, professor of political science at Chicago's Roosevelt University and earlier visitor to Manchester, described how the system simply does not function responsively to the needs of the dispossessed. In Chicago's 29th Ward, for example, Hamilton noted that of 77,000 inhabitants, 99% were black. Yet of 58 ward captains 32 were white and absentee. Even the ward committeeman was white and lived miles away on Lake Shore Drive. How, Hamilton argued, could blacks feel they were a part of a responsive representative system? How could they not conclude the street a more appropriate arena for the expression of grievances than the chambers of indifferent legislators?

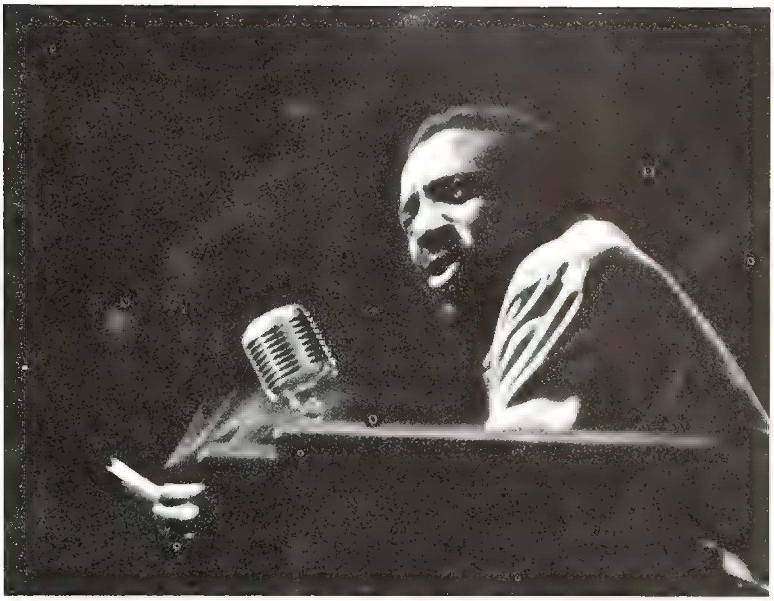
Appeal to fear: A kind, gentle white friend also told me of his recent experiences as a social worker in the ghetto. In great sorrow he recounted how he and others had pleaded for years for the city to do something about the rats that were overrunning the ghetto. Nothing happened. At the same time the U.S. Congress vetoed a rat-control bill for the cities and passed a similar bill to protect Midwestern crops. To the man in the ghetto, there is no doubt about whose side the system is on. In desperation my friend let the word pass that a few buildings would be burned. Within hours the sanitation department arrived and did some perfunctory spraying. What was it that drove my friend who abhors violence to threaten its use? He had come to the same conclusion as the blacks — he could no longer appeal to America's conscience; he could appeal only to its fear.

Blacks, Dick Gregory explained, were only now beginning to take seriously those words in the Constitution which grant "the Right to the People to alter or to abolish" any system that has not served their needs over a long period.

To hear and begin to understand why blacks are disillusioned with the system is surely necessary before any more substantive advances can occur. Either we as whites do not know the facts and must



Jesse Jackson: "We are not just a mean nation but a sick one"



Dick Gregory: Room for missiles but no place for minorities

learn them or we do know the facts and are guilty of malicious indifference.

Some such lines of communication were opened by the conference. "I thought I was rather sophisticated about the racial problem," one student summarized. "But I learned how much I didn't know, how naive I still was." Another student complained that blacks were trying to force their culture down the white man's throat. A black student replied that "the issue is not black vs. white, but black and white side by side, influencing each other. You have 'influenced' us for 400 years and perhaps you will find our culture has something to offer you."

Immorality: Of special interest to church members was the deep moral concern that undergirded the speeches and discussions. Both Mr. Gregory and Mr. Jackson called for a reassessment of our moral priorities. With 70% of our national budget devoted to the machinery of war and 12% to health, education, and welfare, "We are not just a mean nation but a sick one," Mr. Jackson concluded. Dick Gregory also raised questions which demanded moral reevaluation. Who was more immoral, he queried, the kids with long hair who protested the war at the Democratic convention or the Shriner's convention that blew into town shortly after? the kids who burned their draft cards in Times Square or the respectable, button-down, Ivy League types that gathered daily on Wall Street to watch an overly endowed woman pass? Out of this moral bankruptcy, Gregory concluded, a nation has emerged with room for missiles and luxuries but no place for the Indians, the blacks, the Mexicans, and the people of Appalachia.

Gregory speculated that if tanks pulled up in front of churches next Sunday most Christians would suddenly discover that they could find God just as well in their kitchens. On the other hand, he suspected, the young people would want to go for perhaps the first time. In a recent editorial the editor of *Saturday Review* similarly concluded that young people would return to the church when they felt the church was really trying to deal with the problems that beset the nation. Many have realized that the university is too diverse to cope meaningfully with the problems, but that the church can operate within a more sharply defined concern, assisting private and government projects that are doing good work and establishing their own where need exists. But the church will not be able to go to the blacks with a white man's solution. The church will have to abandon its condescension and recover its servant role in order to do for the black what it professes to do for the white: to free him to become whatever God would have him be.

Real obscenity: Some faculty and students were offended by words and phrases that they considered obscene. But they ignored the real obscenity, for the old four-letter words do not mean what they once did. The only obscene words today are those which dehumanize, which attack a man's spiritual integrity — nigger, wop, kike. The real obscenities are words like Harlem, Watts, and Chicago South Side, obscenities which Americans use every day without shame.

Commenting on William James' observation that America has no ruins, Randall Jarrell observed, "America is full of ruins, the ruins of hopes." To recover the lost hope, to probe its broken center is most profoundly a matter of telling each other the truth. Sometimes the truth separates men, estranges them, renders them suspicious of one another. But it is also clear that there can be no reconciliation without understanding, no understanding without men who are willing to tell each other the truth. The truth may even prove to be that once again a despised, oppressed people have been chosen to call us all to an experience of soul.

by James Hollis

A current look at conscience, the draft, and conscription

by David McConnell

SHOULD the Church of the Brethren change its position on cooperation with the Selective Service System? If so, in what way? Should we move to the left? to the right? or stay where we are?

These questions were asked of 52 persons of widely varying viewpoints. They were called together from across the Brotherhood and met at the Brethren Service Center, New Windsor, Md., April 18-20. More formally stated, the purpose of the consultation was to review and to counsel the World Ministries and Parish Ministries commissions as to what position the Church of the Brethren should take in relationship to conscription and military service.

The planning team, composed of staff members representing the two commissions, succeeded in involving Brethren of differing perspectives. One participant was a United States marine recently returned from Vietnam. Another was a college student who has turned in his draft card because he feels he cannot cooperate at all with the Selective Service System. The majority of the participants ranged between these extremes.

An equal number of persons representing each of four positions were invited to participate. The four positions were: (1) support of, and cooperation with, the military; (2) alternative service (the position favored by current Brethren policy); (3) equal support to those choosing alternative service and those who resist conscription; and (4) complete noncooperation with Selective Service (resistance).

While presentations supporting each of these positions were heard, major time was given to an evaluation of the positions and to direction to be given to the two commissions of the General Board, and perhaps ultimately to Annual Conference.

Policy recommendation: The dominant issue before the consultation was whether the Church of the Brethren should uphold equally the noncooperation or resistance position and the traditional alternative service position. Approximately two thirds of the group agreed that the church should commend to its members a choice between these two positions. This is a change from the present policy as outlined in the "Statement of the Church of the Brethren on War" which recommends the alternative service position, though mentioning noncooperation and other positions.

In arriving at this change, several concerns were expressed. Those who supported the noncooperation position argued that *any* cooperation with a conscription was implicit support of a system that engenders aggressive foreign policies and oppressive domestic policies. Those who supported a middle position represented by present policy argued that the church ought not commend a position that encompassed civil disobedience. There were some who felt that even alternative service was not in the best interest of the state or humanity.

For the two thirds who supported the new stance, the following wording was adopted as acceptable:

"We recognize the evil nature of all forms of conscription and its inconsistency with the teachings and examples of Christ. Military conscription in the United States today undergirds the aggressive foreign policies and oppressive domestic policies which rely on easy availability of military manpower. Conscription threatens the right and responsibility of every person to make decisions in matters of conscience. Because the Church of the Brethren seeks to oppose evil in all of its forms, Brethren who oppose war should refuse any kind of military service; Brethren who oppose conscription should refuse to cooperate with the Selective Service System."

Allied with this direction was concern for the relationship between alternative service and government projects. Some felt strongly that the church should develop its own projects for all who seek alternative service. The argument was based on the assumption that many government related alternative service projects were directly involved with the war efforts.

Program priorities: The participants also made rather pointed suggestions to the commissions concerning program priorities.

There was nearly unanimous agreement that past and current efforts at peace education have been inadequate both in terms of quantity and quality.

The same criticism was leveled at the past and current draft counseling program. The group urged a major effort to prepare qualified draft counselors in all local areas.

Somewhat less unanimously the group urged that the staff aid in the development of local peace groups. There were several members of the Brethren Action Movement and the Brethren Peace Fellowship present who held these up as models.

There was less agreement, though still clearly a majority, on a program of support for the noncooperator or draft resister. Suggestions included providing financial aid in the form of bail money and family support; urging local congregations to make their church buildings available as sanctuaries; working with the government to grant amnesty to resisters; and avoiding the current implication that alternative service is better than noncooperation.

The future: The suggested program priorities are extensions of present directions. New peace education materials are currently being written and published for all ages. Written into job descriptions in the recently reorganized staff are concerns for more adequate draft counseling and support for draft resisters. This will not automatically assure that the concerns expressed in the group will be dealt with as adequately as some would hope. There were those who felt that this area should become a priority for the entire church at the expense of current program in other areas.

The policy statement quoted above, however, is a major change in the Church of the Brethren position. No matter how strongly the Brethren have felt that war is evil, we have not, at least in recent decades, commended noncooperation or civil disobedience to those facing conscription. Rather we have urged as much cooperation as the conscience would allow.

The participants in this consultation urged the denomination to recommend noncooperation equally as much as alternative service. It remains to be seen whether the commissions and board will urge this shift in position to the denomination at Annual Conference, and, even further, if Annual Conference will endorse this new position.

Failure to support the noncooperation position by the denomination will be seen by some as failure to take seriously the evil they see as inherent in a system of conscription and a refusal to take seriously the heritage of the Church of the Brethren. The resisters, who tend to be unhappy with many aspects of society, will feel that the church is no better than any other institution if it fails to commend to its members that noncooperation is an appropriate position for Brethren. In effect, the church, too, will have sought respectability rather than prophetic witness.

Evaluation: Was this consultation representative of the entire Brotherhood? Yes and no. It was representative in that persons were present who spoke for most of the positions that might be found in the Brotherhood. It was not representative in that the proportions in the consultation were quite different from the Brotherhood at large.

Nevertheless, the value of the consultation was the fact that the radicals in the Church of the Brethren had, for the first time, the opportunity to present their views formally to the denomination at large. Before, we have tended to see them only as individuals or as segmented groups and have all but ignored them. Seemingly, however, the church cannot ignore the voice of a group of persons called together at the request of two commissions of the General Board.

At the other end of the spectrum, those who support the military position also had full opportunity to state their case.

Random observations: The New Windsor group polarized rather quickly. To my knowledge, no more than one person changed her position radically. While the discussion was free, it was heavily rhetorical. Persons were listened to with respect, no one was consciously put down, but most of the discussion was a clarification of personal positions.

The group tended to be divided at age thirty. There were obvious exceptions to this, but for the most part, those seeking fuller recognition of the noncooperation position were high school and college students; those arguing against it were their parents' age.

This consultation appeared to be an expression of the ferment to be found in other segments of society. Youth are unhappy with the hypocrisy they see in a body that decries war yet feels it must cooperate with military conscription and does not fight actively against it.

It remains to be seen what this consultation will mean to the future of the Church of the Brethren. Will we look back on this as the beginning of the radicalization of the entire denomination? Will we view this as the beginning of another schism? Will it be seen only as the futile outburst of those who may quietly slip away from the church because it is too respectable? Or will it quickly be forgotten because it speaks for too few Brethren?

We await the judgment of historians.

Before last month's major address by President Nixon on Vietnam, a Quaker Witness Against the War was held at the White House. Sponsors said at that time they discerned no coherent Nixon policy on Vietnam

A firsthand view of th

Observers Harold Mar
reflect on the 2

FOR THE FIRST TIME two official observers of the Church of the Brethren were in attendance at the annual meeting of the National Association of Evangelicals, a group encompassing some two million conservative Protestants. Designated by the Committee on Interchurch Relations, the two Brethren representatives were Harold Z. Bomberger, pastor, McPherson, Kansas, and Harold S. Martin, free minister and schoolteacher, York, Pa.

Their appraisal of the 27th annual convention reflected in part the differing theological perspectives which the two men hold. However, both found impressive such facets of the conference as the ability and insights of the leaders, the group's sense of destiny but also its confessions of inadequacies and unfaithfulness, and the generally positive tone which characterized the proceedings of the 1,200 churchmen from 38 denominations.

To Harold Martin, who senses that "a majority" of Brethren laymen "would feel more comfortable" aligned with the NAE than with the National Council of Churches, the conference was significant for its search for ways to communicate the gospel effectively.

To Harold Bomberger, who believes "many Brethren, clergy and laity, would feel confined in the NAE" and who cannot see "our denomination moving enthusiastically into this association," the event was valuable for bringing together a wide variety of groups such as the Brethren in Christ, Assemblies of God, various Churches of God bodies, and independent Baptist, Covenant, and Presbyterian movements into an "evangelical" center.

Salt and savor: Mr. Martin applauded the NAE position paper built around the theme of the conference, "A Vital Church — Concerned, Committed, Conquering." The paper said the theological problem of the time — the root cause of the nation's crisis — is "the broken relationship between man and his Maker." The statement added that in this brokenness the religious community has a pivotal role, evangelicals included, for "it is because the salt has lost its savor that the land has become polluted."

"In a time of almost total relativity," the paper continued, "the world longs to believe that there are some absolutes. In a time when many church leaders prize dialogue above dogma, a disintegrating society needs to hear a biblical 'Thus saith the Lord!' " While lifting up ministries to human needs, the paper cautioned: "All temporal victories turn to ashes in the hands of those who win them, if spiritual victory is not also won."

Reflecting upon the paper, Mr. Martin said in summary: "The NAE is called to the task of supporting constructive programs that minister to human need and also the task of preaching the gospel of deliverance from the bondage of sin through life in Jesus Christ, 'confident that he who began a good work on the earth will complete it in the coming of our Lord Jesus Christ.' "

Realism on race: Mr. Bomberger observed that while certain social concerns did not get the emphasis which Brethren or other NCC-related churches likely would give, the convention "was not without its realism." George M. Perry, the leader of the National Negro Evangelical Association, an affiliate of the NAE, told the almost entirely white group that much more of the convention should be black and that many of those present do not understand the Negro and the Negro doesn't understand them. "It's hard to understand race relations in an evangelical context," said Mr. Perry, adding, "It will take black men to reach black men for Christ, both in the United States and overseas."

To Mr. Bomberger two sessions on youth were among the most meaningful. A layman from the Pentagon, John C. Broger, executive director of Armed Forces Education and Information, "bluntly, realistically, without religious jargon or camouflage told it as it is with youth, particularly the hippies, the far left, the drug addicts, the sexually loose," Mr. Bomberger said. "His visual collage of despairing youth all but stunned many of the sheltered; others admitted that this is the way it is. But when a Mennonite visitor inquired of the reasons for youths' rebellion, asking specifically if the draft and the Vietnam war were not factors, Dr. Broger artfully presented numerous valid reasons, but equally artfully as a Pentagon employee (and maybe even as an 'evangelical'), understandably omitted any reference to the draft and Vietnam."

By and large the Vietnam war, militarism, the ABM, and related issues were ignored elsewhere too by the conference. However, some delegates pressed for a stronger statement on poverty, Pastor Bomberger reported. The resolutions which were voted opposed appointment of an envoy to the Vatican, sex education courses without moral guidelines, and relaxation of laws on pornographic literature. The group also called for new laws to "protect our public schools from further federal control and also to pro-

vangelicals

rold Bomberger
AE annual convention

NETHERLAND HILTON

NAE President Olson: The battle song is not "Hold the Fort" but "Lead On . . ."

vide a way for private schools (of higher education) to receive the support they need."

The day ahead: Little criticism, almost none, was directed to the National or World Councils of Churches or to the Consultation on Church Union. A few times comments were made in passing regarding liberalism or situational ethics. "What I did discern," Mr. Bomberger said, "was that the group has a real sense of destiny; and even though they gave a clue of rough sledding ahead and that there will be compromises among evangelicals and even defections, their big day is coming when COCU becomes a reality in about a decade and the NCC becomes dominated by the Roman Catholic Church. Then they see many unhappy people joining groups under the NAE."

Mr. Bomberger found impressive the association's overseas relief program. Its director, Everett S. Graffam, a layman, spoke highly of relationships with the Brethren-managed service centers.

While there was a conspicuous absence of young "turks" (and almost of young ministers), there were frequent expressions of self-examination and evaluation, Pastor Bomberger reflected. "Very little, if any, sense of pride, arrogance, spiritual superiority was heard." He reported NAE second vice-president Myron F. Boyd's asserting that "the greatest threat the church has faced in the past and faces today is not communism or any other 'ism' but apathy."

Battle song: Within the conference there was some emphasis upon there being so little time and so much to be done that action was urgently needed. Others would counter this by stressing that after they have done their best and their all, they must finally wait for the return of the Lord. In the closing address, however, NAE president Arnold Olson chided those evangelicals who carry a defeatist attitude, virtually waiting and hoping for things to get worse so the Lord will come. " 'Hold the fort, for I am coming,' is not our battle song. It is instead, 'Lead on, O King Eternal, the day of march has come,' " the official challenged.

Mr. Bomberger was struck by the degree to which such speakers as Harold Lindsell, editor of *Christianity Today*, and Hudson T. Armerding, president of Wheaton College, were conversant not only with what they call the "evangelical stance" but with drama, literature, science, psychology, and other facets of the contemporary world. Further, he found the convention expertly conducted. The biblically centered services, the expository preaching, many of the hymns (very few were of the jumpy, gospel type, he added) — this he saw as having wide appeal for many Brethren. But for his own taste he found the language couched in a church-oriented, spiritual, conference, non-every-day vocabulary that in itself limited communication.

Solidarity? Harold Martin found most impressive the "preeminence given to Jesus Christ and the desire to exalt him." He also commended the conference for "the solemnity of the messages, the quiet but fervent amens, the presence of Negroes and persons of foreign descent, the absence of miniskirts, the clarity of words in music (there were no anthems) — all were very striking."

Harold Bomberger pointed up the quiet and sedate tone too but mused whether the solidarity was all that it appeared to be. "I couldn't find anyone who seemed to be rebellious or critical of the organization — or who would talk! Certainly not all are 100 percent sold. Maybe, though, they are!"

What the relation of the Church of the Brethren to the National Association of Evangelicals should be for the future is in all likelihood a question that at this moment cannot be decided. From the assessments of this first encounter, however, it would appear that for a church ecumenically open, a greater awareness of the evangelical movement, its outlook and direction, is indeed an appropriate step. — H.E.R.

The Name of the Christian Game

"The rule is not to ask the moral question but to live it"

by DAVID POLING

Out on Coney Island, under the roller coaster, is a six-room apartment. In what must be the wildest living arrangement in New York City, lives Fred Moran. At times he admits, it seems like the roller coaster trains "are coming right on through." However, he continues to reside in this uncertain housing with its ear-splitting level of noise because his family owns the roller coaster.

We have a way of accommodating extremes, especially if we own them. People who owned slaves got used to it. Slum lords are really used to wretched surroundings when they are their source of income. Accommodation too often precedes corruption.

In the life of the Christian community, we are faced with a generation of young people who no longer accept even the little corruptions of the church and will hardly be satisfied with its accommodations. They want the roller coaster off the living room ceiling.

And after a lengthy period of debate and disagreement, it is high time for the people in charge to realize that these taunts for change, reform, and radical upheaval are not going to subside.

On an international level, the institutional church is facing a massive confrontation. The old walls of tradition, prestige, and authority are being scaled in almost every country. The grand old church, with its medieval basement, reformation windows, and nineteenth-century towers is under constant seige.

Already the moat that was once filled with a mixture of piety and persuasion has been drained. And to compound the trauma of change and controversy, the critics who are circling the religious establishment are people who were once listed on its honor rolls!

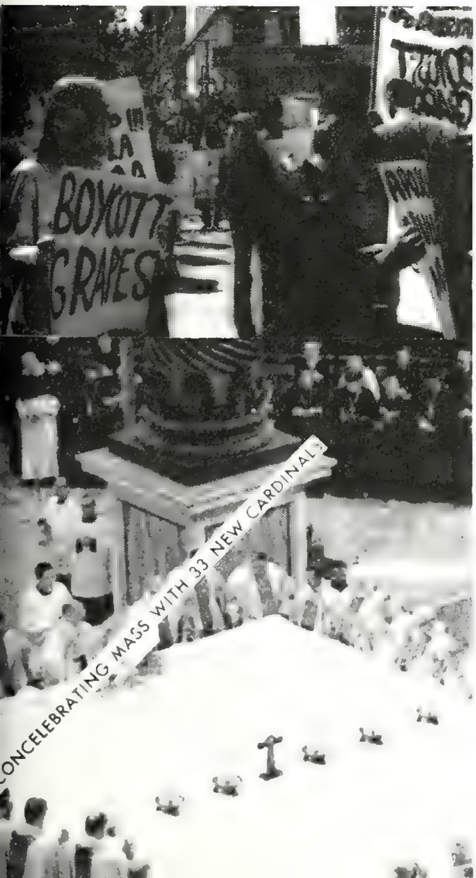
What is it that has brought such an intense, and at times unbearable, conflict between Christians who affirm allegiance to one Lord and subscribe to a hope and yearning for unity?

TEXAS DONT CUT OUR Checks WE WANT TO LIVE
TEXAS LIFT THE CEILING ON AFDC HELP
IN 5 Years I have to off Life To My Country
SCENIC
AMERICA'S BIGGEST MISTAKE
WE HAVE A

Why does Christianity now stand at one of the major intersections of world history — surely comparable to the struggles of the first-century church, the rise of Constantine, the reformation of Martin Luther?

It is my belief that the Creator of the world, the God and Father of our Lord Jesus Christ, is also our contemporary. And everywhere, in the ferment and change, the unsettlement and dishevelment, the straining and shoving, the One who is our contemporary is at work.

God is in the revolution to work his will and to stir up every impulse that pounds in the human breast for justice, brotherhood, and love. And wherever the forces of evil, death, despair, and depravity prevail, it is God's will that they shall not abide — and friends, we happen to have around the world a fraternity of young people who want to be on God's side!



CONCELEBRATING MASS WITH 33 NEW CARDINALS

To add one more wild, unqualified statement of faith, I believe that God has raised up these young people in every climate and country and we are privileged to observe (if we can look across the generation Grand Canyon) the most religious grouping of youngsters ever to sprint across the quadrangles of history.

And for those who are held captive by their hangups over the wardrobes, beards, and music of this turbulent mass of youth, they have only to miss the signs of the times and, Christians, nothing could be more disastrous or more biblically dishonest.

This is not to say that every participant in reform and change is a teenager. Many within the church have been in their forties — Hans Kueng, Charles Davis. Others leading the advance for a shockingly relevant faith gently nudge fifty, like Corita Kent. But the wave length is the same, the heartbeat in time, the strategy coordinated.

Whether these yearnings for the best life, the high life (which is drugless but spiritual) with constant "soul" be felt in the political, social, or religious precincts, the thrust is the same: the pursuit of love in its most Christian meaning and most dangerous and risky applications.

And everywhere. From Czechoslovakia to Morningside Heights, from Paris to Prague, the rule is not to ask the moral question but to live it. And when that happens all the old arrangements, accommodations, illusions that have strangled the life out of the church and the power out of the gospel no longer apply.

We have never had a breed of young people like this. And if a generation gap had not developed a mood of dissent between them and the generals and bishops and university chancellors and Mayor Daleys — their protest would have been a sport and their movement phony.

Consider these specific encounters of the last year which have set youngsters against adults, the revolutionaries against the establishment: Vietnam Dissent and Draft Protests; Campus Disorders; Papacy and Birth Control. In each of these detonations you have the same ingredients for controversy although the specific issue may reside within the government, the university, the political system, or the Church.

1. Vietnam and the draft. Vietnam has become the most unpopular war in American history. Yet it was the young people of draft age, with coaching and support by clergymen like the Berrigan brothers, Bill Coffin of Yale, and Robert Brown of Stanford who started the protests, took to the streets, and faced down the military-defense establishment that had lied to the American people about Vietnam and our involvement.

These same young people needled the church into a more serious questioning of the war and with the catalytic appearance of Senator Eugene McCarthy, pulled down the Johnson administration in one big sickening crash. Before the year was out the concept of selective pacifism gained support not only from the National and World Councils of Churches but also the Catholic Bishops of America.

Draft reform, as well as a conclusion of the Vietnam conflict, will have the highest priority of the Nixon administration — all because of thousands of young people who would not accept the warfare concepts — and accommodations — of their parents!

2. Campus disorders. Millions of Americans watched the stain and shame erupt at Columbia University last spring. Campus disorders have shaken San Francisco and dozens of other academic communities.

The great majority of alumni and parents and angry citizens have been quick to blame the agitators, professional revolutionaries, and part-time "pinks" for all this raucous. More night sticks, patrol cars, and tougher deans is the cry of the confused.

Yet when the dust settled at Columbia and the distinguished Cox Commission Report published (at the request of the university trustees), the complaint and petitions of the student activists were heavily supported! Not only had the vigorous student minority spoken for thoughtful and rightful change in college life, but was joined swiftly by faculty endorsement as well. The trustees at Columbia recently announced a totally new plan for university development that will include the Harlem neighborhood as well as student advisers.

3. The papacy and birth control began as a traditional struggle between liberals and conservatives within the Roman Catholic Church and then enlarged into an unresolved power struggle. The authority of the Pope has not only been challenged — it has been taken away!

The procedures of discipline of unruly members and disobedient clergy still exist, but it is highly improbable that they will be employed. Here again, we see the disarray that comes when the establishment (in this instance a branch of the Christian church) seeks to maintain a standard or belief that is finally an individual moral decision. A creaky and celibate and ancient college of Cardinals can no longer legislate the dictionary of ethics of millions of Christians.

As Francois Houtart wrote in *The Eleventh Hour,* we have yet to discover the revolution initiated by John XXIII:

> "The real mission of the Church as institution is to make every member of the people of God a *conscious* member of the people of God. It is not to build schools or hospitals, or imposing complexities of 'religious' institutions. It is to build up conscious membership in the people of God enabling them to live in conscious accord with Christian value of faith and love."

All these issues and topics of change have, for the most part, been fueled by the young and encouraged by progressive clergy. It should be no small wonder that bewildered and disenchanted laymen should back away from the confusion and racket, yearn for the nostalgic, predictable programs of other decades, and even threaten a financial boycott. Building projects have suffered. Councils of churches as well as local parishes on the social action front have experienced financial loss and attendance decline.

But our greater alarm and more serious dismay should develop when a Christian community panics in crises and runs to the rest homes of noninvolvement. This is not the counsel of the New Testament. It is not the experience of the best, thrilling hours of Christian witness.

This plea for safety, this persuasion of world escapism is a sub-Christian notion promoted by those who fled to the church for security and moral neutrality. They number thousands, tens of thousands, and their extraordinary vocabulary of religious clichés is surpassed only by their flight from the real world that God created and loved. As I have written in *The Last Years of the Church,* these people are now exposed, and although they may succeed in clutching to the institution, they have already lost the faith. They own the roller coaster . . . .

But those who stick together, maybe even praying together and singing together, are going to share in the celebration of a great and good time. For these are good times. How dare we be abusive of a world, a community, a gathering of people that God loved so much, so fully that he sent his Son! And all the establishments of generals and bishops and mayors fought him and slandered him and crucified him and yet his people are everywhere with the Message.

Karl Barth was right:

> "In the nineteenth century the progress of science intimidated us. Theologians sought to provide a safe place for the church within the area of human activity. They said there was art and science and religion. Religion became a kind of Indian reservation where God and Christ and the Holy Spirit might be cultivated."

The tumult of this hour has blown that concept into a theological dust bowl. We may yet find the church in the wildwood, but it will not be a vital, throbbing Christian experience. And if it is depicted on Rose Bowl floats and in New England commemorations, it is a wave goodbye.

And what shall happen and what can we expect? This new dawning of the faith — for it is fresh every morning — will endure a great deal of creative quarreling (over social issues), a large opening to allies who are very hesitant about creeds and awkward about confessions of faith, and an exuberant belief that God is our contemporary — and if not, our contestant! □

speak up

Heaven Is Not for Sale

by **WILLIAM TINKLE**

A number of years ago I was teaching school in southeastern Texas. My wife and I lived in a house with a widower and his son, a young man named Harvey. One evening we were sitting in front of the house when a call for help came through the gathering gloom of evening.

No tall trees grew there but rather thick, thorny brush, eight feet tall, and the distant, woeful call came from this wilderness. Could we help the distressed ones, whoever they might be, or would we too become lost in the snake-infested brush? Harvey and I set out with a flashlight, following a fence to keep our bearings, but reaching the end of the fence, what should we do? We decided that Harvey should stay there while I proceeded to the lost ones, calling to learn their location.

There they were, two men with horses and a wagonload of poles for fuel. Darkness had overtaken them and they could not see the wagon tracks which marked the trail. With the help of my flashlight they found the way out.

It would have been unpleasant to spend the night in this chilly place with no supper and no bed; but many persons are lost far more severely, without God, without hope, a lifetime of wandering.

The nineteenth century was so smug about its progress in material success that it did not see the need for salvation. I spent the first eight years of my life in the nineteenth century, and the next fourteen years were much the same. Science was making great gains, the standard of living was rising, people were gaining in culture, and it seemed that the world was steadily learning to save itself. Then we were rudely awakened from our pleasant dream by the First World War, and the world has been different ever since. The twentieth century does not see clearly the need for salvation but it certainly feels it. It is well known that there are enough nuclear bombs stored away to blow to pieces every man, woman, and child in the world.

Some persons refuse to look far ahead and seek all sorts of strange amusements to keep from facing their most important needs. Man needs to be saved from a life of aimlessness and futility. Such a life never brings satisfaction, for man was created for a life of accomplishment under the guidance of God. Man needs to be saved from having nowhere to go. The astronauts who sailed around the moon reported that it is a monotonous waste of dull, white rocks. A few years ago, pictures of Mars taken from a rocket showed it to be much the same, with no indication of the plants and soil which we once imagined. Investigations show that Venus is far too hot for life; Jupiter and Uranus are so far from the sun that evidently they are always frigid. Earth is an oasis in the vast expanse of space, the astronauts inform us. But sadly we admit, every one of us, that we cannot stay here! We can but echo the cry of the song writer, "Where shall I go but to the Lord?"

When a man sees destruction folding in upon him, what bizarre bids he makes for deliverance! I hope you have read in Daniel the story of King Belshazzar at his banquet where he drank wine with his lords and ladies and praised the gods of Babylon. The gaiety suddenly is hushed as a man's hand writes strange words on the wall.

"Read me that writing!" cried the king. "If any man will read it, I will clothe him in scarlet, put a gold chain about his neck, and make him the third ruler in the kingdom." Finally Daniel was found, and the reading of those words sealed the doom of the kingdom. At that very time the enemy was outside the walls and that night Belshazzar was slain.

Now the strange fact is that salvation through Jesus Christ is free. "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God — not because of works, lest any man should boast" (Eph. 2:8, 9). Grace is something which we have not earned and do not even deserve. For instance, if I have given a man a note and it falls due on a certain date, some states give me three days of grace before the bearer of the note can sue me. Thus salvation is free to us but Jesus Christ paid for it.

Faith or trust is the means given to us to lay hold on salvation. We may represent it by the wires which bring electricity from a dynamo. We have light by the dynamo (grace) through the wires (faith).

God's plan of salvation is unique. Man in many places, during many ages has tried to reach up to God, but, unaided, he cannot reach God. Seeing the situation, God reached down to man by sending his son, Christ, to earth.

The apostle insures that we will understand that salvation is not bought by stating it in four ways: it is by grace, not of ourselves, a gift, and not of works. Of necessity salvation is free, for we do not have enough money to buy it. The wealth of man is as nothing compared with the wealth of God. How utterly foolish it is to think you could buy heaven with good deeds! In this time of inflation we hear much about overcharging. Take care that you don't try to overcharge God.

We keep the commandments of Christ not to earn salvation but to show our love for him. It is not a bargaining deal; service follows salvation as a matter of course. If our relation to the master is what it should be, he is in the heart, taking charge, directing the work which we do. Then what is there to boast about if Christ is simply using us to do his work?

Pride that causes a person to dress too elaborately is easily detected and condemned, but spiritual pride is subtle. It is a vice of good people. Good people doing bad deeds? That doesn't sound right, does it? No, something is wrong there. If one thinks he is saved because of his good deeds, he becomes smug and thinks the unfortunate ones are simply getting what they deserve. He has self at the center instead of Christ.

It is even easier to witness for Christ if we recognize that salvation is a gift. When you invite a person to accept Christ, he is likely to say or at least think, "You are not perfect; I am just as good as you are." Then you feel that there is some truth in what he says.

But you can say, "I am a Christian, not for what I have done but for what I have received. Christ has given me salvation and he will do the same for you if you will accept him."

In conclusion, I encourage you to rejoice in your salvation if you have indeed asked Christ to come into your heart to reign. And, regardless of feelings, believe that he is there. Remember that he said, "Lo, I am with you always, even to the end of the world." □

Any Good News for Billy Joe?

by RICHARD S. DEEMS

You listen to records and DJs for hours and the words and sounds kind of melt into limbo. But one song, "Ode to Billy Joe," doesn't let you merely "listen." When you hear it, you really hear it.

Bobbie Gentry, creator of the ballad, has said that she uses the story as a way of pointing to today's indifferent society.

You remember the song: It centers on a family's reaction to the news of Billy Joe's jumping off a bridge. It's rather casual news, and the man in the house remarks that Billy Joe didn't have much sense anyway, and please pass the biscuits.

You're never told what really happened to Billy, and you have to try to imagine what events would lead a person to such action.

The song has implications for today's church and the youth who are part of the people of God, for it seems to make us phrase the question, "Wasn't there any good news, Billy Joe?"

The word *gospel* means good news. Good news entered history in Christ, and you learn about it from the teaching, acts, death, and resurrection of Christ Jesus.

He presented good news in live coverage, in living color, not with words only but with his life.

The good news is that God is love. The word *God* is the sound-word Christians use when referring to the very center of the creative powers of the universe. It is the word expressive of the essence of existence, the ground of all being, the reason for human life.

Good news is that God loves persons and desires the fulfillment of personal potential. The very creative force within the cosmos itself wishes the fulfillment of each person's potential. Good news!

In the midst of confusion, turmoil, happiness, apathy, indifference, pain, joy, minor and major crises, God is still love. The very reason for human life is concerned about each of the millions of persons.

Hadn't anyone shared the experience of good news with Billy Joe?

Persons experience good news because of other persons. The church, the people of God, those who have experienced good news, are the human handlers of good news.

It becomes their responsibility to help others experience good news, and it takes the people of God into many different places. It is a responsibility, in a time and age when persons don't always want responsibility.

Some within the church hesitate. No, they say, the church must not venture out, it must stay within its prescribed limits of spiritual realms.

But where is the realm of good news? Can good news be confined to a single area of life, a certain hour on a certain day, in a certain building?

If there is good news of love, if there is good news of brotherhood, if there is good news of justice, if there is good news of opportunity, then the church, the handler of good news, must be where there is no news or where there is nothing but bad news.

Where people are, where decisions are made, and where there is not love, or not justice, or not opportunity — this is where good news must be.

Why, to have good news and never do anything about it?

The church, the people of God of all ages, has a responsibility until all the Billy Joes, and Barbaras, and Toms, and Nancys, have experienced good news. □

READERS WRITE / *continued*

air pollution. Where can one find air more polluted than a room, car, bus, or plane reeking with tobacco smoke so thick a nonsmoker can hardly breathe?

What right has anyone in a democracy to pollute and poison the air, forcing all Christians to breathe this poisoned, secondhand smoke?

We are made perfect in Christ, not by using tobacco but by overcoming the temptation. Character is made only through resistance to evil, and by self-choosing the right. 2 Tim. 3:16-17: "All scripture . . . is profitable for reproof . . . for righteousness: That the man of God may be perfect with all good works." See James 2:22.

S. J. Neher

Jasper, Mo.

SMALL CHURCHES HAVE SOMETHING TO OFFER

I just received a Pastor's Packet dated April 11. In the news section I find that Dale W. Brown, J. Benton Rhoades, and Ronald K. Morgan have attended the annual 1969 meeting of COCU in Atlanta. I can't figure Mr. Brown's ideas. One time he is all against COCU and the next time all for it. Mr. Rhoades and Mr. Morgan seem to think we should go in that direction. I thought we voiced ourselves pretty clearly at Annual Conference in Louisville, Ky. As I see it, the ones who attended the Atlanta meeting and all the others who are so concerned about bigness should join COCU. If getting big means so much, then we don't need them.

I am sure that membership will fall more rapidly the next five years than it has this last five years if we continue thinking this way. In the last five years we have lost 6,169 members according to our Yearbook. Why aren't the "big shots" more concerned about this trend than just joining other groups for the sake of making a name and getting big? Why? If this trend doesn't reverse, the Church of the Brethren will be extinct in 175 years. Would it be easier to join others than face this problem? The Church of the Brethren definitely has a place, but it is not with COCU or any other merger. . . .

As I see it, the small church, like the small farm and the small school and the small businessman, has something to offer the individual that no big church or big farm or big school or big business can offer.

Wendell P. Carmichael

Mooreland, Ind.

PRICELESS HERITAGE

Paul E. Miller's article, "The Church Is Where the Action Is," (April 24) strikes a vibrant note with me. For a number of years complaints and criticisms have been prevalent in the church. Like measles, fault finding seems to be contagious, and in the church, as in the home, it brings discouragement, resentment, and apathy.

Let us all read this article again and try to imagine our homes without the priceless heritage of knowing and working for Christ through the church. Thank you, Paul.

Mrs. Paul Sargent

McPherson, Kansas

A YOUNG CO WRITES

The following is a portion of a letter written by a young man to his parents on his last day at New Windsor and on his way to Brethren Service as a CO. Because he "tells it like it is" and in the tradition of the finest Brethren heritage, I believe it should have wider reading.

Minnie Trout

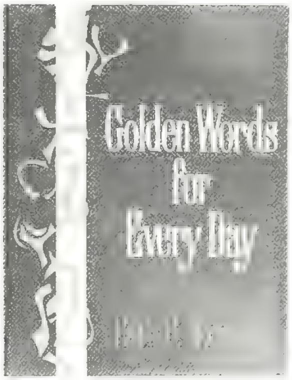
La Verne, Calif.

"Hi, Mom and Dad:

"It may have only been two months that we all lived and worked and learned together here at New Windsor, but it seems like a lifetime. It's the greatest experience I've ever had. It seems as though I've known everyone so long. Needless to say I guess everyone felt about the same when it came time to leave. It's like leaving your family but realizing you'll probably never see most of them again. It's so hard to make such good friends and have to leave them so soon.

"Right now it's hard to say what I've really learned the past two months, but I know I've learned a lot. A person might come here and leave again and think he has gained nothing, and feel as though they've not changed either. But I guess maybe later they will realize they did change. It's impossible to come here in the atmosphere presented and not change. I came here with a great desire to give everything I could for the cause of peace, *not war*. But I'm leaving with a far greater desire than I had ever believed possible. Before I came I was afraid of what people would say when they knew I was a CO, *but not anymore*. I know it's right, and I also know that it is up to the few in this world who believe it's right to spread the word. There are so many people, and so many kinds that don't even know there's such a thing as Alternative Service, and a few that do know, know nothing about it even though they might think they do. The only way that they will ever learn the truth is if we tell them. In my opinion that's part of each of our projects, not just for two years, but for a lifetime. I don't know how or where that I'll do this, but I know that I must!

"Love, Gary"



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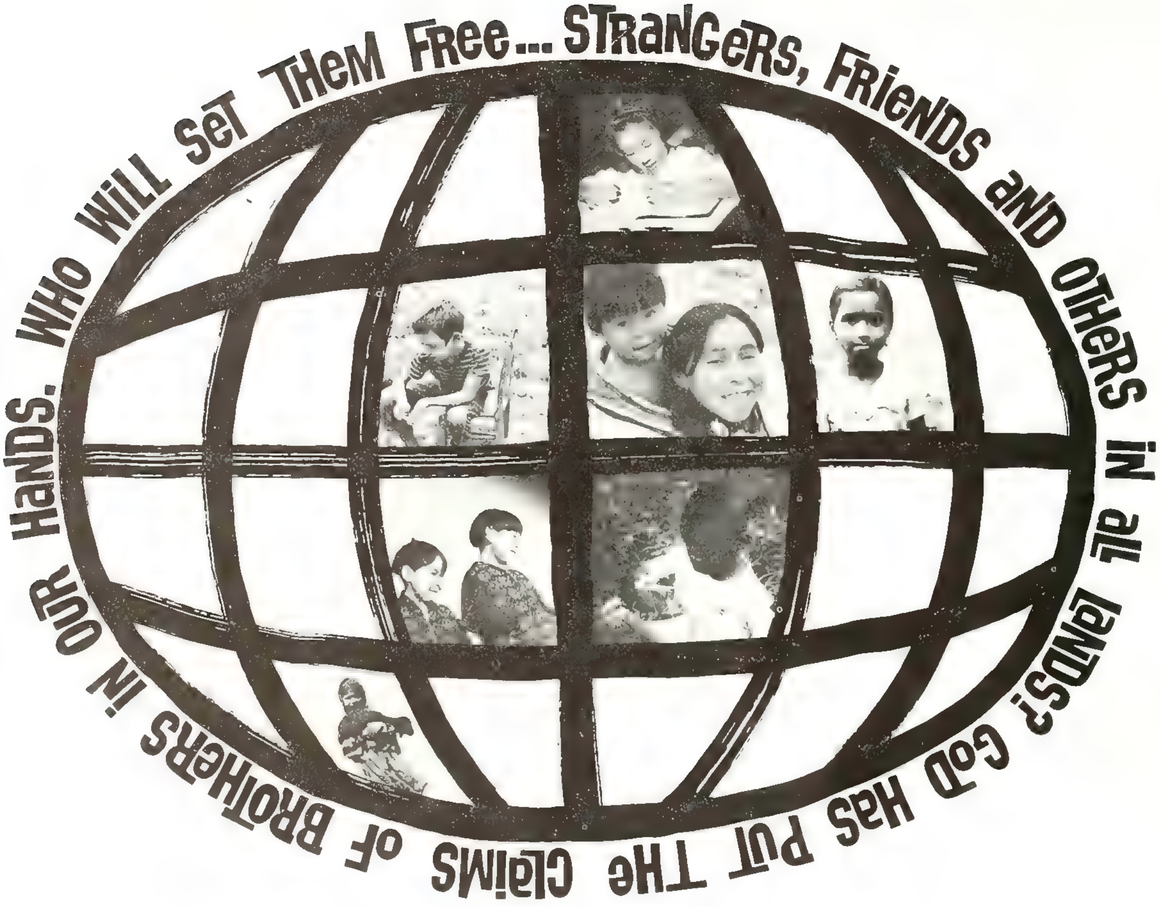
WHO WILL SET THEM FREE... STRANGERS, FRIENDS AND OTHERS IN ALL LANDS? GOD HAS PUT THE CLAIMS OF BROTHERS IN OUR HANDS.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Satur
1969		1	2	3	4	
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The Roots of Unbelief

THE FAITH OF THE ATHEIST, by Arthur Gibson. Harper and Row, 1968. 218 pages, $5.95

THE CHOICE CALLED ATHEISM, by Orlo Strunk Jr. Abingdon, 1968. 160 pages, $1.95 paper

To TALK OF ATHEISM in Brethren circles has been in the past like having leprosy. The word is loaded with anxiety and emotion potential. Atheism and other forms of unbelief have been with us a long time. Today, in some circles, belief seems to have fallen on bad days. The problem is serious enough that an international symposium was held recently in Rome to discuss it and to propose answers.

We tend to oversimplify the problem. We tend to lump all doubters together under the term *atheist.*

These two books are written by believers in God. They seek to help us understand atheists rather than condemn them.

Father Gibson is a professor at the Graduate School of Theology at St. Michael's College in Toronto, Canada. He is a gifted writer and a deep thinker. A dictionary is needed as one plods through this profound book.

Gibson's basic contention is that atheists are faced with the same mysteries and imponderables as are theists in the world today. He feels that the atheists grapple much more intensely with these mysteries, which he lists as sex, freedom, matter, and power. He says that the atheist has explored these realities more honestly than religious men, who tend to refer all such questions to God.

Gibson is attempting to promote dialogue by treating sympathetically the beliefs of modern atheists. He quotes extensively from their writings. He shows that atheists can compel believers to take creation seriously. He concludes his book with a theist vision of reality which challenges the atheists to take God and redemption seriously.

Orlo Strunk Jr. is professor of psychology and dean of academic affairs at West Virginia Wesleyan University. His book is easy to read and I recommend it to both laymen and pastors. It deals with the roots of atheism, the kinds of atheism, and the answers to atheism.

Strunk holds that defining atheism is not easy. It is often confused with agnosticism and with antitheism.

What makes an atheist? Strunk contends that the roots of atheism are many and complex. There is the psychological explanation that atheism is the intellectual statement and result of deep and complex emotional problems.

Atheists are usually made and not born. One cause is the sheer fact of human suffering and evil. These have driven many a sincere soul into the camp of atheism.

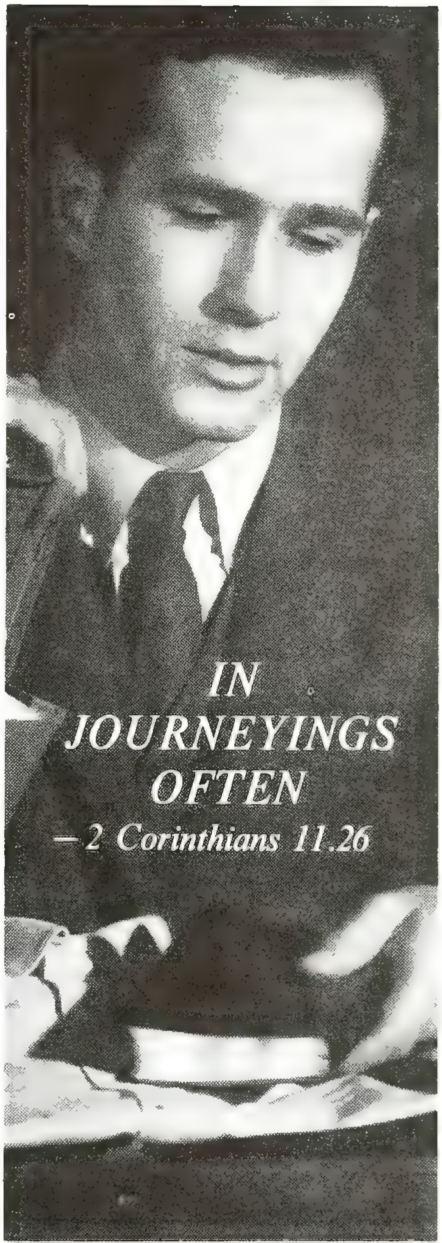
Another cause is the nature of contemporary science, which has given millions the impression that God is not needed and that man can stand alone. Another factor in the making of an atheist is that many people look upon the church as a failure, a sham in the light of its lofty claims, and therefore flee out of it into all the various atheistic positions prevalent in our own day.

He cites the uncaring attitude on the part of church people as one of the boosts to atheism. Hypocrisy in the church is another cause, a factor that theologian Harvey Cox asserts is more of a problem of our time than unbelief.

Strunk admits that present-day Marxist atheism is a political force of magnitude. He sees little hope of a decrease in its militancy against Christian theism. He sees no way of honestly bridging the gap between Marxist atheism and the Christian faith except the faint but persistent hope that both systems would agree that evil must be rooted out wherever it is found in the world, and that to do this we must live in harmony and goodwill.

Strunk has an excellent chapter on so-called "Christian atheism." He holds that radical theology is often indicated by the phrase "God is dead." Yet the phrase can mean many things in the history of ideas.

Most of the contemporary death-of-God theologians mean something different from Nietzsche. They argue that the "wholly other" concept of God must



A man who travels has a special need, in far off places and away from home, to take his Bible with him. It will be, day after strenuous day, his guide, his solace, his courage and his strength.

A Cambridge Bible has behind it a tradition of centuries of craftsmanship. The printing of Bibles is held by Cambridge University to be at once a duty and a privilege, undertaken and maintained with a full sense of responsibility.

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pass away since it cannot deal effectively with contemporary culture.

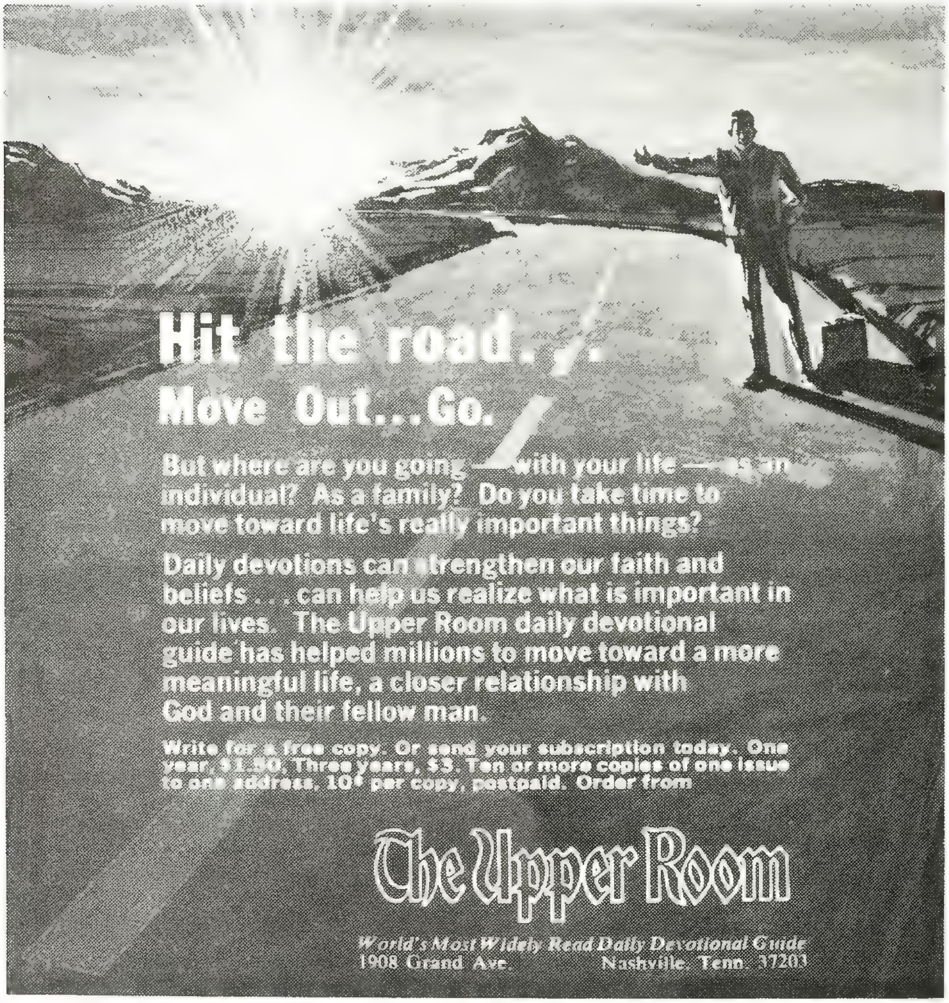
He states that there is a difference between saying that a certain concept of God is dead and insisting that the real metaphysical God is dead. He feels that Christian atheism can lead to a fresh understanding of God's presence in the world, and that sharing this presence is the individual Christian's cross, his opportunity, his hope.

Strunk also deals with what he calls neurotic atheism and practical atheism. The latter is a form of apathy and indifference. The practical atheist, he asserts, claims a faith, but that faith does not play a part in his life. These forms of atheism spring up when substitute idols, objects are readily available for worship and devotion.

What are the answers to atheism? Strunk holds that the church's answer to atheism in the past has varied greatly from holding great councils to deal violently with heresy to the quiet guidance of pastor or priest. He feels that it has relied too heavily upon rational arguments including proofs of the existence of God.

Instead of rational arguments Strunk believes that the church should find ways of answering atheism while at the same time being true to its own nature which should not include "self-righteousness, opportunistic striving, or compassionless communication." It should abandon its authoritarian or judgmental stance and instead should communicate and witness to its message in the context of a caring community motivated by Christian love.

Strunk further believes that the individual's answer to contemporary atheism can be found in the gospel itself. The core of the gospel is action, people at work in the world, people with a claim that the good they are doing is done through the grace of a loving, living God. Once the theology of the gospel becomes the psychology of persons, the incarnation is then manifested in the concrete acts of devotion and love. The life of the church and the lives of its members remain the essential qualities of any genuine answer to present-day atheism. — WILBUR R. HOOVER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REVIEWS / MOVIES

The Illustrated Man

THE ILLUSTRATED MAN is the most powerful emotional experience I have had with a movie since *David and Lisa.*

Somehow the creativity of Ray Bradbury cries out for pictorialization. For him the cliche holds true: He is a painter with words — evoking images of deep insight that probe the dark and the light of our unconscious. Three years ago Francois Truffaut attempted to bring a Bradbury novel to cinematic life with *Farenheit 451* and missed. Howard Kreitsek and Jack Smight have succeeded with a harder task: filming a book of short stories.

Yet, *The Illustrated Man* is more than just a collection of short stories. Woven through the book is the theme of truth facing — our distaste for starkly seeing the truth about ourselves as individuals and as a society. The mood is wistful. Bradbury is not just a science-fiction writer. Rather, he uses his own thoughts about the future as a setting for exploring the bleakness of human sin and the potentialities within a tentative faith.

Kreitsek and Smight's film has captured Bradbury's mood and pacing magnificently. The opening pastoral scenes, the slow, burning interplay of emotions between the three main characters, and the harshness of self-revelation serve the purpose of seeming to calm our sensibilities before confronting them with some of our own darkest fears. These film makers are helped immensely by the sensitively tuned interaction of actors Robert Drivas, Claire Bloom, and especially an incomparable Rod Steiger as The Illustrated Man.

Carl, a carnival drifter, happens upon a strange woman (Miss Bloom) who does "skin illustrations." She covers his body with these and then goes "back into the future." Carl, trapped within his illustrated body, becomes the hobo wanderer — searching with a bloodlust for the witch/goddess who has caused him to become the medium of truth-revelation for those he meets. Since the illustrations come alive and show stories of the future, they bring to the surface hidden fears and lusts. Carl meets Willie (Mr. Drivas), a young drifter, and their lives become intertwined with the illustrator and the illustrations.

The film chooses three stories — all darkly pessimistic. The first, "The Veldt," takes place in a completely mechanized future, in which an ultimate form of education is a playroom structured to become whatever the children desire of it. Carl and Felicia's children have turned it into an African veldt, which becomes too real for their parents' peace of mind. When the parents threaten to turn it off, the children turn upon them in a chillingly demonic way. In this incarnation Bradbury lifts up the demonic just beneath the surface of seemingly childlike innocence.

The second story, "The Long Rain," places four spaceshipwrecked officers on Venus where rain never ceases, as they search for the sanctuary of a Sun Dome. Here the interplay is man's spirit against the forces of nature. The ending is less satisfying than the others, but is intended to indicate the indomitability of spirit which resides at least potentially in men.

The third story is not in the book, but it approximates the style of the very brief "The Last Night of the World." A future population, reduced to a handful, decide to end mankind, and Carl returns to tell Felicia that in the night the children must be mercifully killed so that they will not be left alone. In the morning the holocaust has not happened, and yet the emotional impact of the moment when Felicia finds Carl with the children is overwhelming in its implications of man's lack of trust in his future potential.

Willie, a grudging participant in these imaginings, now begins to look for his own story among the illustrations. He finds it, terrifyingly, in the one bare space on the back of The Illustrated Man. We are offered no easy grace — only the realization that self-truth is the most difficult of all to apperceive. At beginning and end of the film Miss Bloom's voice gives us the clue to this realization: "Each person who tries to see beyond his own time must face questions to which there cannot be proven answers."

One wishes that the film's producers had seen fit to include others from this Bradbury collection — stories like "The Man" or "The Fire Balloons" — which illustrate the relation of faith to man's spirit, caught as it is within the terrors of demonic truth. Nevertheless, the emotional experience of seeing *The Illustrated Man* can bring us to that precipice where we become most aware of faith and grace operating at the point of our unredeemed unconscious. — DAVE POMEROY

CLASSIFIED ADS

PLAYS — My special offer of five different Roamer plays, all suitable for production in your church, for only one dollar will be continued until further notice. But don't wait until too late. Choose your next drama from this group. Write now. Joe Van Dyke, 909 Pine, Alma, Mich. 48801.

"If you want to do a disservice to your family,

DIE WITHOUT a WILL"

This blunt and rather cold-sounding challenge by an experienced estate counselor is, regrettably, one which could be addressed to many church members who neglect this vital area of Christian responsibility.

It is surprising how many Christian men and women serve God with an entire lifetime of exemplary stewardship and then at death leave their resources to be dissipated by circumstances.

Your will is probably the most important document you will ever sign. To assure its being properly drawn, in accordance with the laws of your state, the undersigned urges that you have your will prepared by a competent attorney.

Before you see your attorney, however, there are several things to know and consider. They are set forth in an authoritative 26-page booklet, "Making Your Will," written by a distinguished attorney. A copy is yours for the asking; there is no charge, and of course, no obligation.

Ask for "Making Your Will" when you write to:

Harl L. Russell, Director of Special Gifts
Church of the Brethren General Offices
1451 Dundee Ave., Elgin, Ill. 60120

in brief

PERSONAL MENTION

With over half a century's preaching to his credit, **Reuel B. Pritchett** advises would-be parsons: "Begin. Be brief. Be seated." The eighty-five-year-old preacher-farmer, collector, museum builder was named Bridgewater College's Alumnus of the Year for 1969.

The retirement of **Garnett Phibbs** from the executive directorship of the Toledo, Ohio, Area Council of Churches signaled a gathering of persons at a testimonial dinner in his honor May 28. Guest speaker was Kurtis F. Naylor, associate director, department of international affairs, National Council of Churches.

* * *

Mid-Atlantic Brethren Fellowship has secured **Barbara Smith,** 1969 Manchester College graduate, as summer peace counselor for the district's summer camps. **Dick Shreckhise** will serve in a similar capacity for the Shenandoah district, and the Pennsylvania Peace Fellowship continues its search for peace counselors for the Eastern District of that state.

A Bridgewater College trustee and alumnus, **Walter S. Flory Jr.,** of Winston-Salem, N.C., has received the highest award conferred by the Virginia Academy of Science. Dr. Flory, professor of botany at Wake Forest University at his home, is the second Bridgewater graduate to merit the citation. In 1966 **Boyd Harshbarger** of Virginia Polytechnic Institute was the recipient.

* * *

Our best wishes go to couples marking golden wedding anniversaries: *Mr. and Mrs. Leroy M. Fish,* Dayton, Ohio; *Mr. and Mrs. Ed Lichty,* Waterloo, Iowa; *Mr. and Mrs. Samuel Hess, Mr. and Mrs. Ray English,* and *Mr. and Mrs. Marshall Sier,* all of Huntingdon, Pa. . . . Others celebrating more than fifty years of marriage include nine couples from Huntingdon, Pa.: the *Edgar Lindsays,* sixty-two; the *Edward Hilemans,* fifty-seven; the *Guy Halls,* fifty-seven; the *Harry Ambroses,* fifty-four; the *Silas Wilts,* fifty-four; the *John Hearns,* fifty-three; the *John Corbins,* fifty-three; the *Wilbur Bucks,* fifty-two; and the *Walter McConahys,* fifty-one.

PASTORS AND PARISHES

Modesto, Calif., will be the new home of **John Hunter,** who in September will begin a full-time ministry there after serving the pastorate at Nampa, Idaho. . . . **Rhett Petcher** is serving First Virginia's Trinity-Daleville yoked parish. . . . The Crab Run-Damascus parish will lose **Donald Willoughby** in September, when he joins the Antioch congregation in Southern Virginia as pastor.

Ronald D. Spire has accepted the call for a part-time pastorate at the French Broad church in the Tennessee-Alabama District, where until early autumn he will continue his work with the Kingsport congregation. . . . Remaining in the same district but accepting the call of a new parish, **Lowell Ritchie** will assume the pastorate at the Sandy Creek church after his tenure at the Fairview church in West Marva.

* * *

First Virginia's Oak Grove congregation will welcome **Edgar Petry,** who in the fall will become pastor. He has been serving the New Paris church in Northern Indiana. Replacing him there will be **Dean C. Rohrer,** currently pastor of the Springfield congregation in Southern Ohio. . . . First church in Rockford, Ill., has extended a call to **Donald R. Flory,** now pastor of the Hagerstown church in the Mid-Atlantic District. He will move to Illinois to begin his work there Sept. 1.

The McFarland, Calif., congregation has contracted **Clifford R. Ruff** to serve as full-time pastor, replacing **Ralph Bowman,** who has accepted pastoral responsibilities at the Rocky Ford church in Colorado.

* * *

From Northern Indiana's Bethel congregation, **William Roop** in September will begin his tenure as pastor of the Canton church in Northern Ohio. . . . **Richard A. Grumbling,** now preaching at the Yellow Creek church in Middle Pennsylvania, will assume the pastorate at Newville in Southern Pennsylvania.

In September **Glen Jones** will become full-time pastor of the Danville congregation in Northern Ohio. . . . Now teaching religion in a Philadelphia high school, **James Poling** in the fall will assume the pastorate at the West York church in addition to responsibilities as executive for Camp Eder in Southern Pennsylvania. . . . Assistant pastor **Fabricio Guzman** will move into the pastorate at his church, Chicago's Douglas Park congregation, in September.

Ending his long service as Church of the Brethren minister, **Leland F. Grove** has left the Curlew-Laurens parish to begin a full-time pastorate in the Washington, Iowa, Disciples of Christ Church. Succeeding Pastor Grove is **Thomas Carpe,** from Greencastle, Ind., where he had been serving as associate pastor in a Disciples of Christ church.

POTPOURRI

The Church of the Brethren General Board is acknowledging the generosity of the late **Melvin Haines,** who in eighteen years entrusted $120,000 to the board on the gift annuity plan and more than $45,000 on special life income contracts.

CALENDAR

July 14-18	Third Theological Study Conference, Bethany Seminary
July 17-20	District conference, Southern Plains, Clovis, New Mexico
July 18-20	District conference, Iowa and Minnesota, Riverview Park, Cedar Falls, Iowa
July 22-31	Peace Seminar, Church of the Brethren-Russian Orthodox, Geneva, Switzerland
July 24-26	District conference, Southern Virginia, Topeco
July 25-28	District conference, Western Plains, YMCA Camp, Estes Park, Colo.
July 26-27	District conference, Shenandoah, Linville Creek church, Broadway, Va.
August 1-3	District conference, Middle Indiana, Manchester College
August 3-9	Group Life Lab, Manchester College

His interest in the American Bible Society, Manchester College, and Timbercrest Home resulted in major amounts placed with these institutions.

Eden Valley's remodeled church building was the site of dedication services in April. A former pastor, Harvey Lehman, and Dale W. Brown of Bethany Theological Seminary were on hand as guest speakers for the event in the Western Plains District. . . . Another Western Plains congregation, **Maple Grove,** commemorated ninety years of church life June 1, with an all-day celebration.

* * *

Two peace church congregations in Denver, Colo., have joined in mutual **worship.** The Mile-High City's **First church** and **Monaco Mennonite Fellowship** meet for services in the First church building. Benson Lall, Mennonite pastor, serves the united congregation.

Dedication ceremonies and open house June 15 initiated **Inspiration Hills'** first summer as campgrounds for the District of Northern Ohio. . . . Camping news from Southern Pennsylvania indicates the appointment of a full-time assistant manager for Camp Eder's summer program. He is schoolteacher **Rufus Petre,** a former BVSer.

More than $12,000 has been received by **Florida Brethren Homes, Inc.,** from the estate of Maude Schmudlack. Part of the estate went to the Sebring Church of the Brethren.

* * *

Two summer programs for disadvantaged children in the Western Plains District are planned. One, under auspices of Experimental Mission, an enterprise of the Wichita church, will provide a camping experience in August for forty boys, aged nine to thirteen. The other will give thirty young boys from Lincoln, Neb., an opportunity to live on a farm. Sycamore Springs, near Morrill, Kansas, will be the main site for the farm experience, under direction of Jerry and Terry Tietjens, but other farms in the community will host some of the boys.

An experiment in **multiple ministry** in greater Kansas City involves four Church of the Brethren congregations: First Central, in Kansas City, Kansas; Messiah, Kansas City, Mo.; St. Joseph, Mo.; and Plattsburg, Mo.

* * *

At Juniata College, students near the end of the school year conducted an all-day **rally for peace** in Vietnam. Among participants in the gathering were Robert Wagoner, associate professor of philosophy at the Pennsylvania college, and A. Stauffer Curry, former Brotherhood staffer, a past moderator of Annual Conference, and currently a staff member for the Fellowship of Reconciliation. . . . J. Omar Good, retired business executive of Philadelphia and 1896 graduate of Juniata, at his death in January named his alma mater the recipient of a one-million-dollar gift, the largest bequest in the ninety-three-year history of the college.

OPPORTUNITIES

Grapes: Buy or Boycott, a packet containing the story of and a summary of issues behind the California grape strike, will be available to pastors at Annual Conference. Compiled by a committee of the Brotherhood staff, the items in the packet include contributions from such diverse sources as union organizer Cesar Chavez and the American Farm Bureau Federation. First copies will be free of charge. Additional packets may be purchased for $1 plus postage.

Donald M. Custer requests persons owning copies of **The History of the Church of the Brethren in Maryland,** by Maurice Henry, to inform him of the possibility of purchasing a used volume. Mr. Custer may be written at Box 413, Salida, Colo. 81201.

* * *

College and graduate students, faculty members, and younger generation artists in all of the arts may apply for admission to **student internships in the arts** in New York City. Under auspices of The Creative Society, the program pioneers innovative efforts in off-campus education, providing students with an encounter with the arts in an urban environment. Internships are scheduled according to the individual student's college program, ranging in length from a month to a full year. Projects may be of a general or of a specific nature. Persons interested in applying may contact Finley Eversole, Director, The Creative Society, 342 Madison Ave., Room 2018, New York, N.Y. 10017.

DEATHS

Altis, Mabel, Cabool, Mo., on Feb. 23, 1969, aged 77
Barnes, George, Minot, N.D., on Jan. 4, 1969
Beatine, Velma, Modesto, Calif., on April 15, 1969, aged 75
Bennett, Nola, Cumberland, Md., on April 9, 1969, aged 62
Brown, Grace, Ollie, Iowa, on April 16, 1969, aged 95
Buckingham, Josephine, Oakley, Ill., on Sept. 29, 1969, aged 89
Clinkenbeard, Alice, Modesto, Calif., on April 9, 1969, aged 85
Clune, Amy, Kansas City, Kansas, on Feb. 18, 1969, aged 86
Deeter, Emma Frantz, Boulder, Colo., on April 15, 1969, aged 97
Diehl, Russell, Brookville, Ohio, on April 13, 1969, aged 69
Duker, Dwight, New Paris, Ind., on March 27, 1969, aged 84
Grogg, Samuel, New Oxford, Pa., on March 27, 1969, aged 82
Hann, Mary, Clearville, Pa., on April 5, 1969, aged 84
Klahre, Fannie, Clearville, Pa., on April 7, 1969, aged 89
Kohr, Mabel, Annville, Pa., on Jan. 21, 1969, aged 57
Kreider, Etta, Milledgeville, Ill., on April 10, 1969, aged 83
Meyer, Elizabeth R., Annville, Pa., on April 7, 1969, aged 74
Moore, Lena, Penn Laird, Va., on April 17, 1969, aged 70
Moyer, Mark S., Harleyville, Pa., on Nov. 16, 1969, aged 65
Musselman, Bessie P., Vernfield, Pa., on Nov. 12, 1969, aged 65
Pepple, Jerry, Sebring, Fla., on April 3, 1969, aged 79
Peterson, Floyd, Flora, Ind., on April 26, 1969, aged 64
Sholley, Alice M., Fredericksburg, Pa., on Jan. 9, 1969, aged 77
Taylor, Calvin, Modesto, Calif., on April 1, 1969, aged 74
Young, Minnie S., Elizabethtown, Pa., on April 29, 1969, aged 84
Weiner, William, Milledgeville, Ill., on April 20, 1969, aged 80

If Your Brother Has Something Against You

Confronted by militant demands for reparations to compensate for racial injustices (see news story on page 12), American churches have responded in a variety of ways. Most of them acknowledge the existence of injustice and the need for the church to invest more of its resources, including financial resources, in programs that will help the poor and the black.

But many church leaders are troubled by tactics they regard as disruptive and especially by some of the revolutionary implications of the "Black Manifesto" that supports the new series of black demands. A few churchmen could even go so far as to call for federal legislation to protect church services from interruption.

Before we jump to the conclusion that assembling for worship is such a sacred thing that nothing dare interfere with it, we church members would do well to recall some words of Jesus. Speaking of the thoughts and attitudes that turn one brother against another, Jesus said, "If you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift."

This is one of those disturbing teachings that even the most literal followers of the scriptures are likely to avoid taking literally, perhaps because it runs directly counter to the common refrain we hear today from persons who insist that if only we give priority to preaching "the gospel" then our relationships with our brothers will automatically take care of themselves.

Today the issue may be what to do about the "Black Manifesto." Yesterday it was whether to join in the civil rights movement. Tomorrow it may be something else. But the message comes through to white American Christians that "your brother has something against you." We could insist on going on with our conferences and our prayers, even calling on the police to keep out intruders, but that would hardly be the best way to become "reconciled to your brother." Wouldn't it be far better to take a new look at injustices, at our part in perpetuating them, and then to consider some specific ways to help meet our brothers' needs?

In a few days Brethren will be meeting for another Annual Conference, a time for worship and praise surely, but an occasion also to assess where we stand on such matters as racism and the systems that prolong injustices. Surely before taking our gifts to the altar we should pause to reflect on just how much — or how little — we have done as a denomination in the years since 1963 when we said that "the time is now to heal our racial brokenness."

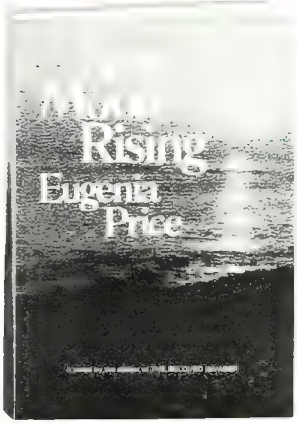
At that Annual Conference the rhetoric was impressive. We felt a sense of urgency about correcting racial injustices. A number of churches quickly went on record as saying they would welcome members of any color in their congregations. A few churches went to work in their communities, risking their local reputations in order to seek justice for blacks. But our deeds never seemed to match our rhetoric. And while we were making excuses for our delays, the impatient blacks became more militant, more demanding, more violent.

We hope that before the Louisville Conference is concluded responsible leaders in the Church of the Brethren will give a hearing to the black brothers who claim to have something against us and consider what we ought to do. We should not only study the grievances offered in a particular manifesto by self-appointed spokesmen for black people, but we ought also to hear others equally deserving of attention but perhaps less militant.

We ought to make it clear that we do not endor the violent tactics that some black Christians are proposing. But we ought to make it just as clear that the violence of a racist society is being used daily against our black brothers. We should be just as opposed to the violence of the system that keeps our neighborhoods white as we are opposed to the violence of an armed rebellion against that system.

The Louisville Conference provides a splendid opportunity to offer our gifts of worship and praise. But such acts of devotion are bound to be hollow unless we also admit that our brother has something against us that needs our attention before we can truly worship God. — K.M.

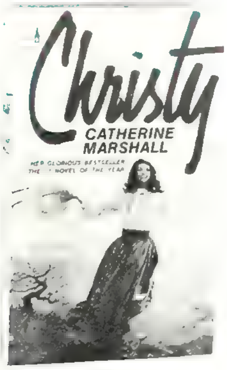
NOVELS



NEW MOON RISING

Eugenia Price. $4.95

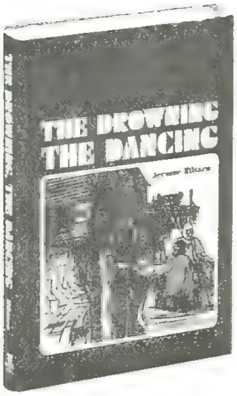
This story centers around Horace Bunch Gould, one of he student "activists" in Yale's historic rebellion of 1830. Disillusioned, uncertain, and restless, young southerner Horace leaves school and home behind and sets out on an identity-seeking pilgrimage that is to ake him to far places, involve him in strange and dangerous adventures, and eventually return him home now fully aware that only here can he find happiness and wholeheartedness. How he combats his problems, especially the owning of slaves, and ultimately resolves his own moral conflict provides this biographical novel with its basic theme, which is as relevant today as it was during the Civil War era.



CHRISTY

Catherine Marshall. $1.25

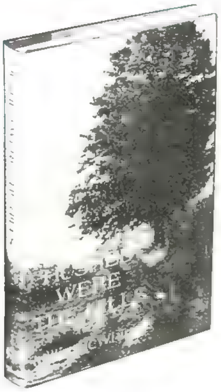
Currently on every best seller list in the country, Catherine Marshall's first novel is the story of a high-spirited young schoolteacher of 19 who is called to teach in he Appalachians of Tennessee in 1912. This is the paper edition.



THE DROWNING, THE DANCING

Jerome Nilssen. $3.50

This novel centers around a small Minnesota town and an Arkansas Negro who settles there. When Jesse Christian comes to live in Nortonville, a chain of events occurs around him that lays bare some of life's most serious issues. But, Jesse is a man who refuses to play by man's rules and instead submits to the will of God. In an honest, hard-hitting way, filled with the anguish of contemporary life, the story deals with universal difficulty and despair, and offers realistic approaches, hints, and insights for dealing with the complicated questions of life.



HUSHED WERE THE HILLS

Millie McWhirter. $3.95

A vivid novel which poignantly recalls the sights, sounds, joys, and sorrows of life in a rural Tennessee town during the Depression. Life is hard for the young widowed schoolteacher who comes to Willow Creek with her two daughters, but sandwiched between the hardships and disappointments this city family finds warmth, friendship, and strength in the close-knit community of hill people. Through the recollections of Mildred, the reader takes a nostalgic journey into a never-to-be forgotten era.

CHURCH OF THE BRETHREN GENERAL OFFICES, ELGIN, ILLINOIS 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

A New Face for the Land. *Aubrey and Frances Riner are interested in conserving the soil in their West Virginia neighborhood. They are just as concerned about conserving the church's youth.* by Fred Swartz. page 1

Those Who Are Ready. *The wise are prepared and watching. The foolish have no oil for their lamps. Some Christians are poorly prepared to see new situations as opportunities.* by Morley J. Mays. page 5

On Teaching the Bible as Literature. *A teacher reflects on a two-year field test of Pennsylvania's elective course in the public schools on the religious literature of the West.* by Inez Long. page 7

Manchester's Experience in Soul. *Dick Gregory and Jesse Jackson were among the speakers who sparked a college campus confrontation in April.* a special report on Forum 69 at Manchester College by James Hollis. page 14

The Name of the Christian Game. *In the face of controversies within and beyond the church, some Christians panic. But the New Testament really calls for involvement.* by David Poling. page 20

OTHER FEATURES include "Faith Looks Up," by Robert C. Walker (page 9); "Day by Day," by David and Sara Wilson (page 10); "The Cries of Baby Sons," a poem by David S. Strickler (page 10); news of the "Black Manifesto" (page 12); "A Current Look at Conscience, the Draft, and Conscription," by David McConnell (page 16); "A Firsthand View of the Evangelicals" (page 18); "Heaven Is Not for Sale," by William Tinkle (page 23); "Any Good News for Billy Joe?", by Richard S. Deems (page 24); a review article, "The Roots of Unbelief," by Wilbur R. Hoover (page 27); a film review of "The Illustrated Man," by Dave Pomeroy (page 28); and an editorial, "If Your Brother Has Something Against You" (page 32).

COMING NEXT

Should there be a guaranteed income for all families? Franklin Wallick describes some recent proposals being considered by legislators. Offering brief comments on the merit of such proposals are Glen Phillips, Albert Gray, and Daniel Haldeman. . . . Mary Cline Detrick argues that God intended that children should be creative. Therefore, she says, "Let Children Create.". . . Anna Warstler reflects on experiences that offer problems as well as opportunities in relating to persons of other religions. She decides in favor of "A Rose for My Neighbor."

PHOTO CREDITS: Cover, 1-4 Frank Mauritz Studio, Oak Hill, W. Va.; 9 Jasper Nutter; 12, 17 Religious News Service; 19 Mayhew Photographers, Cincinnati, Ohio; 20-21 collage by Jeanne Donovan; 26 artwork by Janie Russell

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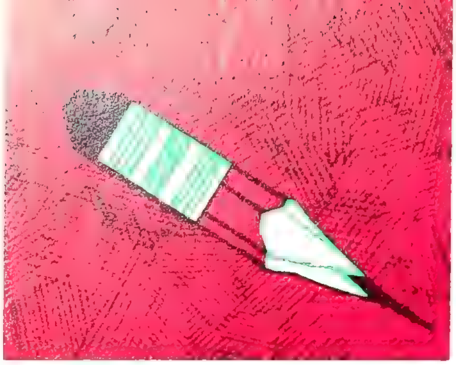
VOL. 118 NO. 13

messenger
CHURCH OF THE BRETHREN 7/3/69

LET CHILDREN CREATE
A ROSE FOR MY NEIGHBOR
A GUARANTEED INCOME FOR ALL?



readers write

PROTEST SONG

Not too long ago, when our good friend Dan West visited our home, our ten-year-old daughter played for him on her accordion the "Song of the Green Berets," which she then was learning and which her school class was singing. Dan suggested to her that she might like to write some new words with a theme more in keeping with our peace philosophy. About two weeks ago Nadine sat down at the piano and worked out the words below to the tune of the "Song of the Green Berets" — she called it her protest song.

We want peace
and that alone.
War to cease
For ever more
War to die and
Peace to live
Strive to help
This motive.

We don't need an extra war.
We don't need those hungry poor.
Don't let them starve;
Don't let them die!
Please help.
At least you can try.

[illegible]

Falls Church, Va.

SERVICE IS AN ATTITUDE

On Jan. 13, 1969, I began fulfilling my alternative service duty at Union Memorial Hospital in Baltimore, Md. I have just completed the inhalation therapy training program and now look forward to two years of inhalation therapy technology. My original intentions were to do my alternative service in the BVS program, but after a somewhat less than encouraging correspondence with the General Offices, I decided to seek my service elsewhere.

Once a young man decides that his conscientious objection is sincere, he must then decide what degree of resistance he will pursue. I find myself unhappily playing the role of a passive resister. If passive resistance isn't my bag, then why don't I do something? Very simple. There just doesn't seem to be anything a young man can do. From the pulpit the church stresses active resistance, but when it is time for action, the church gives no help. Most conscientious objectors I am acquainted with agree that they are not promoting God's love in their work but merely putting in time. There ought to be a way we can fulfill the desires for compassion that the church has helped to instill in us. I and many other fellows would gladly give up our warm apartments, cars, and salaries for the opportunity [illegible] things into active use.

One might wonder why my work in a hospital is so rewarding. This is something that must be experienced. Forcing our services on some rich old fuddy-duddy who can think of nothing to do but swear and curse at those who give their time and knowledge to him is just not my idea of Christian service. What then do I call service? Service isn't just physical. It is an attitude. A state of being. What could be more rewarding than handing a cup of milk to a hungry person and having the opportunity to tell that person that it is from God? Nothing could bring people to God faster than active Christianity.

When the church can use those of us who are willing to help in any small manner of true Christian service, we are ready. We need help, though. The church has been preaching Christian service. In the present-day vernacular, it is time for the church to do its own thing.

[illegible]

Baltimore, Md.

A NEW EXPERIENCE

On April 23, at the conclusion of the regular meeting of the Foothills Presbytery, Glenn Harmon and the former deacons of the Church of the Brethren led the presbytery in a new experience.

Fifty-eight ministers and laymen of the United Church of Canada took part in the love feast. It was a new experience for forty-one of them. And if the expressions of many mean anything, or if judged by the sincere expressions of so many of them, then this was truly a love feast to be remembered.

Following the love feast two professional photographers took pictures. Two feetwashing scenes and a table scene were filmed. One actually appears in the Alberta Conference booklet for the conference held at the University of Calgary May 12-16. The picture is a feetwashing picture. Other stills will be enlarged for an exhibit on the union of the Church of the Brethren and the United Church of Canada. The motion pictures are to be added to those taken at the services.

It seems, in every way, that the Church of the Brethren in Canada made a very wise move last October when they united with the United Church of Canada.

Glenn M. Harmon

Irricana, Alberta, Canada

NOT A ONE-WAY STREET

Recently it seems that almost every issue of MESSENGER tells of some pastor who has resigned to go into some other line of work. Most of us realize that a person can serve the Lord in many types of vocations; however, this doesn't solve the problem for the church, already critically short of pastors. It seems to me that pastoral vocational change doesn't need to be a one-way street. There are within our churches laymen who are dedicated to the Lord, intelligent, and often well-educated, who could do a very acceptable job in the full-time pastoral ministry. Some may be willing to change vocations permanently as many have done, but others may wish to become a pastor for only a few years. This may complicate our ordination procedures, but the present pastoral shortage demands new solutions.

Another largely untapped reservoir for pastoral leadership is our women.

Present pastors know the consecrated persons in their congregations who could become good pastors and could talk with them about the possibility of their serving the Lord, at least for a limited time, in this capacity.

Mrs. Emerson S. Fike

Bassett, Va.

BYLINES: **Norman Cousins** edits "Saturday Review." His "Litany" was a response to his citation by the Society for the Family of Man last October. . . . To retire from the Brotherhood staff this summer, **Anna M. Warstler** will enroll at United Theological College of South India as a student and researcher and join the Center for the Study of Religion in Society. Miss Warstler was a missionary in India for twenty-three years. . . . **Alan Jennings** is carrying out his alternative service in Chicago, where he is a community youth worker. . . . Pastor of the Good Shepherd church, Silver Spring, Maryland, **H. Lamar Gibble** will join the World Ministries staff as a peace and international affairs consultant. . . . **Franklin Wallick**, editor of the United Automobile, Aerospace, and Agricultural Implements Workers' "Washington Report," is headquartered in Washington, D.C. . . . Professor of economics at Baldwin-Wallace College, Berea, Ohio, **Albert L. Gray Jr.** recently lectured in England on student unrest in American colleges, at the invitation of the British-American association. . . . Manchester College alumnus **Glen E. Phillips** is office manager of a manufacturing firm in Sidney, Ohio. . . . A student at the University of Maryland, **Daniel C. Haldeman** works with Baltimore's Community Action Agency.

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LITANY FOR MODERN MAN

I am a single cell in a body of three billion cells. The body is mankind.

I glory in the individuality of self, but my individuality does not separate me from my universal self — the oneness of man.

My memory is personal and finite, but my substance is boundless and infinite.

The portion of that substance that is mine was not devised; it was renewed. So long as the human bloodstream lives, I have life.

I do not believe that humankind is an excrescence or a machine or that the myriads of solar systems and galaxies in the universe lack order or sanction.

I may not embrace or command this universal order, but I can be at one with it, for I am of it.

I believe that the expansion of knowledge makes for an expansion of faith, and the widening of the horizons of mind, for a widening of belief. My reason nourishes my faith, and my faith, my reason.

I am not diminished by the growth of knowledge but by the denial of it.

I am not oppressed by, nor do I shrink before, the apparent boundaries in life or the lack of boundaries in cosmos.

I see no separation between the universal order and the moral order.

I cannot affirm God if I fail to affirm man. If I deny the oneness of man, I deny the oneness of God. Therefore I affirm both. Without a belief in human unity I am hungry and incomplete.

Human unity is the fulfillment of diversity. It is the harmony of opposites. It is a many-stranded texture, with color and depth.

The sense of human unity makes possible a reverence for life.

Reverence for life is more than solicitude or sensitivity for life. It is a sense of the whole, a capacity for wonder, a respect for the intricate universe of individual life. It is the supreme awareness of awareness itself. It is pride in being.

I am a single cell. My needs are individual but they are not unique.

When I enter my home I enter with the awareness that my roof can only be half built and my table only half set, for half the men on this earth know the emptiness of want.

When I walk through the streets of my city I walk with the awareness of the shattered cities beyond number that comprise the dominant reality.

When I think of peace I can know no peace until the peace is real.

My dedication, therefore, is to the cause of man in the attainment of that which is within the reach of man.

I will work for human unity under a purposeful peace. I will work for the growth of a moral order that is in keeping with the universal order.

In this way do I affirm faith in life and life in faith.

I am a single cell in a body of three billion cells. The body is mankind. □

by Norman Cousins

A ROSE FOR MY NEIGHBOR

by ANNA M. WARSTLER

Usually our worship experiences as Christians are within the context of that faith. We gather as a community to share and to celebrate our faith together. Some months ago a group of Buddhists from Japan visiting our General Offices conducted in the chapel there a service for worship according to their faith and philosophy. We, as followers of Christ, might have had the occasion to say with the apostle Paul, "The unknown God whom you worship, we would like to declare unto you."

This particular occasion reminded me of other times in my life when I have come in contact with various non-Christian religions. Having lived in India and having found very dear friends who are of the Hindu and Moslem faiths, I continue to ask myself, first, "What is my relationship to these persons of other religions in the light of the clear command to share my Christian faith?" and second, "How can I share its deeper meanings with my friends whose maker is also God and whose hearts go out in worship to him though they may call him Allah or the Great Spirit?"

I want to share with you an experience in which those questions became very real for me and to which I needed to respond with a sense of personal integrity as the opportunity to witness to my faith presented itself.

I lived for a time in Umalla, India, where most of my neighbors were of four faiths: Hinduism, Islam, Zoroastrianism, and Animism. The latter is more of a belief in the existence of both good and malicious spirits than a structured way of religion. The number of Christians in the vicinity was very small.

One of my Hindu neighbors from a nearby village worshipped daily in her temple. On a very special holy day, needing a highly prized offering, she appeared in my flower garden early as I was walking in the cool of the morning. Without much more than an exchange of the usual greeting, *Namaste,* a gesture with our two hands joined and lifted over our chests, she told me the reason for her visit.

She was in search of roses to offer as a part of her act of worship in the temple that morning. My friend had carefully prepared herself for this special day, having already bathed, and without eating was now on her way to the temple.

Her need for a special offering became my problem in that moment. I had heard that a request like this could come to missionaries. Some of my colleagues had faced similar situations and had refused to cooperate, on the basis of their understanding of scripture. Others felt that a flat refusal was not the most Christian way to respond. Now the time had arrived for me to make my decision.

I knew that the roses would be offered before idols as my neighbor approached God. But I needed to meet her special need. How should I respond to a worshiper of another religion?

I gave my neighbor the roses without revealing my own doubts. Why? Partly because she was my neighbor; but more than that, she was my neighbor whose heart was intensely turned to the God she knew. Perhaps he was unknown to her from my religious viewpoint and perhaps I should have spoken to my captive audience of one, witnessing to the Christian teachings about idols. But to her this morning's worship was significant! She wanted to offer roses, the best, to the Great Spirit. This was important to her as a person.

Recognizing this depth of devotion, I talked with her a bit about God, using a term which she understood and which the Christians used in their worship. I related the beauty of the flowers and the world around us to our Creator, God, and his goodness. She responded with "yes, yes." Of course I had to recognize that she was looking at him through eyes different from mine. I pressed this kind of relationship to God a bit more, feeling that in this frame of reference we were being joined in spirit though not completely in understanding.

She was eager to get to the temple so I kept her no longer. I cut the nicest of the roses in bloom that morning and placed them in her hands. Then, lifting my hands in the manner in which we had greeted each other, I sent her on her way with my blessing. She went to meet God as she knew him. After a few steps, she turned and said, "Do come to my temple sometime." I thanked her and invited her to "my temple" as I pointed to the little church building nearby.

I don't know how you would have responded to this situation, but my response seemed right for me. I felt keenly that the worshiper in her act of devotion was extremely important at that time. This was central in the way that I met her. She was indeed a worshiper. Any refusal of her request on my part, no matter how hard I would have tried to explain my position with a barrage of words, couldn't have meant much to her because of the intensity of her desire to get to the temple. I'm not sure that she would even have heard me.

I felt somehow in that moment that it would be less than Christian to dampen the enthusiasm of a sincere heart going out to God, even though I might have thought that he, in his fullness, was unknown to her.

I had to look down a long road and pray that my neighbor and I could have other contacts when in more relaxed moments we could exchange ideas and feelings about God, the Creator of the world and the Lord of all mankind. Hopefully, in this kind of give-and-take, both of us could come to sense his presence in a more meaningful way and that, finally, she might discover him in spirit and in truth while new insights might come to me because of our conversation and the Holy Spirit uniting us. But for this to happen I needed to get myself out of the way so that the Lord of life could speak to both of us.

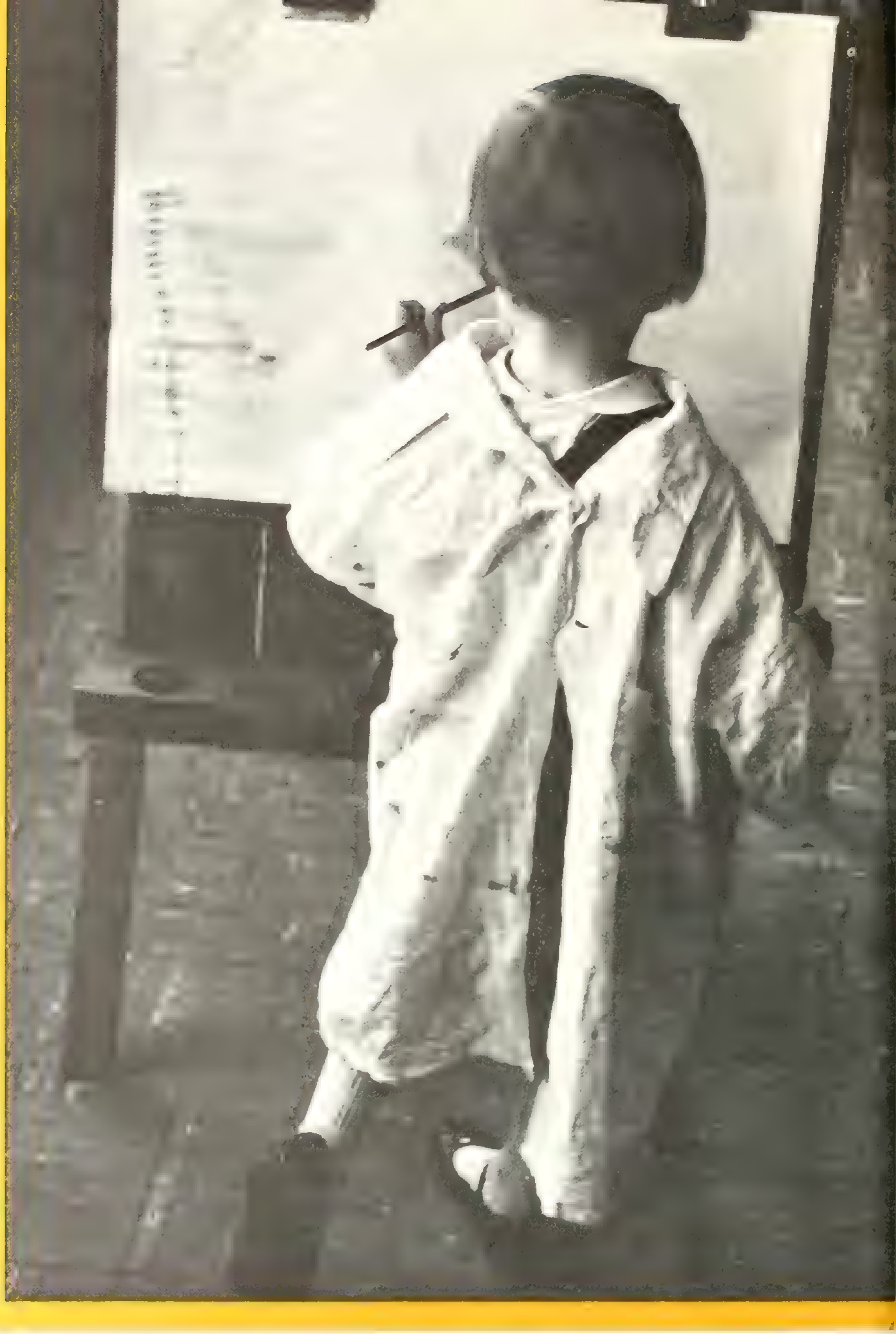
Many years have passed since I met my friend in the garden that early morning. I do not know if she has become a Christian, formally or in her heart, but I feel that my dream for her has come true vicariously through another Hindu friend who lives now in the United States. Maltiben has been in the company of a number of us who are Christians. She had very little contact with Christians in her former home, Bombay. One day she and I were standing in the sanctuary of the Highland Avenue Church of the Brethren in Elgin. She had asked to see our place of worship.

We stood very quietly for a few moments, then she turned to me and said, "How beautiful! You don't need statues before whom to worship, do you?" I made no reply. She continued, "I'm coming to believe that also. God is so near to me, wherever I am." A great discovery, was it not? I smiled, replying, "He's very near to me, also, Maltiben."

I recalled my Umalla friend and my wish for her. Maltiben continued, saying, "How I miss my temple!" I simply said, "Feel free to come to our temple to worship when you'd like. You are welcome." In this moment I recall that something struck me. Could anyone in my church object to this invitation? No, oh no! God forbid that anyone should crush this seeking spirit or of anyone who is searching, including my Umalla neighbor, be he Hindu or Christian or someone who can't accept God in the same sense as I have experienced him.

I would like to join all who are seeking truth, sharing my faith in dialogue with them and discovering for myself new insights regarding the one whom I too know only in part. My personal prayer continues to be for humility, wisdom, and a sensitivity to the hearts of other worshipers as I, a worshiper too, join God in his purposes for all mankind.

I pray that each of us may offer our roses to him in praise, penitence, and intercession and that he may help us to discern more readily the inherent human values in persons. Let us in turn dedicate ourselves to the enlargement of these values through our daily worship of him, in our own sanctuary or in the sanctuary of the world, "where cross the crowded ways of life; where sound the cries of race and clan." □



LET CHILDREN CREATE

by MARY CLINE DETRICK

Laurie was quiet. Sunday after Sunday she had joined the group of juniors, but she seldom spoke to anyone. Throughout the year her teacher stressed God's love, hoping this would become real through an accepting group. Though she encouraged questions and took other children's comments seriously, Laurie had not responded to the group. She usually seemed puzzled and miles away during their times together.

Thus, the class was surprised one morning when Laurie asked, "Miss Meyers, did you say that Jesus loved other people more than himself?"

Delighted to know that Laurie had incorporated eight months of teaching after all, she answered, "Yes . . . I think that's true. What do you think about that, Laurie?"

There was a long pause. "Well . . . if Jesus loved other people more than himself, why did he go to Egypt and let all the other babies be killed instead of himself?"

The floor did not open as the teacher desired! She was overwhelmed and surprised with the question. Laurie was thinking. She was sorting her experiences and declaring that the group was trusted enough to help with her concerns. For a moment, they shared the delight of one another's seriousness and mutual respect.

As she began to commend Laurie for the question, Jean spoke: "Oh, that's because Jesus was too young to know what was happening. It was Mary and Joseph that took him to Egypt. Jesus was only a baby then!"

While you may feel compelled to debate the theology of Jean's answer,

the fact that she offered it to the group said a great deal about love. The moment was electric. The class was experiencing creation.

Laurie became further known through her questioning. Miss Meyers became aware that Laurie was concerned about the meaning of God's love, that she was beginning to trust the group, that she was not miles away during class. Jean, too, was revealing that her new knowledge was being incorporated. She was affirming Laurie as worthwhile. Both children were creating new understandings. Both were revealed in part by their creativity.

To create is to cause to come into existence that which was not; to bring into being a unique, original *something* which represents a part of the one creating. In other words, the creator is expressed through his creation.

For Christians this is nothing new. God is known in both the Old and New Testaments as Creator. From out of nothing his creativity took shape. The act of creation was a positive act which was capped with the affirmation that "it was very good" (Gen. 1:31). Man, as a part of creation, is also an expression of the Creator. He was created in loving detail and bestowed with the qualities of his Creator. A writer in Genesis expressed it poetically when he announced, "So God created man in his own image, in the image of God he created him" (Gen. 1:27). Man, therefore, is able to create; to experience the joy of something new.

Creation is not a once-and-for-all accomplishment. Man perpetuates himself through continued creation, most obviously in a physical act but just as surely in relationships. When man creates, he too is revealed

through his creation.

Creativity demands time, effort, and a concern for getting at the heart of life. Persons must be more important than schedules and rules. Individual preferences must be respected. In short, we need to guard, or to regain, our sense of honesty, spontaneity, wonder, curiosity, and imagination.

Jesus' approach to life was fresh and creative. He loved when others despised; forgave when others killed. He was impatient with the rigid, the memorized phrases, with those who were certain they had arrived. He called them the living dead. Jesus taught that men should love, forgive, live — not by rules — but spontaneously, willingly, even creatively.

In his book, *Guiding Creative Talent,* E. Paul Torrance writes, "Everyone possesses to some degree the ability involved in being creative. . . . These abilities can be increased or

decreased by the way children are treated, and . . . it is the legitimate function of the home and the school to provide the experiences and guidance which will free them to develop and function fully."

As Christians, we are called to share in moments of creation, to be spontaneous, to be free, to explore, to question, to be open to ourselves as well as others. Creativity is not a rare gift with which some are endowed, but it is a part of our very nature.

Creativity is most often discussed in terms of the arts — music, drama, dance, painting, sculpture, or writing. These are important media which can be used to express who we are and what we are experiencing. However, both a feeling of worth as an individual and an openness to others allow creative impulses to be shared regardless of the media used.

Creativity grows in situations of

tension. In fact, to be human — and therefore able to create — means to live within the tensions which are part of being free. If we were robots, we would be designed to perform a specific task. We would have no inherent choice as to our actions. We would be perfect.

For children, expression of feelings comes easily, unless they are forced into conformity or shamed for their uniqueness. Most children, by nature, are blatantly honest, spontaneous, full of wonder, curious, imaginative, and inquisitive. They are also messy, awkward, embarrassing, tedious, unscheduled, and flippant!

Most adults are burdened with years of conditioning where love and acceptance were synonymous with neatness, cleanliness, orderliness, and conformity. Many find it difficult to respond positively to the threat which creativity presents.

It was a wise mother of whom Hughes Mearns wrote in his delightful book, *Creative Power: The Education of Youth in the Creative Arts.* "She told me that almost from the beginning of speech he had shown a kind of interest in words which, to her prejudiced eyes, seemed unusual, but that she was reluctant to admit even to herself that it was a gift after all. 'You know how mothers are!' she smiled at me. . . . 'But I liked everything he did, naturally, and I let him see that I liked it. Perhaps I shouldn't, but I did. That's all I did; and that's how it happened. . . . There were many things that I didn't do. I never interfered, for instance. Perhaps I am not a good sort of mother. He would stay up half the night to scribble and draw and write music; I let him. He was most prolific when in the bathtub with a board rigged across for writing, sketching, and composing songs; there he would splash for hours singing an interminable melody; I let him!"

Whether child or adult, we must be careful not to superimpose our tastes on others. At the same time, we must not shrink from honest critical analysis. Part of our task as creative persons is to help one another explore a situation and understand the alternatives to it.

The call to creativity is not a call for irresponsibility. Just as there is no creativity without tension, there is no creativity apart from boundaries and limits. We begin and we end; we experiment and we accept; we blow our minds and we curtail our desires for the welfare of others. Just as we must be enablers to the creative forces which are a part of us, so we must assist other creators to face squarely the responsibilities entailed in their creativity.

This may mean making a room livable for another after a time of painting or looking at the implications of our assertions and questions. We need to accept the responsibility of our creativity, be it making fudge in a group of dieters, bringing children into an overpopulated world, or making napalm for a pompous nation.

It may be true that everyday conversation and group discussions are the most common forms of creativity. Yet, it is often at these most informal moments of creation that we are the most rigid and stifling. Our task is not to rate one form of creativity as more valid than another. It is only our duty to relate feelings as best we can; to respond to creative ventures wherever they may blossom.

It is not sufficient to *tell* others that we are open; that we allow off-beat questions; that we have brushes and paints in every room. Pencils and typewriters, pianos and guitars may abound, but we are called to be more involved in creation than just as enablers. We are called to create. Perhaps it is significant that the Genesis account of creation does not say that God supplied the materials and stood back, eagerly waiting to have dialogue with whatever should be created. Instead of that, he was involved. He put his own feelings on the line. He was ready for the action and the responsibilities. God not only created the atmosphere for Adam, but he created Adam!

We are called to be enablers of the life-giving force of creativity. We also have a responsibility to continue creation. The world is waiting for our response! □

speak up

The Death of the Church

by ALAN JENNINGS

Those who have declared the death of God are in error. God is eternal, the ultimate of all being, and it is irrelevant to discuss a beginning and ending. But there has been a death in our time that hasn't been declared loudly enough. This is the death of the church.

One needs to look at only the most prominent signs to write the obituary. There are fewer people related to the church today. Enrollment in seminaries is down and after seminarians graduate many of them are not going into the pastorate. Many pastors are leaving the pastoral ministry to enter other types of work. Church attendance on Sunday morning is down, and not only are fewer people attending but there are fewer members. The Church of the Brethren alone lost 1100 members last year.

A great chasm has developed between the clergy and the laity so that when the former speak out on controversial social issues they often seem to do so without the support of the latter. And it's not only the clergy and laity that cannot agree on the nature of the Christian witness. There is much dissension among various laymen. Thus, the church is a body with which fewer and fewer are participating, and those that are cannot agree on its meaning.

Lest we hasten to bury this corpse, let us look at it more closely. To assume that all the diverse aspects of this institution deserve the same fate would be quite presumptuous indeed. While we are digging a deep grave for that which has well earned this fate, we should be working with equal ardor to revive that which deserves new life.

Let's look at that within the contemporary church which makes it ready for the grave. One of the characteristics of the church today is its bureaucracy. Numerous boards, commissions, and committees, each with its own structure, often mean a very inefficient organization. Moreover, these committees much of the time have not been concerned with the witness of the church to the world so much as with the social functions of the church membership.

The modern church is so much a social organization, so much concerned about preservation for its own sake, and so self-centered that it does not represent the important attributes of the life of Christ. These tendencies have caused harsh judgment upon those ministers and laymen who have spoken out on key social issues. Of what worth is the church if it is not turned toward the world, toward human need, whatever the cost?

The tendency for the church to be purely a social organization has meant that worship has lost meaning. I dare say that most of those that still find themselves in church on Sunday morning are there out of force of habit. There is really nothing that happens there that is meaningful to us, that gives us any sort of strength, or that can't be found most anywhere else the rest of the week.

This church of meaningless bureaucracy, social orientation, and self-centeredness has rightly been called Churchianity rather than Christianity. If it is not dead, it is certainly irrelevant to our contemporary world and well deserves to be buried in a deep grave.

But let us not overreact in this age to a previous age. Although we have inherited a church that in several ways is not pertinent to this age, as we seek to tear down that which deserved death, we must also take care to preserve, revive, and give new strength to that which is relevant. I am particularly cognizant of youth speaking as if the church should be completely disregarded and Christianity carried on outside it. This is unfortunate when we understand the true nature and value of the church and its importance to us as Christians. What is the nature of the church that warrants our attention?

First and foremost, the Christian church is the Body of Christ. We, as the community of believers, have very important common ground. That, although we are sinners, all have somewhat of a wrong relationship to God and man, and continually fall short of our obligation as Christians. Christ vicariously suffered for all of us and atoned for us all. The first importance of the church is that it is this common body, this community of all men who want to identify with the great message of love and forgiveness. The only ones excluded are those who exclude themselves.

Out of the great diversity of the world, we must find a smaller community to which we can relate, which is meaningful to us, and which gives us strength. There is no more appropriate institution for this purpose than the Christian church, but if it is to be a source of strength for individuals we must recognize individual needs. Each denomination or smaller group within a denomination must be unique if it is to justify its existence. Although there is much we Christians can accomplish through cooperative effort, it is unrealistic to suppose that one set of tenants will ever represent all Christians and our needs.

The greatest source of strength that the church provides is in the form of eucharist or thanksgiving through corporate worship. When we Christians worship together this is the one time when we escape from the world. But this escape is not for religious experience but to fill a psychological need. The eucharist is an acknowledgement of the miracle of the grace of God. This miracle is active in all our encounters with our fellowman and indeed gives us impetus to orient our total life toward humanity.

Our attempt at an adequate thanksgiving justifies only our best in worship. If what we do when we come together as Christians is no more than what we have done the rest of life, if it is a time for mediocrity, if it is a time for entertainment, then a corporate gathering is not justified. Those calling the church dead, particularly youth, are reacting partly to the meaninglessness of our worship.

This strength that we receive through thanksgiving is only a means to an end. Just as Christ was oriented toward the world, so the Body of Christ, the church, must also be basically oriented toward the world. It is through this experience of "being in the world but not of the world" that we really have religious experience. It takes place quite outside our corporate experience on Sunday morning but not independent of other people. Religious experience is primarily developed through our encounter with our fellowman.

Let us take care not to make the mistakes of fundamentalism and liberalism. While the former tends to place the Bible at the head of the faith, the latter tends to place man at the head. Both positions fail to recognize the temporal qualities and the possibility for destruction of their ultimates. God is the head of our faith and the church. As the creator of all and the ground of all, God stands outside the possibility of destruction. Furthermore, we know he is the God of love because through his son he came to earth as a man.

The church, then, is the Body of Christ with God at the head. It is the smaller community out of the diversity of the world that gives us strength, the primary source being in the form of a corporate thanksgiving. With this strength we orient our lives toward the world and toward human need. This is the church that is alive in response to the good news of the life of Christ. ☐

FAITH LOOKS UP

"LIFE BEGINS AT FORTY" was popularized by Will Rogers. In a quite real sense, it happened to me.

In 1943, as newly elected vice-president of Michigan Men's Work, Heifer Project became my responsibility. Both jobs appeared "safe" enough. But a few years later, Church World Service needed large quantities of clothing and soon I became District Brethren Service Director.

Brethren Service, it seemed, expanded in every direction. My training was in use of hands and wits. This required a new quality of faith and skills I did not have. After several years of being in "over my head," I wanted out. In talking it over with my wife's brother, Mark Schrock, several years my junior but whose judgment I had long respected, he pointed out that one does not quit or transfer his "calling" to another. A "calling"? Until then I had assumed that a "call" comes only to a potential clergyman.

When CROP was organized in Michigan in 1948, I volunteered to serve as a resource person in a few organizational meetings. Instead, I was asked to be assistant director, reluctantly becoming state director four months later. Others' faith in me helped to bolster mine.

The demands of the job are endless. Widespread apathy tests faith to the limit. But the benefits are many. Seeing youth, women, and men come alive in service; knowing that somewhere children are eating who otherwise would not; traveling that "we cannot afford," in a dozen countries to gain perspective; and having persons from as many countries in our home — these are priceless. My wife, Naomi, and our children agree that our lives have been immeasurably enriched by these experiences.

Dag Hammarskjöld observed, "The road to holiness passes through the field of service," while Jesus proclaimed, "He that would save his life shall lose it, but he who will lose his life for my sake and the Gospel's shall find it."

For me a living faith and Christian service are inseparable. ☐

RUSSELL M. HARTZLER, director of CROP for the state of Michigan, serves as moderator of the Lansing, Mich., church and will become moderator of his district this summer. The Hartzlers have two daughters and twin sons. In addition to collecting heifers and delivering them overseas, he has aided refugee resettlement and various student exchange programs. Recently the Hartzlers have provided a home for mental hospital patients as they rejoin society.

day by day

"Hey, Mom, come here quick."

"I hear you. Just a minute."

You get there in a minute — or much later.

"It's over now. I wanted you to see the Pillsbury doughboy get punched on this commercial."

Or: "It flew away. You should have seen that pretty hummingbird at the lilac bush. I got real close."

Or: "She won't do it now. I had the puppy sitting up on her hind legs. She sat there for a long time."

Or: "I had a huge bubble, the biggest one I ever blew, but it burst."

Or: "Two men were riding up in the bucket of that crane and then they climbed over to the scaffold on that new building. They're gone now."

Or: "You're too late. I wanted you to see Gus's new Barricuda. It's neat."

Or: "Janie and I caught this weird bug but it got away and crawled behind the wall."

And you say, "Is that all you wanted?"

How often have we missed the big moments in our children's lives because of that "just a minute" that somehow grew? How often does our attitude minimize their importance?

Young people like to share what arouses, excites, and interests them. They possess a fresh kind of intrigue for life that adults should rekindle in themselves and encourage in their children. They haven't yet acquired the adult "skill" of taking for granted almost everything but the spectacular.

Yes, we work to erase the dullness and the used look when we polish the chrome, crystal, and silver; we varnish, wax, refinish, and reupholster. We pay the hairdresser to wash away the gray, the dentist to clean the tartar from our teeth. We invest in products that promise a tune-up for tired eyes, support for sagging muscles, and tranquility for a tense nervous system. Exhausted by all these efforts, we hardly notice that every twenty-four hours we come by a brand new day, that nature continues putting out miracles, that our fellowmen are engaged in exciting work that keeps earth's machinery running.

Life offers a few really big moments to spark the day-to-day routine. But much ordinary living separates the engagement night from the tenth anniversary; some ordinary travel takes place between the first two-wheeled bike and the owner's card for a hard-top convertible; much ordinary homework, bedroom cleaning, and trash burning fill the space between the first week away from home at church camp and the BVS European assignment.

Between the "sparks" we need to notice and enjoy the ordinary. Don't take the chance of missing it entirely by delaying even "just a minute."

Suggested activities

1. Encourage the family to notice, to appreciate, to share the big and the little happenings in a day. Be conscious of the times you precede your response with "just a minute."
2. Reread Genesis 1. Discuss the importance God gave to all his creation.
3. Give the okay, even offer help, to the children to make a collection of rocks, insects, or leaves. Vacations often give opportunity to add interesting specimens.
4. During family trips, point out the great amount of building activity — highway construction, new housing projects, shopping centers — all evidence of the vast quantity of everyday material and work needed to accommodate us and add to our pleasure.
5. Refer to Jesus, who so often used the seemingly small and unimportant to make significant points — bread, lilies of the field, a penny, mustard seeds. He noticed little children, short tax collectors, one-talent people, uneducated fishermen.
6. Read some books that use the ordinary to inspire. Harold E. Kohn has written a number of these — *Thoughts Afield, A Touch of Greatness, Reflections, Adventures in Insight.* Gerald Kennedy's *Fresh Every Morning* is such a book. Children would enjoy the pictures and brief thoughts of *Take Heart,* by E. G. Hoff.
7. Hymns often express our thoughts better than we can. Read or sing several times during the weeks "I May Not Climb the Heights" (No. 431) and "O Son of Man, Thou Madest Known" (No. 381). Young children will like to use "For the Beauty of the Earth" (No. 92) and "All Things Bright and Beautiful" (No. 93). A prayer of all responsible parents is expressed in "My Lord, I Do Not Ask to Stand" (No. 543). All the hymns are in *The Brethren Hymnal.* — Ray and Elaine Sollenberger

DAILY READING GUIDE July 6-19

Sunday Genesis 1. God saw that everything was very good.
Monday Ps. 98:1, 2. Babes and infants tell of God's glory.
Tuesday Ps. 92:1-4. It is good to give thanks to the Lord.
Wednesday Ps. 51:10-12. Put a new and right spirit within me.
Thursday 1 John 3:1-3. "We are God's children now."
Friday Ps. 118:19-25. The Lord's doing is marvelous to our eyes.
Saturday Rom. 14:5-9. Each decides for himself the day's importance.
Sunday Mark 10:13-16. Jesus notices the little children.
Monday John 1:35-42. He said to them, "Come and see."
Tuesday Matt. 13:31, 32. The least of all seeds is the mustard.
Wednesday Matt. 4:17-20. Jesus invites two fishermen.
Thursday Matt. 6:24-33. What should get top priority?
Friday Mark 12:41-44. Jesus shares his thoughts on the widow's budget contribution.
Saturday Eccles. 3:1-13. For everything there is a time and season.

news

Comprehensive health care

THE WORLD HEALTH PICTURE cannot be improved merely by treating the ailments of individuals. What is desperately needed, and what churches and agencies and nations concerned with international health must learn to do, is to deliver comprehensive health services.

This was the appeal of a top authority on world health, Dr. James C. McGilvray, director of the Christian Medical Commission of the World Council of Churches, speaking at the dedication of a new facility for handling Interchurch Medical Assistance materials at the New Windsor, Md., Service Center.

A few days afterward he issued essentially the same appeal to an American Medical Association sponsored conference on international health in Chicago, an appeal which brought a prolonged ovation.

In effect Dr. McGilvray was calling into question the assumptions and practices of many church- and government-sponsored approaches to medicine and health abroad. The great limitation he sees in many programs is their centering on individuals rather than upon the health of the community as a whole. It is his contention that disease- and hospital-centered systems often cannot deal effectively with massive problems.

This is particularly true, he said, in situations where the majority of individuals cannot be reached or when resources are so limited that medical science has to ignore the causes of disease in order to cope with the consequences. And this, he surmised, is the predicament of vast numbers of mission-operated health programs.

The Good Samaritan: To Dr. McGilvray, there is real question as to whether the parable of the Good Samaritan has not been accepted too uncritically as a mandate by medical missionaries. "Are we always to care for the wounded by the roadside while disavowing an interest in preventing further accidents of this nature?" asked the guest speaker.

"The difficulty," he continued, "is that our system of health care and the education for that system are largely predicated on the worth of the individual which our Judeo-Christian heritage has made so imperative. . . . I would argue that there is just as much evidence for community health — and community salvation — in Judeo-Christian teachings as there is for individual health and salvation. It is perhaps indicative of our selfishness that we have concentrated so exclusively on the individual."

In the dedicatory address for the New Windsor facility the World Council official said that doctors in church-related hospitals, due to undermanned staffs and inadequate resources, frequently face the choice of seeing a few patients and giving them adequate attention and care or of seeing all who claim their time and giving them a few minutes at most, less than sufficient for effective diagnosis and treatment.

Alternative? Dr. McGilvray sees personal medicine and comprehensive care as not an either/or, for both are essential. But in his estimation there are very few models to turn to where health programs overseas actually have started with the causes of disease — such community factors as traditions in the homes and the environment of the people — and proceeded to plan the health services from there.

To develop viable models of community or comprehensive services is imperative in international health planning, Dr. McGilvray challenged. The need has implications indeed for such ventures as IMA, which makes donations of medicines and hospital equipment available to overseas church agencies and to the Christian Medical Commission, which Dr. McGilvray himself directs, a WCC agency related to 2,000 hospitals.

Materials shipped through the Inter-

At right, Joel K. Thompson presides at dedication of new IMA facility, New Windsor, Md. The exterior of the $360,000 structure is seen below. From here medicines are sent to 400 hospitals in 40 countries

church Medical Assistance program go to about 400 hospitals in 40 countries. Involved in IMA operations are 26 churches and agencies. The program has been enlarged vastly since the Church of the Brethren first became related to it in 1961 through the service centers. Then the medicines handled were valued at $100,000; in 1968 the volume had mounted to $12 million.

The new IMA warehouse and offices at New Windsor are situated on a triangular plot fronting the campus of the service center. Encompassing 64,000 square feet, the building has material handling equipment installed to use the full height of 24 feet. The steel frame storehouse was erected at a cost of $360,000, the expense to be amortized through processing income over the next 15 years.

Dedication: Participants in the dedicatory service on May 17, besides Dr. McGilvray, included Randall Spoerlein, mayor of New Windsor; Melvin B. Myers of Church World Service; John G. Adams of Pharmaceutical Manufacturers Association; John Metzler Jr. and Nevin H. Zuck, World Ministries Commission; Reeves H. Betts, IMA chairman; Donzel C. Wildey of the Maryland Council of Churches; and Ove R. Nielsen of Lutheran World Relief. Joel K. Thompson, executive secretary for the World Ministries Commission, presided.

A year ago the nearly half-million-dollar M. R. Zigler Hall was dedicated at the Church of the Brethren center at New Windsor. The current year marks the center's 25th anniversary as a leading outpost for ecumenical and relief services.

During this quarter century the center's operations have adapted to new emphases and approaches in the relief and rehabilitation program. Dr. McGilvray's dedicatory remarks would call for continued examination of ministries in health and other areas for the future. Generally, however, even though approaches have been modified the basic needs continue and even mount.

In the steps of Andrew

Brotherhood of Andrew, a fellowship for men intent on personal discipline and an expressive faith, has been inaugurated by the Western Pennsylvania District. The sponsors are hopeful the venture will extend to other areas as well.

Its beginning goes back to last September when Frank Carper, noted minister and banker of Palmyra, Pa., conducted a series of inspirational meetings in Western Pennsylvania. Latching on to ideas implanted by Dr. Carper, the district's Commission on Witness detailed plans for a voluntary association. As guidelines and objectives for the group, the commission also formulated a code of common disciplines.

"Why Andrew?" At the inaugural session this spring Leland Wilson, director of interpretation for the General Board and guest speaker, laid the foundation as to why Andrew, of all Jesus' disciples, was chosen to be honored by the order. Unmentioned in the first three gospels other than in listings of the twelve, Andrew comes into his own in the gospel of John. In the first chapter Andrew introduces his brother Peter to Jesus; in the sixth chapter he brings to Jesus a lad with five loaves and two fishes; in the twelfth chapter he introduces the Greeks to Jesus.

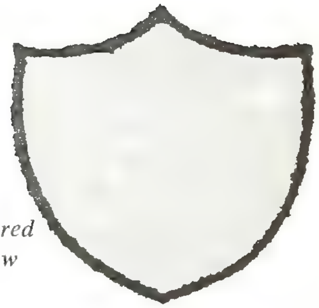
"In John's gospel," Mr. Wilson said, "Andrew emerges as an individual, a person in three different scenes — and in all of them he is involved in bringing someone to his Lord. That's quite a record. And that, I suppose, is 'Why Andrew.' "

Covenant: Those who identify with the Brotherhood of Andrew are asked to subscribe to the following covenant:

☐ I will spend time each day in spiritual growth, reading the Bible and in prayers.

☐ I will faithfully express my loyalty to the church by regular attendance and support of its program.

☐ I will encourage the disinterested and discouraged members to a renewed loyalty to Christ and the church.



Insignia for those inspired by Andrew

☐ I will share my concern with the poor and the suffering by my interest and contributions to their needs.

☐ I will seek to win _____ new members to Jesus Christ during the coming year.

"As to the last item, of the first 100 men who have signed, the range is from 2 to 52 persons whom the signers will seek to bring to Christ," a district spokesman said. "Many indicate from 15 to 25 persons as their aim."

To those who feel personally unable to "go all the way" in bringing others to Christ, the invitation may be for a confrontation with the pastor or other church leader.

But along with element of personal witness, the proponents also stress the importance of renewed commitment to service and churchmanship, as the covenant commends.

Symbol: To those choosing to follow in the steps of Andrew, the group's insignia is one which in itself is reminiscent of the disciple. Tradition relates that Andrew traveled widely and died as a martyr to his faith, requesting for himself an X-shaped cross because he felt unworthy to die on the same kind of cross as his Master.

The symbol chosen by the Brotherhood of Andrew is two fish crossed as an X, implanted in a shield of faith. The fishes relate to the incident of the loaves and fishes at the feeding of the multitude.

More detailed information on the order may be obtained by writing Robert W. Knechel, 1068 Bedford Street, Johnstown, Pa. 15902. Local study groups, selected resource materials, possibly a newsletter are among future developments under consideration.

The 1969 class of seminarians

TWENTY GRADUATES of Bethany Theological Seminary, the Church of the Brethren's graduate theological school, were granted degrees on June 9 at the Oak Brook, Ill., campus. Nineteen were recipients of the Master of Divinity degree, and one, of the Master of Religious Education degree.

Awarded in addition at the seminary's 64th commencement were two honorary degrees.

The graduates were:

Ernest J. Bolz. From the Medford church in Oregon-Washington District. Son of Mr. and Mrs. E. J. Bolz, Phoenix, Oregon. Married to Sharon Self. La Verne College. To become pastor of the Bella Vista church, Los Angeles, in Pacific Southwest Conference, Sept. 1. Master of Divinity.

John J. Carlson. From the Sunnyslope church in Oregon-Washington District. Son of Mr. and Mrs. Lloyd H. Carlson of Wenatchee, Wash. Married to Neva C. Bowser. La Verne College. To engage in social work as alternative service in Colorado, beginning in July. Master of Divinity.

William W. Cave. From Annville church in Eastern Pennsylvania. Son of Mr. and Mrs. Frank D. Cave of Hershey, Pa. Married to Diane M. Ebersole. Elizabethtown College. Former interim pastor of Greencastle church in Southern Pennsylvania. To become pastor of Lincoln, Neb., church in Western Plains District, Sept. 1. Master of Divinity.

Patrick Chaffin. From First Philadelphia church in North Atlantic District. Son of Mr. and Mrs. Walter Magni of Brecksville, Ohio. Married to Floy Moyer; one daughter, Martha Lynn, 3. Juniata College and Temple University. Former high school biology teacher, Langhorne, Pa. To become pastor of Quakertown church in North Atlantic District, Aug. 1. Master of Divinity.

Brooks B. Couser. From Greenmont Community church in Ohio. Son of Mr. and Mrs. Robert Couser of Kettering, Ohio. Married to Mary Reitt. Manchester College. Plans indefinite. Photo unavailable. Master of Divinity.

Ralph L. Detrick. From Stanley church in Illinois-Wisconsin District. Son of Mr. and Mrs. Ernest Detrick of Cadott, Wis. Married to Mary Elaine Cline. Manchester College. Former BVSer in Ecuador; former student intern at Olympia, Wash. To become pastor of Pine Orchard church, Ellicott City, Md., in Mid-Atlantic District, Sept. 1. Master of Divinity.

John G. Fike. From Stone church, Huntingdon, in Middle Pennsylvania District. Son of Mr. and Mrs. John T. Fike of Huntingdon, Pa. Married to Sharon Summers. Juniata College. Became member of Parish Ministries staff of the General Board, June 10. Master of Divinity.

Larry D. Fourman. From Painter Creek church in Southern Ohio. Son of Mr. and Mrs. George Fourman of Arcanum, Ohio. Married to Ann Hollinger. Manchester College. To undertake editorial assignment with Parish Ministries staff at General Offices, beginning July 7, while awaiting visa to Nigeria. In Nigeria, he is to teach Bible at Waka Schools under World Ministries Commission. Master of Divinity.

Kenneth L. Gibble. From East Fairview church in Eastern Pennsylvania. Son of Mr. and Mrs. Ralph Gibble of Manheim. Married to Ruth Platter. Millersville State College. Former high school English teacher, Lititz, Pa.; former student intern at Roanoke, Va. To become pastor of Ridgeway Community church, Harrisburg, in Eastern Pennsylvania District, Aug. 15. Master of Divinity.

John W. Glick. From Summit church in Shenandoah District. Son of Jesse L. Glick of Bridgewater, Va. Married to Charlotte Chamberlain; one daughter, Teresa, 3. Bridgewater College. Former BVSer in Morocco; former pastor of Pleasant Hill church in Shenandoah District. Became pastor of Meyersdale church in Western Pennsylvania District, June 15. Master of Divinity.

Steven W. Gregory. From Olympia church in Oregon-Washington District. Son of Mr. and Mrs. Wendell Gregory of Olympia, Wash. Married to Esther Bowman; one daughter, Sondra Jeanette, two months old. La Verne College. To become pastor of Outlook church in Oregon-Washington District, July 1. Master of Divinity.

Fumitaka Matsuoka. Member of McPherson church in Western Plains District. Son of Mrs. Takefumi Matsuoka of Tokyo, Japan. Married to Charlotte Irene Metzker. McPherson College. Former employee of Northwest Orient Airlines. Working on overseas assignment with the World Ministries Commission. Master of Divinity.

James D. Merrifield. From Champaign church in Illinois-Wisconsin District. Son of Mr. and Mrs. Daniel Merrifield of Champaign, Ill. Married to Bonnie Blue; three daughters, Debra, 4, Dawn, 3, Julie, 1. McPherson College. Former BVSer in Detroit; former pastor, Beaver Run, White Pine-Kelley Chapel churches in West Marva District. To become pastor of the Sidney church in Southern Ohio, Sept. 1. Master of Divinity.

Paul E. Pheasant. From Fairview church in Middle Pennsylvania. Son of Mrs. Homer Pheasant of Martinsburg, Pa. Married to Cora Brumbaugh; two children, Rebecca, 2, and Christopher, 5 months. Manchester College. Former youth recreation director in BVS at New Windsor, Md., and Fresno, Calif. To become pastor of Beech Grove church in Southern Ohio, Sept. 1. Master of Divinity.

Henry H. Rist III. From Bridgewater church in Shenandoah District. Son of Mr. and Mrs. Henry H. Rist Jr. of Martinsville, Va. Married to Dianne Huffman. University of Richmond. Former public school teacher for two years. To become minister of Christian education at Lancaster church in

Eastern Pennsylvania District, Aug. 1. Master of Religious Education.

Robert L. Rotgers. From St. John's United Church of Christ, Ackley, Iowa. Son of Mr. and Mrs. Harry Rotgers of Ackley. Married to Carol J. Dekker; two sons, David, 6, and Joel 3. Elmhurst College. Formerly in Navy four years. To become pastor of St. John's United Church of Christ, Fort Madison, Iowa, mid-July. Master of Divinity.

Harry L. Sheller. From Pasadena church in Pacific Southwest Conference. Son of Dr. and Mrs. H. Lynn Sheller of Fullerton, Calif. Married to Gayle Adele Hunter. Manchester College. Former physics teacher for two years at Baptist Academy, Lagos, Nigeria. Plans indefinite. Master of Divinity.

Franklin J. Silas. From Methodist Church in Bareilly, India. Son of Mrs. L. L. Silas, Bareilly, India. Married to Beverly Ann Strunk. Leonard Theological College in India. Former pastor and chaplain in India, associate pastor in the United States. Working with Moody Publishing Company, Chicago. Master of Divinity.

Roger Solomon. From Black Forest Chapel congregation in Colorado. Son of Mrs. Jesse Solomon of Englewood, Colo. Married to Emilee Bender. McPherson College. Plans indefinite. Master of Divinity.

James E. Tomlonson. Associate minister, McPherson, Kans., church, in Western Plains District, since last September. Resume, picture appeared in 1968 MESSENGER listing. Master of Divinity.

Honorary degrees were conferred upon:

Martin E. Marty. Dr. Marty, who was the speaker for the Bethany commencement, is one of the most published young theologians in the country. A native Nebraskan and of Missouri Synod Lutheran background, he is professor of modern church history at the Divinity School of the University of Chicago and associate editor of the *Christian Century.*

Following the Annual Conference at Louisville in 1966 Dr. Marty wrote for the *National Catholic Reporter* a profile of the Church of the Brethren, pointing up to the Catholic audience that one of the best ways to understand what is occurring in the Protestant world is to look at such a group as the Brethren, whom he pointed to as a "living parable of the situations of the whole church in the whole world."

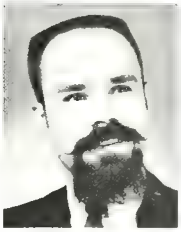
Ira W. Moomaw. Last fall Dr. Moomaw was churchman in residence at Bethany Seminary. His career has included 18 years in pioneering agricultural and educational work on the India mission field, 16 years with Agricultural Missions, Inc., including eight as executive secretary, and, more recently, special consultative assignments in Vietnam and South India.

A native Ohioan, he is married to the former Mabel Winger. He is a graduate of Manchester College and Ohio State University and the author of *Crusade Against Hunger, The Challenge of Hunger,* and *Vietnam Summons.*

E. Bolz

J. Carlson

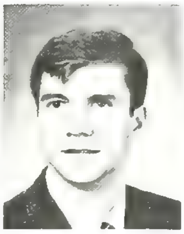
W. Cave


P. Chaffin

R. Detrick

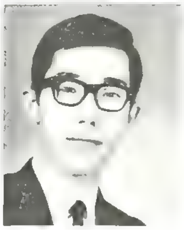
J. Fike

L. Fourman

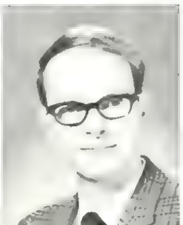

K. Gibble

J. Glick

S. Gregory

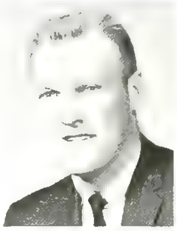

F. Matsuoka

J. Merrifield

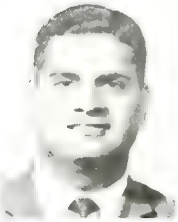


P. Pheasant

H. Rist


R. Rotgers

H. Sheller


F. Silas

R. Solomon

CHINA:
The Kingdom in the Middle

The case for a forward-looking change in China policy for the closing decades of the twentieth century

by H. Lamar Gibble

INTERNATIONAL CONFLICT in Vietnam and the Middle East dominates the world news. But, as if in an effort to penetrate these preoccupations, reports come of a faraway clash over an island in the Ussuri River.

Further, as we debate the controversial and revised "thin" (maybe thinly revised is more accurate) ABM system, we hear vague hints of a new "yellow peril." China, the ostracized giant of the international system, again penetrates our consciousness. The great Middle Kingdom, as China viewed herself historically, has now become the kingdom in the middle, carefully rimmed with Soviet power on its northern and western frontiers and by a mighty United States military presence south and east.

The United States has characterized its policy stance toward China as a policy of "containment." The planks of this policy were pieced together in the early days of the Cold War, became known as the Truman Doctrine, and extended to Asia with the establishment of a communist regime on the mainland of China and the entrance of Chinese troops into the Korean conflict.

Certainly a complex mix of factors converged to mold this policy of containment. Most influential was a growing cold-war fear at home of a monolithic communism stretching from Eastern Europe to the Pacific, Peiping's avowed hostility toward the United States, and the superhuman effort on the part of China to acquire nuclear capability, and, possibly soon, missile delivery systems. In short, the implementation of this policy turns on (1) treaty arrangements with allies on the southern and eastern rim of the People's Republic of China which gives us a strategic military presence, (2) a nonrecognition policy diplomatically and at the United Nations, (3) a trade embargo, and (4) severe restrictions on all types of intercommunication.

"Policy of fear": Apparently the architects of our government's policy, as well as a majority of the American people, deem this a sane policy under the given circumstances and with the image that we hold of the People's Republic of China.

Others, and among them many responsible political scientists and politicians, view this policy as unrealistic and in dire need of revision in the face of new developments and assessments. John Fairbank, dean of the American Sinologists, characterizes this policy of containment as a "policy of fear." Senator Edward Kennedy, in a speech this spring in New York to the First National Convocation on U.S./China Relations, called it a "war policy" essentially unchanged since the Korean War. These men and a growing number of their colleagues maintain that relations between the United States and China

"Compared to the brashness of her words, China's exploits are quite restrained"

have been plagued with myths; but then, as Lucien Pye has observed, "what is one man's illusion is another's reality."

Many who have been calling for a readjustment of our present policy vis-a-vis Red China have been accused of being soft, naive, wishful thinkers for believing that a relaxation of our rigid containment policy would be a better way of guaranteeing peace and stability in Southeast Asia. Adjustments in the foreign policy of a great nation, indeed, cannot be based simply on hopes and dreams of a less hostile world. It is my conjecture, however, that there are new factors as well as overlooked considerations which need to be assessed before we reconfirm the image of Communist China as simply a hostile, belligerent warmonger in the international system.

Struggles at home: Politically Communist China faces formidable problems. Beyond the sheer magnitude of governing a nation of 700 million people, the Maoists now face the after-effects of the Cultural Revolution. Leadership has been fractured, the Chinese Communist Party has been shattered, there have been a breakdown in authority and a growth in power of regional leaders. While Mao may have aimed in the Cultural Revolution to revive some of the lagging revolutionary zeal, the whirlwind which followed seems to have established the military (now the conservative force in China) in the key positions of power. Domestic political problems of such a magnitude augur against any serious Chinese expansionist policy even on its periphery.

Economically, mainland China can be accurately described as poor, underdeveloped, and backward. The Great Leap Forward, although it attempted to do too much too quickly, did produce some marked progress in the Chinese economy. With the emphasis on heavy industry, however, agriculture suffered and the progress begun was soon to be slowed by the turmoil of the Cultural Revolution.

Per capita income in China is $100 per year today as compared to $3,150 in the United States and is expected to go only to $120 by 1980. Her total foreign trade is less than that of Denmark and, according to economist Barbara Ward (Lady Jackson), China is facing a triple crisis of belated modernization in agriculture, overurbanization ahead of industry's ability to provide jobs, and a population explosion.

While the above figures are admittedly informed guesses, it still seems clear that Peiping does not pose a serious economic threat to anyone in the international community, certainly not to the economic giants of the West.

An expansionist power? Much of our sinophobia is provoked by a fearful vision of Chinese military capability wedded to a flauntingly belligerent attitude. China's massive land army, plus its developing nuclear capability and a philosophy that power flows from the barrel of a gun, provides some reasonable foundation for this fear. But here again this military threat must be qualified and put in a proper context. Historically China has not been an imperial power. She never established an empire even though she did demand tribute of smaller countries on her periphery. She always seemed more preoccupied through her history with the vast expanses inland (north and west) on the Asian continent. Today this traditional preoccupation seems to continue. Compared to the brashness of her words, her exploits are quite restrained. Those escapades that can be labeled aggressive have related to long-standing border disputes and territory China has claimed to be rightfully hers. She has showed marked restraint in regard to the Vietnam conflict even when the United States was flying bombing missions within ten miles of the Chinese frontier. And it was not until she felt her vital interests threatened (when the U.S.-U.N. forces approached the Yalu River) that she poured her men into the Korean conflict.

It also is important to assess the military capability of China and to compare it with other power realities in the international system. China has never been a naval power, nor is she today. In a day when air power is of strategic importance it must be observed that Communist China has limited capability here also. Dr. Chester Cooper, of the Institute of Defense Analysis, has observed that China's amphibious naval power is not great enough even to mount an effective attack on Taiwan. He maintains that her air transport capability is so limited that it would be almost impossible to support an Indian offensive.

Mounting offensive military operations in border areas such as Korea, the Soviet Union or the smaller nations on her periphery would be feasible but would have to face the serious threat of a major Soviet or United States response. The most reasonable assessment of Chinese military capability is that her land army and infant nuclear arsenal gives her considerable defensive capacities but limited offensive capacities.

Therefore, it seems likely that Red China's strategy will be to encourage "people's wars," an offensive strategy with low cost and risk factors, and to develop its nuclear arsenal for defensive, prestige, and potentially offensive purposes.

John Fairbank's two-sentence assessment of Chinese expansionist goals is as concise and informed as any available. He stated in *Foreign Affairs* (April 1969, p. 463): "One may conclude that the best way to stimulate Chinese expansion is for us to mount an over-fearful and over-active preparation against it. History suggests that China has her own continental realm, a big one; that Chinese power is still inveterately land-based and bureaucratic, not maritime and commercial; and that we are likely to see emerging from China roughly the amount of expansion that we provoke."

Time for readjustment: Foreign policy adjustments within a great power take place only by overcoming a tremendous inertia. In times of crisis and confrontation, adjustment is seen as capitulation and in times of quiet the tendency is to claim that there is no real need for change. Reason would seem to dictate, however, that the time for readjustment in the case of China would be now, while the China problem is "on the back burner," as Ambassador Edwin Reischauer has suggested, and before a serious confrontation develops.

Senator Edward Kennedy, at the convocation mentioned earlier, suggested that policy adjustments be made by the United States to make it clear to China and the world that the present impasse is not to be perpetuated by our country. His proposals, which follow, I feel, are essential ingredients for an enlightened, forward-looking China policy for the closing decades of the 20th century.

"First, and most important, we should proclaim our willingness to adopt a new policy toward China — a policy of peace, not war, a policy that abandons the old slogans, embraces today's reality, and encourages tomorrow's possibility. . . .

"Second, we should attempt to reconvene the Warsaw talks. . . .

"Third, we should unilaterally do away with restrictions on travel and nonstrategic trade. . . .

"Fourth, we should announce our willingness to reestablish the consular offices we maintained in the People's Republic during the earliest period of Communist rule, and we should welcome Chinese consular officials in the United States. . . .

"Fifth, we should strive to involve the Chinese in serious arms control talks. . . .

"Sixth, we should seek, at the earliest opportunity, to discuss with China's leaders the complex question of the establishment of full diplomatic relations. . . .

"Seventh, without waiting for resolution of the complex question of Taiwan, we should withdraw our opposition to Peking's entry into the United Nations as the representative of China, not only in the General Assembly, but also in the Security Council and other organs."

Such policy adjustments, it must be understood, might not be accepted by the Chinese and probably would cause no little concern to our allies in Southeast Asia. But a great power must be restrained, patient, and creative if it is to prepare the groundwork for changed and improved relationships with this area of the world.

End to noncommunication: Can we imagine the difficulties and extreme danger of the cold-war confrontations with the Soviet Union if we had had a policy of noncommunication similar to our current one with Communist China? Our era does not allow a nation the luxury, whether by design or by imposition, of being an insular power. Communication, interrelationships, and efforts toward peaceful means of settling differences are the basics of survival.

One fourth of the world's population cannot long remain in hostile isolation from the world without serious consequences. Yet we seem to be locked into a dangerous and possible collision course. The inability to recognize this and the lack of inventiveness in proposing alternatives are the most frightening facts about U.S./China policy in the past decade.

Now is the time for change in our China policy. The freedom for adjustment at this time may be marginal, but the first important ingredient of change must be a willingness on the part of the American public to support change and to work toward a new policy which will be freed of many of the blind passions of the past.

The Great Leap Forward stressed industry, let agriculture lag

Of education and service

Ambler's Wee Wonders: At Ambler, Pa., a group of four- and five-year-olds at the Church of the Brethren were discussing themselves and some of their distinctive physical characteristics. Some black, some white, and from six nationalities and three religions, the youngsters pointed out differences in the coloring of eyes and hair. Curiously, none mentioned the variations of skin color.

To promote understanding among children of different races, creeds, nationalities, and economic backgrounds is one of the avowed purposes of the church's Wee Wonder Nursery School. Pastor Donald W. Rummel termed the first year's experience recently completed a success in "mixing up and crossing lines" which commonly act as barriers.

The nursery project, an outgrowth of Ambler's involvement in Mission Twelve, is an expression of the congregation's interest in the community. The nursery is administered by persons drawn from the community in a council which itself is representative of various backgrounds.

While $20 a month is charged for each enrollee in the three-mornings-a-week class, tuition scholarships have enabled children whose parents could not afford the fee to be included.

Day-long focus: An attempt to tie together the related church activities of a particular Sunday was made by the Lafayette, Ind., Church of the Brethren. The theme selected by the Christian Education Commission was peace.

A dialogue sermon between Pastor Donald R. Jordan and Charles L. Boyer, Purdue University campus minister; an interpretation of the resistance movement by Manchester College senior John Flory; and an evening address by William Herod, former BVSer in Vietnam, were among the highlights of the day.

"My impression is that the day went quite well and was appreciated by most of the members," commented Pastor Jordan. He also said that in follow-up to a news item in the local press, three or four families from other congregations attended the morning service because of their interest in peace, as did several university students.

Glee Yoder: Unit 4 under way

Cooperative resources: When Glee Yoder began gathering materials to prepare for her weekly church school class, she had little idea that the notes she took, her outlines, and her experiences would lead her to a demanding job preparing materials for other teachers.

Since 1965 Mrs. Yoder has produced on assignment three manuscripts for church school texts, and her works have gained wide acceptance and praise.

Her first book, *The Church and Infants and Toddlers,* was published by the Brethren Press in 1966 as a part of the cooperative nursery curriculum of the Christian Church (Disciples of Christ), Church of the Brethren, and Church of God (Anderson, Ind.).

Mrs. Yoder's second textbook, *Who Is God?,* a learner's book for eight- and nine-year-olds and a teacher's guide, will be used in September as part of the Encounter Series for the Church of the Brethren. It too was developed cooperatively.

In February, Mrs. Yoder completed her third manuscript, a vacation church school course intended to help develop creativity in children ages 10 and 11. The manuscript is being published by the Brethren Press for the Cooperative Publication Association. Now she is writing a 13-lesson unit on Christian symbols for the Church of God.

"Writing of this type combines things you might not expect at first," Mrs. Yoder said. "Of course it deals with religion and education, but there are elements of psychology, sociology, philosophy — all areas one encounters in dealing with people," said Mrs. Yoder, who resides in McPherson, Kan.

"People are beginning to see that kids can't be kept interested and involved with the same methods that we used years ago. I hope some of my work will help sustain their interest in the church."

Good neighbors: Among organizations presented Community Betterment citations in Lancaster County, Pa., was the Share Our Service (SOS) organization of Mount Joy and Elizabethtown.

The SOS group, which includes 170 men and women volunteers, was begun by the Mothers' Club of the Elizabethtown Church of the Brethren. It provides services, without cost, in the areas of transportation, housework, and visitation.

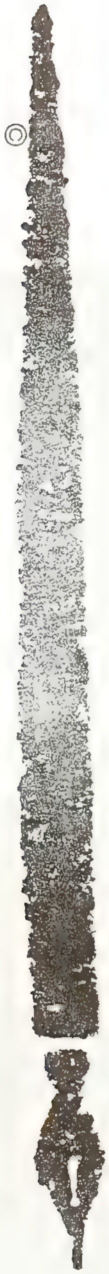
In presenting the award from the Community Council of Lancaster County, Myer A. Siegel said the SOS founders developed their response from what they had to offer personally — time and effort. He lauded the group for its philosophy: "When your neighbor is down, cheer him up; when he is in trouble, help him."

To jail to worship: Each Saturday at 7 p.m. the county jail in Clovis, N. Mex., is the scene of a worship service led by W. B. Brant, pastor of the Church of the Brethren. The approach enlists participation by the prisoners themselves.

Among those who have assisted over the past three years, according to Pastor Brant, are the jailer and his wife who both are dedicated Christians; a "self-styled Nazarene preacher"; Lee Ball, a lay member of the Clovis congregation who instigated the ministry; and on occasion, servicemen from the Cannon Air Force Base.

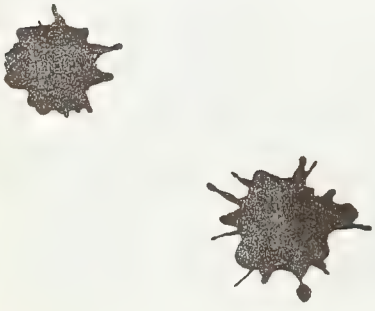
Pastor Brant is emphatic that unless persons "really care" he would prefer that they not join in the service.

One sidelight is that a number of men come back after their release from jail to be a part of the worship experience.



If a prophet should speak in AKRON OHIO
where d'you suppose he'd set up his soap box?
Who would be the chosen ones to hear his prophetic voice?
Imagine some kook in beard and burlap
standing in the middle of Summit Mall or even Chapel Hill!
No one would notice him.
The hippies and flower people don't get a second look.
A wierdo in O'Neil's or Polsky's or Sears
is an everyday occurrence.
Can you image a cat like Isaiah
standing in front of a sophisticated Akron crowd
(people like you and me) making noises like a poet
and press agent at the same time,
telling about some crackpot Messiah who hasn't even made the scene yet?
You've got to be kidding! Man, he couldn't sell us.
Suppose though, a man, an ordinary guy
in charcoal gray or nice brown tweed, white shirt,
and subdued striped tie should make like a prophet
and try to tell us about the here and now and how he sees it,
a guy with a clear vision of the world as it is,
not as we'd like it to be or even as we think it is,
but a guy who's really with it, with a sense of
the realities of life the way we're living it.
How about that kind of a guy as a prophet?
Nobody would listen. Not enough gimmick, no salesmanship.
They just don't make prophets like they used to.
How about a guy, an ordinary guy, no stained-glass saint,
mouthing off about a Prince of Peace and love and all that jazz?
We wouldn't buy it.
Peace is a figment of God's imagination
and love is silly sentimentality.
We . . . you and me . . . really haven't got the guts to love.
It's easier to mock it than to admit we're afraid.
Maybe, like the man said, that's the relevance of Advent
or the grace of God or the miracle of Christ's birth and death.
We . . . you and me . . . don't have to be more than just you and me
to be a part of it all.

"The people who walked in darkness have seen a great light . . .
And on earth, His peace for men on whom his favor rests."



by Jeanne Donovan

I've lost my old familiar God,
And my whole being
Cries with winter grief
As at the death
Of one
Once loved
And now forever gone.
I think — in time —
I'll find
That that God had to die.
He was an idol
I had made
With faith too small, too weak.
Perhaps he had to die
So that I,
Reborn, could be set free —
Set free
As Christ, himself, was free.
Perhaps my God
Has always been too small —
A golden calf to see.

by Lena Willoughby

Sitting here . . . thinking
feeling
seeing
. . . just being. . . .
Just?
No. . . . But filled with the excitement of living
that sometime will become the reality of
true life.

by Nancy Garner

Let him who will build lovely dreams,
But he who locks them in his heart
Will find them only futile schemes;
Their life and substance will depart.

A dream has wings and it must fly
And not be chained to dull, drab earth.
Dreams must be free or they will die,
And deadened dreams have no rebirth.

by Roy Z. Kemp

In that bare committee room, in a sparse company,
the boy listened to a recording
of MacLeish's *J.B.* — a powerful story
that asks questions — mostly the question, "Why?"
If there are answers also, the boy ignored them,
sunk, as he was, in the tale of misery
belonging to his next to next-door neighbor.
Who was Job, he wondered, to attract the whirlwind?
Who were we to sit cozily
in a safe room, philosophical and uninvolved
in the wild screaming pain of a neighbor?
Slouching, the boy listened to the power and the glory
and the WHY? of the old story;
listened, while unimagined despairs
battered the softness of his hitherto sheltered youth.
When the Lord asked,
"Where wast thou when I laid the foundations of the earth?"
he had no answer,
having never known Job, his next to next-door neighbor.

by Mary E. Gross

A GUARANTEED INCOME FOR ALL?

by Franklin Wallick

Pay people not to work? Why, that's absolutely insane. It goes against the Puritan ethic, against common sense, against everything right and proper.

Yet we now pay out $9.8 billion in federal, state, and local welfare payments to dependent children ($2.9 billion) and needy older people ($1.7 billion), aid to the disabled ($655 million), and in outright welfare payments ($437 million) -- all for not working.

Here is a look at proposals offered to keep income steady for all families. For additional comments, on this controversial topic, turn the page

Most people agree our present welfare system is demeaning and unfair to taxpayers who pay the welfare bill and to those who receive welfare.

The question is: How can we best help the needy, do it fairly, and do it within a decent, dignified framework?

Some of the best brains in America are trying to figure this out. They range from such cautious thinkers as Professor Milton Friedman, Senator Goldwater's chief financial adviser, to far-out members of the New Left. The U. S. Chamber of Commerce, a citadel of the status quo, two years ago conducted a national symposium on guaranteed income which aired the issue exhaustively.

In the parlance of political Washington, "income maintenance" is on the front burner. It's an issue which seems destined to be decided soon, as the cost of welfare mushrooms and people search for better alternatives.

Let's agree on one thing and discard a common myth. A good job at a decent rate of pay is the goal of most people. We can debate endlessly how many professional goldbrickers pocket government checks without working. The average person, given a chance to work, will choose a job with a regular paycheck.

Income maintenance ought never be more attractive than regular employment. Every scheme — negative income tax, guaranteed income, or child allowance — envisages regular paycheck jobs as preferable to any substitute welfare or relief program.

Many poor people work today at poverty wages. They often work for less than a full year. They work far below the poverty level (anywhere from $3,000 to $4,000 a year, depending on the locality). A yet visionary two dollars an hour federal minimum wage, should it ever pass, amounts to only $4,000 a year, based on a forty-hour week, fifty-two weeks in a year.

Our present welfare system puts a penalty on a person who does work while on welfare. A working mother is penalized today for working if she's entitled to $2,000 worth of welfare a year. For every $100 she gets in welfare, she must pay back $100 she earns from working. She can never get ahead. In most states, notes Congressman William Ryan, "If a welfare family receives $200 monthly and the mother earns $100 scrubbing floors, the local welfare agency promptly reduces the benefit by $100, leaving the family no better off and providing no economic incentive for working."

If anything makes goldbrickers or malingerers, it's the welfare setup we have today where this happens.

Under the guaranteed income idea, only fifty dollars would be deducted up to an agreed-upon level. Thus, the person builds an income and is encouraged to find work and secure regular income where this is physically possible.

Most of those on welfare today could not work, even if there were jobs. Of eight million on welfare, three million are over age sixty-five, blind, or disabled; four million are dependent children; and 1.26 million parents with dependent children (160,000 fathers and 1.1 million mothers).

Employment among some of the 1.26 million parents with dependent children might be possible. It would be cruel, however, to cut off these parents from any assistance without providing day care centers or some means to hold their families together.

The Ryan plan would make little dent on New York, but would have a revolutionary impact on poor states like Mississippi. It would lift the income of eighty percent of the nation's poor people and cost little more than one month of the Vietnam war, or half the cost of the space program for a year. Most important of all, it would halt the flow of the rural poor into congested, beleaguered cities where ill-trained people find no way to fit into the complex job market.

There are roughly thirty million persons living below the $3,300 poverty level today. They form fifteen percent of our population and twenty-five percent of all children. We pay out eight billion dollars in welfare, and we're still in bad shape. For another four billion, under the Ryan plan, we could rescue twenty-four million people from poverty.

Sylvia Porter, an economist, states that among the eight million on relief "only about 60,000 are able-bodied men. The majority are either too young, too old, too sick, or too disabled to be self-supporting." But with the help of day-care centers or children's allowances, some of the welfare mothers might be put into the stream of gainfully employed citizens. We ought not expect miracles. There are not, contrary to some common myths, millions of loafers on the government dole. The facts prove the contrary.

The price tag for income maintenance plans runs the gamut from four billion dollars for Congressman Ryan's version of guaranteed income, to ten to twenty-six billion dollars for the negative income tax, and ten billion for a children's allowance.

Many conservatives today favor some kind of guaranteed income because today's hodge-podge welfare systems are proving more costly year by year. And they do not seem to work. Consequently Professor Milton Friedman supports a negative income tax. He would pay a flat rate to families to make up the difference between their income and a level which would put them above a poverty level, using a sliding scale as a spur to earn more money.

Many scorn any guaranteed income plan. They sincerely feel it would ruin our free enterprise system and make it too easy for people to loaf at the expense of hardworking taxpayers.

It goes against our grain to see people get something for nothing. But packed into our American system of government are many kinds of subsidies (maritime, agricultural, postal, aircraft, and others). The U. S. Treasury recently listed fifty billion dollars' worth of tax loopholes (they were called "tax expenditures" in the Treasury report), which are available for people in all income groups.

There ought to be a way to eliminate every vestige of poverty in this land of affluence. Many conservatives and liberals agree on this goal. The question before the nation is, how can the goal best be reached. □

The Most Significant Economic Idea in a Generation

by ALBERT L. GRAY JR.

The concept of the negative income tax or the guaranteed annual income is the most significant new economic idea to be proposed in a generation. I know of no other idea that has so quickly been accepted by economists — this itself is unusual.

Economists differ on the exact details of such proposals, but from the conservatives to the liberals they seem to unite on an agreement that all of our citizens should be assured of the ability to participate in the abundance of America.

Conservative economists, like Milton Friedman of the University of Chicago, advocate the guaranteed annual income as a way to reduce the bureaucratic role of the federal government. They believe in the effectiveness of the marketplace and in the simplicity of easy payments to those in need. Although some of these persons might at first tend to spend some of the money foolishly (don't we all!), in time they would learn to spend so as to get the most for their money.

Liberal economists, such as Paul Samuelson at the Massachusetts Institute of Technology, support these programs because of their economic soundness. They believe that if we put a floor under income it would help to eliminate cyclical fluctuation in much the same way that unemployment compensation now does. Such plans would also increase the aggregate demand for goods and services by the people, thus stimulating economic growth and benefiting the entire business community.

As the nation hopefully begins to reduce its wartime spending, it could well afford the relatively minor cost of a guaranteed annual income.

The principle of sharing our earned incomes with those less fortunate than we ought not to be troublesome for Christians. It certainly is no obstacle to economists who realize that "transfer payments" already amount to billions of dollars. Because of these we have a better society. □

Not by Welfarism But by True Charity

by GLEN E. PHILLIPS

Poverty perpetuates itself from generation to generation by denying to those in its grip the essential means to escape — education, information, training, opportunity, motivation, and good health.

We pay twice for poverty: once in wasted potential, again in diverting resources to alleviate its hardships. Thus, even those among us who prefer not to be their brothers' keepers have an interest in investing in eradication of poverty. The question is, how shall we go about achieving this end?

The most sensible and farsighted way to meet the needs of the unemployables and support those unwilling to work is to return all control of welfare programs to the state and local levels. Those who administer programs at any level are *people*. A federal bureaucrat is no better at administering or understanding local problems than local public employees. Too many dollars are absorbed along the way by the multitude of bumbling bureaucratic agencies for supposed welfare projects. It doesn't take a degree in economics to know that tax dollars spent locally are usually spent more wisely than those spent by Washington.

If true charity to improve the lot of the needy is what the GAI advocates want, let's get the churches involved. There is sufficient wealth within the organized churches of our nation today to eliminate most poverty. Isn't meeting the needs of people the basic purpose and role of the church?

After an honest appraisal of the tithes and offerings potential in any given local congregation and collectively in the larger community, readers of Wallick's article would have to admit that most poverty could be erased by the churches. What an opportunity for ecumenical cooperation! Here is a real occasion for the church to "relate."

So long as well-meaning church officials can convince congressmen to legislate poverty programs, they are playing Robin Hood with your and my money. These officials and their congregants will be relieved of fulfilling one of the basic roles of the church, that of Christian charity. Good ends cannot be gained through bad means, namely confiscation of taxpayer's property in forced charity. Our will to be charitable is thwarted by state welfarism.

Through attempted legislation, GAI advocates are proposing to put their hand into the pockets of taxpayers and take taxpayers' money by the coercive power of government. This is both coveting and stealing. If they wish to be more honest about the matter, let them tell me and my fellow parishioners of the needs and then challenge us to meet those needs voluntarily.

True charity is not so much a matter of taking a basket of fruit to the slums over the holidays as it is of tactfully sharing our insights, training, aspirations, and experience to communicate to the less fortunate the will and the knowledge of the way to escape their dilemma. This approach can only be effective through people who are concerned about others, not through continued doles by an Orwellian "big-brother" government. ☐

To Federalize the Welfare System Would Be an Improvement

by DANIEL C. HALDEMAN

In this country of affluence we should be able to find a solution to poverty. MESSENGER is to be commended for giving attention to this important topic. The article by Mr. Wallick does an excellent job of putting poverty in its proper perspective.

The church has always been very much concerned and involved with the poor. Jesus said, "I was hungry and you gave me food" (Matt. 25: 35). At one time the church was very much concerned about caring for the needy. Poverty has become too great a problem to be handled by the church, and therefore, of necessity, the government has become increasingly involved.

The public welfare system has proved ineffective and needs to be revamped as well as other supplementary programs devised and others strengthened in order to meet the needs of the poor of this country.

A recent change in the welfare program has incorporated incentives for greater independence in that the welfare recipient, instead of giving up the total amount earned through employment, is now able to keep the first thirty dollars earned plus one third of the remainder. This makes it possible for a person to improve his condition by becoming employed.

Only one fourth of the people in poverty in the United States are on public assistance. There are many in poverty who are either too young or too old to work or who are receiving wages below the poverty level. These others either do not meet eligibility criteria or do not know about public assistance. Therefore, it is necessary to devise other means of helping persons to rise above poverty.

It has been proved again and again that people prefer working, and this was pointed out very clearly during World War II when we had very few people unemployed. It is therefore a challenge to provide employment, at a living wage, to all persons able to work.

The minimum benefits under social security need to be increased and expanded to reach all the aged. Adequate medical services and decent housing are musts.

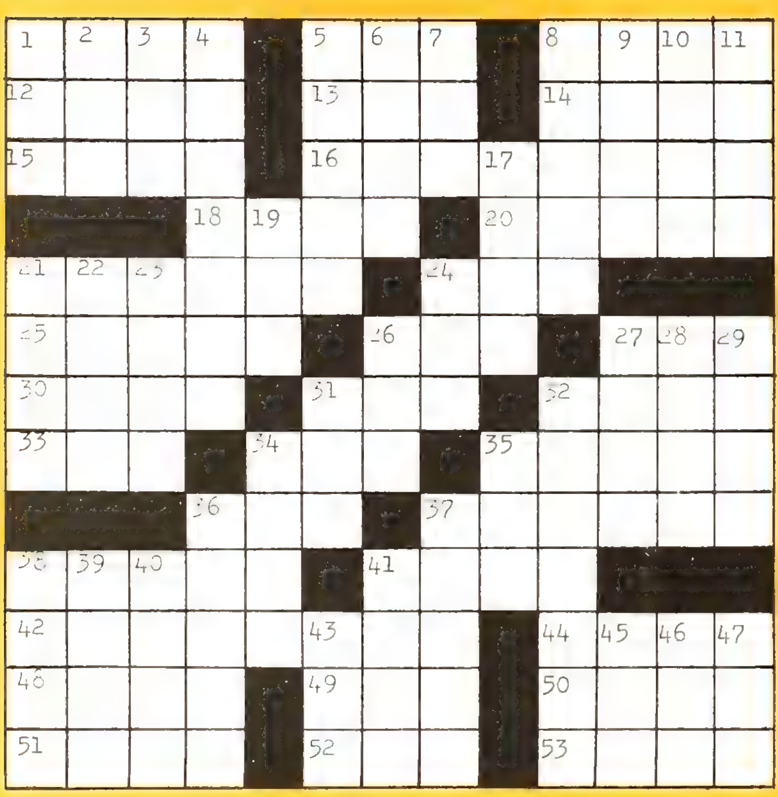
A program of allowances for children (sixty-two countries of the world have some plan) could be instituted so that poor families would be in a better financial position to meet the demands of our age.

Many proposals have been made for helping the poor. Federalizing the welfare system would be an improvement in that it would equalize welfare payments and would discourage persons from moving from one area to another in order to improve their financial situation. Basically this is a subsidy, sometimes tagged negative income tax.

The important concern is that we find an effective way of getting money into the hands of poor people. ☐

Government, USA

by Carol Conner



ACROSS

1 Cry of concern
5 Make resources available
8 Approve a bill
12 Ready
13 Whole man
14 Opposed to (prefix)
15 Sharp
16 News gatherer
18 Weapons
20 Agenda details
21 Bases of national legislation
24 Display a flag
25 French painter
26 Part of ship
27 Uncle __________
30 Seaweed extract
31 Small bed
32 Deliver a speech
33 National Association of Broadcasters (abbr.)
34 Grow bigger
35 Emphatically recommends
36 To the point
37 Government division
38 Publication giving party's views
41 Dad's sister
42 Having to do with armed forces
44 Opinion
48 Economy (abbr.)
49 Inspect
50 Act as driving force
51 Report of government activities
52 Face value
53 Shrill bark

DOWN

1 Place of refuge
2 State of affairs
3 Chimpanzee
4 Member of Congress
5 Stipulations
6 Periods in history
7 Put a sudden question
8 Group wanting same kind of government
9 Before (prefix)
10 Spring from
11 Addresses man as sir
17 Unctuous
19 Soak in water
21 Glance over hastily
22 Robe of office
23 Child of the streets
24 Plentiful
26 Jury area
27 Attach name to
28 With (French)
29 Integrate
31 Leopard
32 Give satisfaction
34 Poverty
35 Tea server
36 Effort
37 Purchasing agent
38 Sign
39 Grain
40 Brightness
41 Region
43 Adder
45 Rightful
46 Long fish
47 High mountain grassland

Suffering Servant: The Minister in Fiction

IN THE HOUSE OF THE LORD, by Robert Flynn. Knopf, 1969. 270 pages, $5.95

A FUNNY THING HAPPENED ON THE WAY TO HEAVEN, by Gary Freeman. Illustrated by Jim Crane. Harper and Row, 1969. 126 pages, $3.95

"PAT WANTED to be a prophet. He wanted to see visions. Pat Shahan, prophet, seeing the fire that burns without consuming. He wanted to be a savior. Pat Shahan, messiah, leading the exodus from the Great Crusade. He wanted to hear the voice of God. And occasionally he did, although it usually sounded like his own voice, or Lillian's voice, or sometimes even his mother's voice."

One of the themes for novelists this year seems to be to make the minister, priest, rabbi more human than divine, even more human than human, and still maintain the differences between clergy and laity. (If there is a difference.) The obvious answer, at least one found by several authors, is to point out his dilemma in terms of the tragicomedy of life. In other words, to let us all know that he too has problems of communication, primarily to make us aware that he has problems communicating with us, the people in the pews who have neither ears to hear, eyes to see, nor hands to do that which he asks of us.

And in truth he asks very little — love one another, be committed, honest, and concerned. Before the present "tell it like it is" trend in fiction, the minister was often portrayed as a little old, white-haired soul saver who, in his naivete, came as close to being saintlike as we were ever likely to know this side of the pearly gates and golden streets. Now, the pastor is pictured in modern dress: cutoffs and sweatshirt for around the house and turtlenecks in the pulpit. He is misunderstood but be he saintly or mod, God is ever on his side.

Alone he fights poverty, apathy in the pew, racial injustice (let us all meet in that great picket line in the sky), the church as marketplace, violence in the streets and on TV, commercialism, and falling church attendance, in short, all of the sins of commission and omission of modern living. And in fiction at least, he, in his youthful idealism, like the white knight fights windmills of disorder, alone but for God.

His congregants may be converted or urged to speak out against social injustices because of the pastor's example — but those in the comfortable pew as opposed to the uncomfortable pulpit are more apt to impeach the preacher than to follow him and help him bear the burden of a cross. One is led to believe, in fact, that the cross he carries is heavily weighted by those who sit before him on Sunday morning.

In the House of the Lord, by Robert Flynn, may well be an important book. It is certainly a well-written, thought provoking one. The characters have a believability; one can feel their agony and empathize with their problems. Their problems are often ours anyway. Pat Shahan is pastor and hero of the book in the traditional sense of the words: pastor because he is truly a shepherd, concerned about both the ninety and nine and the one lost lamb; hero because he has a tragic flaw, his concern and his agonizing in the midst of an earthy humanness. Pat Shahan, fictional character, is real. You and I have met him in the pastors whom we have known, the kind who care. Men who in that caring fail sometimes to do the most politic thing, but who keep trying and loving. This is a sort of charisma after all. These men have a third ear tuned in to God. Pat Shahan dialogues with God:

> "WHY ARE YOU A PREACHER, PAT?"
>
> "Lord, I didn't want to work for just anybody. I didn't want this — the car and the clothes and the good salary. I just wanted to do something important."

The book covers only one day in the life of this minister but in so doing deals with the problems that almost any minister faces on a day to day basis. It gives insight into the very real trauma of a pastor who feels deeply his role in helping to find answers to unanswerable questions and to solve problems that, for the most part are unsolvable.

Pat grapples with his seeming inability to do something important, to communicate with his congregation, to help those in trouble who come to him for answers. He is certain that he has failed as a pastor because of his own doubts, his insecurities, his lack of understanding. Pat is a very human man. He is not even certain, at times, of his own faith in a world in which the word that God is dead does not always seem to be a rumor.

> "WHAT IS THAT, PAT?"
>
> "Why, Lord, that's your church. Don't you recognize it? There's the J. Roy Folts Memorial Window, the Dorsey Adams Chapel, the Amos-Upton Gymnasium, the E. Turner Whitener Educational Building, the Faye Cunningham Spire, the — "
>
> "WHERE IS MY NAME, PAT?"
>
> "Your name, Lord? Well, it used to be — let's see, it's either on the cornerstone or the communion service."

How does one suggest, tactfully and mercifully, to a parishioner who has devoted his life savings to something worthwhile, something memorable which in his mind evolves into a vision of a revolving neon cross to be placed conspicuously on the roof of the church for all the world to see, that this may not be exactly what God has in mind?

Is it possible to be redemptive while suggesting to a gentle young man that he ought to give up teaching a junior high boys' church school class because the father of one of the boys is accusing him of homosexuality?

In other counseling situations Pat is faced with encouraging a lonely, middle-aged spinster that she can still have a full life, making a hospital call to a dying man whose only problem is solved with the ultimate answer, talking with the bereaved family of a friend whose death is equated with futility.

Pat Shahan's ministry during this day is one of frustration. From his attempts to "do something important" which involves him in "the Great Crusade," the revival to end all revivals, to a premarital counseling session with a young couple who want to get married because there's nothing else to do.

A Funny Thing Happened on the Way to Heaven, on the other hand, is a delightful, lighthearted attempt to deal with a similar theme, adding an ecclesiastical hierarchy which, along with the pew sitters of Flynn's book, is all for the status quo. This is a very funny book.

when fires burn
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Compiled by Wilson O. Weldon, Editor, The Upper Room

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As the author says in the preface: "There's not a word of truth in the following story. . . . The religious attitudes portrayed herein are preposterous. . . . The very idea that innocent people can get crushed in ecclesiastical machinery, or that there is any tension between idealism and institutionalism, is too fantastic to require refutation."

The story follows Cletus Kinchelow, Gospel Evangelist, from The True Church Sunday School at the age of eight months through college, seminary, pulpit, and mental institution. His mother remarked when he was born: "Our first son! I'm so thrilled. And he will grow up to be a famous preacher in The True Church. And he will be asked to speak at our college lectureships and he will be a staff writer on *The Militant Contender* and he will be the minister of one of our largest churches. Oh, darling, this is a glorious day for us!"

"Whatta lotta crud," replied Father. . . .

And Cletus Kinchelow, after a bit of backsliding along the way, does just as his mother predicted. The book, in my opinion, is a very large put-on from preface to end.

Perhaps both books can be summed up by quoting from the Freeman book: "Preaching is a curious profession. People pay a minister to tell them what, if he were actually to tell them, would get him fired inside two weeks. Of all the jobs in the world none is more political and none more desperately in need of idealism. . . . After all's said and done, people such as Thorndike are like the Grand Inquisitor — they think Jesus was a basket case. A nice guy, sure, but a real looney. . . . they think the real Jesus belongs in a cage somewhere with a keeper to feed him peanuts."

The difference between the put-on of Kinchelow and the tragicomedy of Shahan is that Kinchelow gave in to the pressures — he joined the establishment.

"DO I LOVE YOU, PAT?"

"I guess so, Lord, but nature does not always reveal — ."

"DO I LOVE YOU, PAT?"

"Well, most of the time, Lord, but my life doesn't always demonstrate — ."

"DO I LOVE YOU, PAT?"

"Yes, Lord, you love me."

"LOVE MY SHEEP."

"Pat Shahan, whose reason asked what was beyond reason to answer, whose faith asked what was beyond faith to believe, whose love asked what was beyond love to do.

"GOD IS THE SIGN I SEE."

— Jeanne Donovan

REVIEWS | RECORDS

Composers and Instruments—Old and New

St. Matthew Passion: Richard Davy (Argo) is the work of an Oxford choirmaster. Composed about 1490, it was forgotten by the time of the great German baroque passions. Davy's *Passion*, in Latin plainsong and part-music, was revived in 1921 but was first recorded only in 1968. It is music of high quality, typical of its kind and period; and the a cappella sound is authentic right down to the spatial effects found in English medieval churches.

Mass in B-Minor: Bach (Telefunken) is a landmark of sacred music which has received several fine recordings. It is hard to believe, but probably true, that this is the first one that employs the original instruments specified by the composer. I cannot say that it totally eclipses the versions of Richter, Karajan, or Klemperer, but if you must choose one version, consider this one very carefully. Once again, the conductor is Harnoncourt with the Concentus Musicus; the series, "Das Alte Werk"; the engineering, top quality vintage 1968.

Coffee Cantata; Peasant Cantata: Bach (Telefunken) display the greatest of all cantata composers in a jovial secular mood. The *Peasant Cantata,* fittingly, abounds with folk melodies and rustic dances, and it is partly sung in Saxon dialect. Its companion piece is a more sophisticated satire on the fashionable Leipzig coffeehouses. All in all, good clean eighteenth-century fun, with Nikolaus Harnoncourt conducting soloists and the Vienna Concentus Musicus playing authentic eighteenth-century instruments. One more addition to Telefunken's prizeworthy "Das Alte Werk" series.

Italian Serenade: Wolf (Deutsche Grammophon) is a valuable addition to the discography of a man famed for his delicately crafted *lieder* for voice and piano. This two-record set is unique, including Wolf's own orchestral versions of nine songs, some with chorus; his only symphonic poem, *Penthesilea,* a lushly romantic work; and a delightful *orchestral* rendition of the well-known *Italian Serenade.* It required a concert performance and the efforts of the Hugo Wolf Society to bring these works to recordings. I, for one, am grateful that it happened at all, the more so in the superb performances heard here, capped by the Vienna Youth Choir, soprano Evelyn Lear, and baritone Thomas Stewart.

Black Pioneers in American History (Caedmon) features Eartha Kitt and Moses Gunn in readings from the autobiographies of Frederick Douglass, the great black abolitionist, and three lesser known nineteenth-century figures: Charlotte Forten, Susan King Taylor, and the famed Negro cowboy, Nat Love, better known as "Deadwood Dick." If the title sounds academic, don't be put off. These are not so much pages from a history book as "you are there" excursions into vital and interesting lives of generally unsung heroes and heroines. Americans today, both black and white, need to know their stories. — WILLIAM ROBERT MILLER

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in brief

PERSONAL MENTION

Former dean of students at Manchester College **Russell V. Bollinger** anticipates retirement after sixty-three years' involvement with schools and colleges. He and Mrs. Bollinger plan to travel and to research into his family history as leisure occupations. . . . A Church of the Brethren member, **James Renz** of Elgin, Ill., has been named president of the Illinois Association of Alcoholism Programs. He is executive director of Elgin Community Concern for Alcoholism.

* * *

A 1943 graduate of Elizabethtown College was awarded an honorary degree at commencement exercises of his alma mater. **Dr. Mark Ebersole,** now provost of Bucknell University, in September will assume an administrative position with the office of special projects of the education and research division of the Ford Foundation.

Former president of Iowa Wesleyan College **Franklin H. Littell** has accepted a professorship at Temple University. He will teach religion. . . . A new position at Juniata College will be filled by 1966 graduate **Thomas B. Robinson,** who will become administrative assistant to the president.

* * *

A former BVSer and one of the early group of volunteers who came from overseas to serve in BVS, **Karl-Heinz Regenbogen,** will begin teaching German at Manchester College in the fall. . . . **Mary Hadley,** a member of the Waterloo, Iowa, Church of the Brethren, will spend her summer at Grand Canyon working with the Christian Ministry in National Parks, an organization administered by the National Council of Churches.

A degree in pastoral theology was granted **Byron M. Flory Jr.** at commencement ceremonies of United Theological Seminary. Pastor Flory serves the Beavercreek church in Dayton, Ohio.

A vice-president of the National Council of Churches and twice delegate to World Council assemblies, **Truman B. Douglass** died recently in New York. He was 67. . . . An Indiana pastor, **Harry A. Claybaugh,** who had been in failing health for several years, died April 12 at a Plymouth nursing home. He was 88.

* * *

Our best wishes go to couples marking golden wedding anniversaries: *Mr. and Mrs. Wilbur Hunter,* Nampa, Idaho; *Mr. and Mrs. Jessie S. Wine,* Bridgewater, Va.; *Mr. and Mrs. Lanta A. Sholley Sr.,* Lebanon, Pa.; *Mr. and Mrs. George Wirth,* Modesto, Calif; *Mr. and Mrs. Le Roy Lehman,* Colton, Calif.; *Mr. and Mrs. Fred Hollenberg,* Lorida, Fla.; *Mr. and Mrs. Roman M. Hoover,* Akron, Ohio; and *Mr. and Mrs. Russell Royer,* Brodbecks, Pa.

Other couples celebrating anniversaries include *Mr. and Mrs. Keil Crist* and *Mr. and Mrs. Evan Watkins,* all of Garnett, Kansas, fifty-one; *Mr. and Mrs. Ora De Lauter,* Wabash, Ind., fifty-five; and *Mr. and Mrs. Miller C. Garst,* Roanoke, Va., fifty-eight.

PASTORS AND PARISHES

Currently pastor at the Kokomo church in Southern Indiana, **Ronald D. Petry** will join the Brotherhood staff with the office of stewardship enlistment in September. . . . **Ralph Turnidge** has begun a ministry with the United Methodist Church in Elma, Wash., after serving pastorates in the Pacific Northwest and Southwest and after a nine-month term with the General Board as church renewal consultant.

* * *

Charles W. Lunkley, currently serving as pastor of the Peace church in Council Bluffs, Iowa, will begin working with the American Leprosy Mission in New York City in September.

Bakersfield, Calif., pastor **Edward K. Ziegler** has been named president of the Greater Bakersfield Council of Churches. A member of his congregation, **Sherlo Shively,** was elected treasurer. . . . Another Church of the Brethren pastor, **Dean Kagarise** of the Pipe Creek church near New Windsor, Md., succeeds Harold Bowser as president of the Carroll County Council of Churches. Mr. Bowser is also a Church of the Brethren pastor.

OPPORTUNITIES

Persons who wish to share descriptive statements about the way things used to be in the Church of the Brethren may contact Mrs. Betty White, Box 120, Route 2, Oregon, Ill. Contributions will be used at **Women's Camp** Aug. 19-21, a gathering of Illinois-Wisconsin District women.

* * *

A **Cora Fisher memorial fund** to support the nurses' training program at the Dahanu Road Hospital in India has been established. Contributions may be sent to the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120.

[illegible]

July 14-18	**Third Theological Study Conference, Bethany Seminary**
July 17-20	**District conference, Southern Plains, Clovis, New Mexico**
July 18-20	**District conference, Iowa and Minnesota, Riverview Park, Cedar Falls, Iowa**
July 22-31	**Peace Seminar, Church of the Brethren-Russian Orthodox, Geneva, Switzerland**
July 24-26	**District conference, Southern Virginia, Topeco**
July 25-28	**District conference, Western Plains, YMCA Camp, Estes Park, Colo.**
July 26-27	**District conference, Shenandoah, Linville Creek church, Broadway, Va.**
August 1-3	**District conference, Middle Indiana, Manchester College**
August 3-9	**Group Life Lab, Manchester College**

An inner-city seminar for youth and adults will be held at Brotherhood Pilot House in Baltimore, Md., July 11, sponsored jointly by the Mid-Atlantic Institute of Christian Education and the Mid-Atlantic Training Committee. A weekend venture, the cost will be $15 for persons aged sixteen to eighteen, and $25 for persons nineteen and older. Participants will be exposed to various points of view about the dynamics of city life.

Registrations should be forwarded immediately to Mid-Atlantic Institute, Suite 325, 1500 Massachusetts Ave. N.W., Washington, D.C. 20005, with full payment of fee.

* * * * *

William Weybright, missionary physician in India, recently interviewed Betty Blickenstaff on the church's involvement in family planning. Copies of the twenty-five minute **Weybright-Blickenstaff tape** for both personal and group study are available on a free-loan basis. Ask for a loan copy from the Department of Interpretation, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill. 60120.

* * * * *

Rosa Page Welch will conduct another tour of Israel and other points beginning July 28. The fifteen-day tour, to include Rome, Athens, Cairo, Beirut, and Copenhagen, will have a leisurely itinerary. Reservations may be obtained by sending a $100 fee to Rosa Page Welch, 3402½ Giles Ave., Chicago, Ill. 60616.

* * * * *

A **summer extension school** under auspices of Bethany Theological Seminary will be held at Elizabethtown College in Pennsylvania July 28-Aug. 1 for ministers and lay church workers. Two courses, Theology in the Local Church Today and The Local Church in the First Two Centuries, will make up the curriculum. Persons wishing further information may contact Joseph M. Long, 900 S. Arlington Ave., Room 213, Harrisburg, Pa. 17109.

POTPOURRI

Ecumenicity marked the wedding celebration of the former **Carole Hollinger** and **Anthony DeMacio.** The bride's pastor, Grant Simmons of the Mount Vernon church near Waynesboro, Va., and the groom's minister, the Rev. Roy Cosby, pastor of a Staunton, Va., Roman Catholic Church, shared in officiating at the service.

An estimated $7.4 billion was given by contributors in the United States in 1968, according to **Giving USA,** a compilation of data related to American philanthropy. The report concludes: "The vast majority of support for religion and its causes comes . . . in the regular contributions of comparatively small amounts by members of congregations. . . . Bequests provide a relatively minor share of total religious giving. . . . "

* * * * *

A **camp for handicapped children** concluded at Camp Emmaus July 3, the first such camp in the Illinois-Wisconsin District. Mrs. Marie Mischitz of the Bethel church, Naperville, Ill., served as director.

Valley View congregation at Whittier, Calif., dedicated a **500-volume library** May 21, with services which included a family potluck supper and a presentation of information about the library.

The **Oklahoma City church** is celebrating its fiftieth anniversary July 5-6. Past ministers and members will be in attendance for the two-day event.

* * * * *

The Heifer Project, which has sent nearly 40,000 food-producing animals and one and a half million chickens to persons in need all over the world, will mark its twenty-fifth anniversary with an ox roast July 12. Founder Dan West of Goshen, Ind., the site of the roast and Heifer Project's birthplace, will receive a citation from Thurl Metzger, executive director of the group.

Tickets at $1.50 a plate may be had by writing to Ox Roast, Box 485, Goshen, Ind. 46962.

DEATHS

Albaugh, Ira Sr., Union Bridge, Md., on May 8, 1969, aged 65
Bankus, Cora, Elizabethtown, Pa., on May 10, 1969
Blocher, Clifford A., Franklin Grove, Ill., on March 13, 1969, aged 80
Bower, Mary, Elizabethtown, Pa., on April 6, 1969
Brubaker, Josephine, Wabash, Ind., on May 1, 1969, aged 78
Bussey, Elizabeth Saul, Rocky Mount, Va., on May 18, 1969, aged 74
Culler, Mina Hoover, El Paso, Texas, on March 1, 1969, aged 91
Edris, Pierce G., Lebanon, Pa., on May 24, 1969, aged 76
Esbenshade, John A., Ashland, Ohio, on May 3, 1969, aged 82
Fisher, Ruby, Flat Rock, Ill., on May 10, 1969, aged 69
Fisher, Sandra Kay, Clarence, Iowa, on May 16, 1969, aged 19
Flory, William R., La Verne, Calif., on April 4, 1969, aged 90
Floyd, Elwood, Dallastown, Pa., on April 18, 1969, aged 31
Gilliland, Beatrice, Hollidaysburg, Pa., on May 10, 1969, aged 73
Gustafson, Florence, Kansas City, Kansas, on May 5, 1969, aged 62
Habecker, Mary P., Quarryville, Pa., on April 30, 1969, aged 97
Hahn, Susie A., Preston, Minn., on May 4, 1969, aged 92
Hedrick, Elmer S., Nokesville, Va., on May 21, 1969, aged 77
Heindel, William G., York, Pa., on May 13, 1969, aged 77
Holsberg, J. Irwin, Elizabethtown, Pa., on April 9, 1969
Kline, Kathryn, Elizabethtown, Pa., on May 2, 1969
Krabill, Havel, Denton, Md., on May 3, 1969, aged 74
Maugans, William F., Peru, Ind., on May 17, 1969, aged 94
Miller, Alcesta S., Elizabethtown, Pa., on May 13, 1969
Norris, E. O., Beech Grove congregation, Southern Indiana, on Oct. 2, 1969, aged 94
Overholser, Ola, Peebles, Ohio, on May 11, 1969, aged 91
Payne, Ada, Danville, Va., on May 23, 1969, aged 84
Prather, Mrs. Curtis, Danville, Va., on May 26, 1969, aged 72
Rolston, Ada, Sheldon, Iowa, on May 3, 1969, aged 92
Royer, Gladys L., Cleveland Heights, Ohio, on June 22, 1968, aged 60
Sheller, John I., Eldora, Iowa, on May 9, 1969, aged 75
Shively, Ernest A., Cheraw, Colo., on May 3, 1969, aged 75
Stoner, Ida, Lititz, Pa., on May 11, 1969, aged 84
Storer, Spencer, Peebles, Ohio, on May 27, 1969, aged 79
Stutsman, George O., La Verne, Calif., on Nov. 22, 1968, aged 83
Willard, Guy H., Franklin Grove, Ill., on April 21, 1969, aged 72

EDITORIAL

A Few Words From the Graduates

Normally we don't pay much attention to commencement oratory. But things are different this year. The restlessness of students is as obvious as the bewilderment of their parents and the consternation of administrators. On the one hand we feel the pressure of youthful militants, on the other the demands by some political leaders for repressive measures directed to dissenting students. In such an explosive situation you can look for almost anything to happen — even at graduation.

We were impressed by the remarks of two young people who acted as spokesmen for their peers. They spoke calmly and quietly in the midst of traditional activities, but they had some significant comments to make for the benefit of parents and educators — comments that ought to help us understand what is really bugging this student generation — and why we adults get so uptight when we observe students in revolt.

At Wellesley College in Massachusetts a twenty-one-year-old senior honor student, Hillary Rodham, was chosen by her classmates to be the first student ever to speak at their college commencement. Hillary said, "We are — all of us — exploring a world that none of us understands and attempting to create within that uncertainty. But there are some things we feel . . . that a prevailing, acquisitive, and competitive corporate life, including tragically the universities, is not the way of life for us. We are searching for a more immediate, ecstatic, and penetrating mode of living. And so our questions, about our institutions, about our colleges, about our churches, about our government, continue."

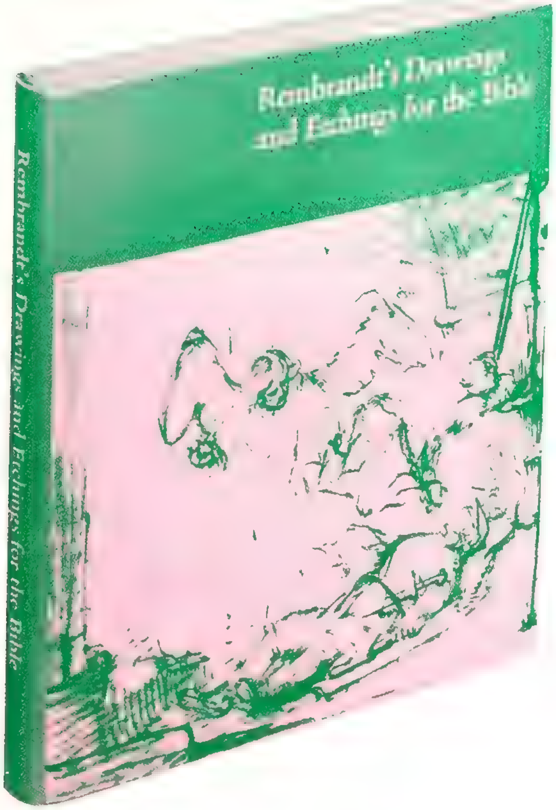
A few days later at the University of Colorado the student body president, Pat Stimer, talked to the board of regents of his school. He said, "You brought us up to care about our brothers . . . not to run away from injustice but to recognize it and fight it and destroy it. And now you castigate us because we think and care . . . We do acknowledge the great gifts that you've brought to this earth. But some of the gifts trouble us deeply, and what troubles us even more deeply is the fact that you would have us ignore that which remains to be done . . . The world seems ready to destroy itself and I ask you not to contribute to that destruction."

We think these young people should be taken seriously. They are deeply concerned about what is happening in a world that is not of their making. Up to this point at least they are seeking constructive ways of achieving the goals for which they are striving. But if too many adults belittle them and cut them down because they are asking for profound changes, they may join the chorus of others who would scrap our whole system.

But what is even more important, such young people are really calling us back to values that are clearly enunciated in our Christian faith if not in our practice, values that we have taught in our churches and church schools but for which, at this critical time, we seem unwilling to risk anything that would disturb our "acquisitive and competitive" way of life.

Many adults are honestly disturbed about some aspects of the student revolt. They are turned off by a "life-style" they regard as distasteful. The tragedy is that many adults then cease to listen to what youth are saying. If they would listen, without prejudging and with the respect due to other human beings, they might discover how deeply most of this college generation does care — about all of God's children and the world we make for them. Indeed, if Jesus were to appear on our streets and speak as he did once in Nazareth, asserting that he was called "to preach good news to the poor . . . to proclaim release to the captives . . . to set at liberty those who are oppressed," it is safe to predict that more youth than adults would drop their nets and follow him. — K.M.

for bible students of all ages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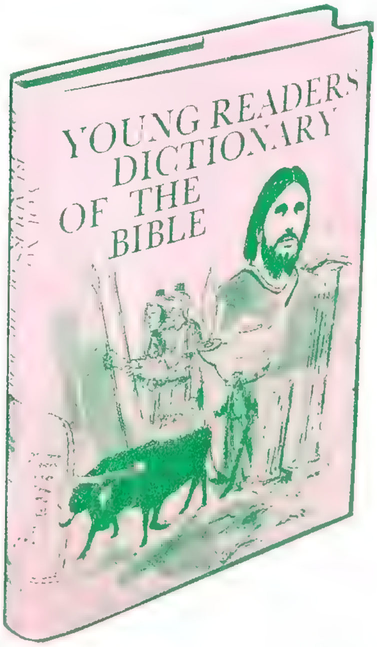

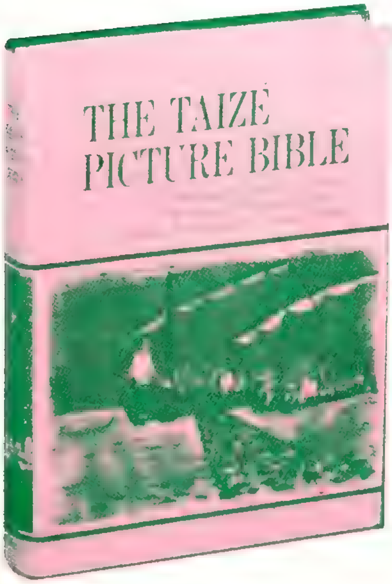

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LOOK FOR THESE FEATURES IN THIS **messenger**

A Rose for My Neighbor. *A Hindu woman wanted a rose to offer in worship at her temple. How should the Christian missionary respond?* by Anna M. Warstler. page 2

Let Children Create. *Man is a part of God's creation, but he is also called to be creative. Children can be helped to become free — and responsible — creators.* by Mary Cline Detrick. page 4

China: The Kingdom in the Middle. *Questioning the policy of "containment," many responsible observers now call for a new approach in our attitude toward China.* by H. Lamar Gibble. page 16

A Guaranteed Income for All? *Do welfare payments provide the only way to help the needy? Here is information about current proposals to guarantee an annual wage.* by Franklin Wallick, with short comments by Albert L. Gray Jr., Glen E. Phillips, and Daniel C. Haldeman. page 22

OTHER FEATURES include "Litany for Modern Man," by Norman Cousins (page 1); "The Death of the Church," by Alan Jennings (page 9); "Faith Looks Up," by Russell M. Hartzler (page 10); "Day by Day," by Ray and Elaine Sollenberger (page 11); news of expanded services at New Windsor (page 12); an introduction to Bethany Seminary graduates (page 19); poems by Jeanne Donovan (page 20), Lena Willoughby, Nancy Garner, Roy Z. Kemp, and Mary E. Gross (page 21); "Suffering Servant: The Minister in Fiction," a review article by Jeanne Donovan (page 27); and a review of recent recordings, by William Robert Miller (page 28).

COMING NEXT

A feature story and a series of pictures reflect the reasons why a number of young men of draft age, most of them members of the Church of the Brethren, have chosen to be conscientious objectors. . . . John Middlekauff reviews the various attitudes the church has taken toward financial resources and considers a Christian approach toward "Making Money Work." . . . Frederick Buechner offers a novelist's insights concerning a familiar New Testament story in "The Wedding in Cana."

PHOTO CREDITS: Cover drawing by Jeanne Donovan; 2 F. G. Heil; 4 [illegible] right, 22 Wallowitch; 7 top, M. Edward [illegible]; Max Tharpe; 6 [illegible]; 7 [illegible] DeWys; bottom, Lawrence Clark; 12 courtesy of the Carroll County [illegible]; 15 Associated Press; 18 Wide World; 19 McPherson College

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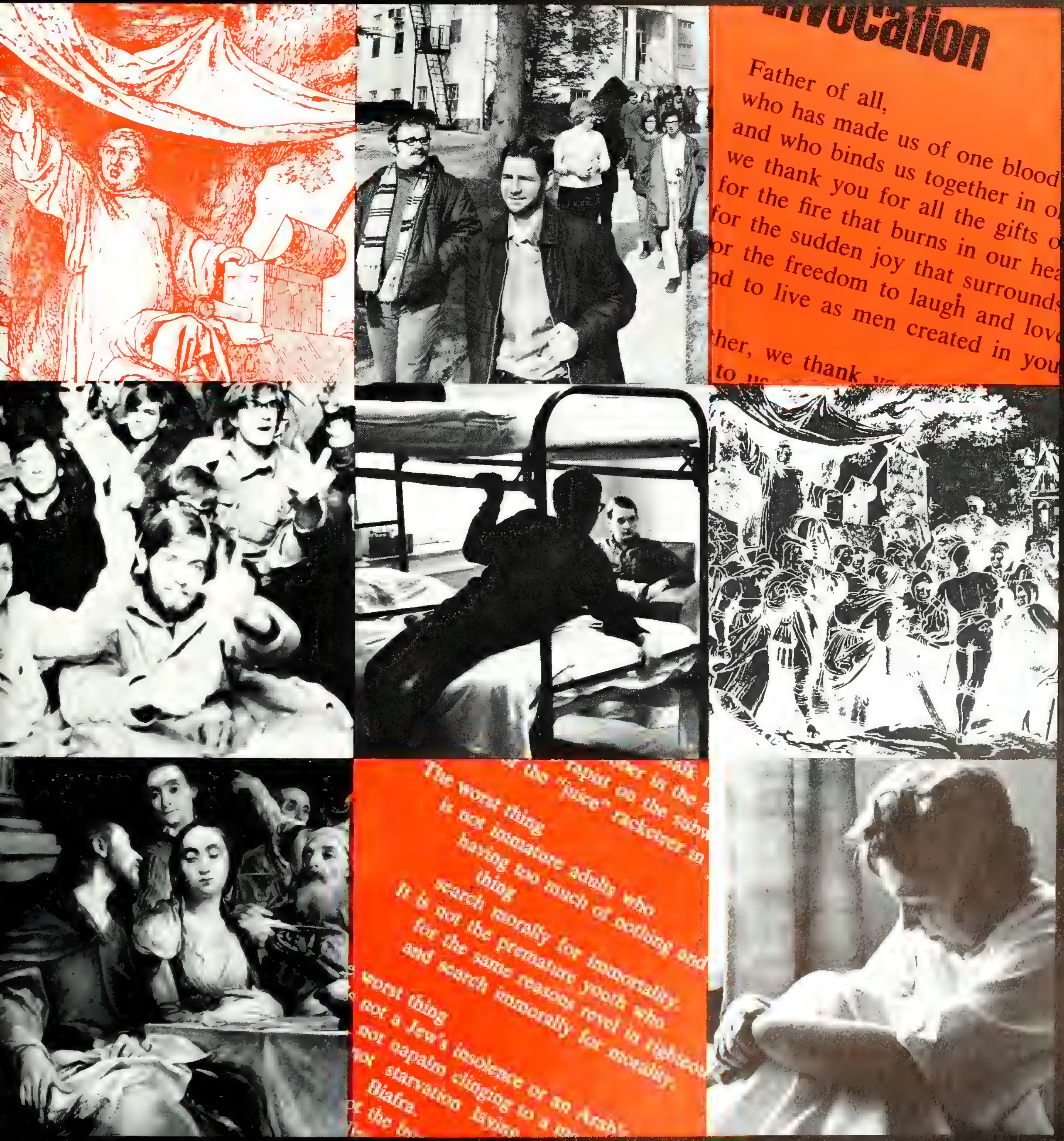
VOL. 118 NO. 1

The Wedding at Cana
Making Money Christian
Ministry on Revolting Campuses
Conscientious Objectors: Who They Are

messenger

CHURCH OF THE BRETHREN 7/17/69



Father of all,
who has made us of one blood
and who binds us together in o
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or the freedom to laugh and love
nd to live as men created in you

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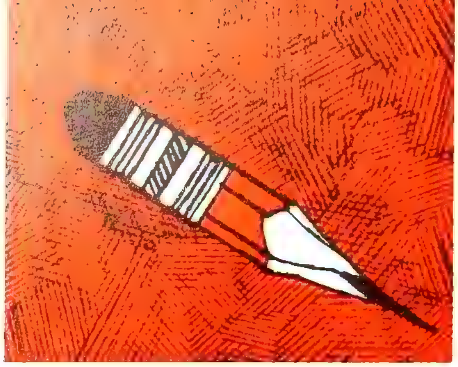

readers write

A CLASSIC

Conrad Burton's "Motherism" (May 8) has got to be one of the classics of Messenger's long history. He cut right through the gooey icing of the holiday to the heart of the issue, seeing mothers as persons, not roles. The guilt feelings of mothers he describes are accurate and widespread.

I hope we can have more from his typewriter about the intriguing concept of person-centered families rather than role-centered families. Our old concepts have only reared generations of living dead who saw no purpose in life when the family was raised.

Ronald K. Morgan

Dayton, Ohio

POSITIVE, NOT NEGATIVE

I could not help but find fault with some of the reasoning in the article "Don't Ask for Tax Exemption," by Richard G. Young (April 10).

Obviously Mr. Young has an incorrect understanding of pacifism. Pacifism is not antimilitarism; it is not opposition. Pacifism isn't anti-anything. *Anti* and *oppose* are negative terms, and pacifism is not negative. The teachings of Jesus are very positive things. They are *for* things, not *against* them. Thus the Christian concept of pacifism is positive, not negative. It is for peace, not against war. Too many people think to oppose war is to be in favor of peace, but the mere absence of war doesn't necessarily mean there is peace. For peace is only possible when there is also the absence of poverty, hunger, racism, and all human suffering.

Gary N. Larick

Sebring, Fla.

SIDE BENEFITS

In the parable of the laborers in the vineyard, (referred to by Morley Mays, May 22) it should be noted that the final reward for all was exactly the same, but the early ones had been eating grapes all day and the other according to the time they worked.

We like to say all of this and heaven too, but how much of this depends on how early we start, and the Christian life does have side benefits that the outsiders are not getting. We don't know where the last group of laborers had been — maybe in school learning to do a better job when they did get one, but they were absent when the others were hired and so had not been enjoying the grapes or the shade of the vines. The first got what they bargained for and more. The others got what was right.

As for good works, Jesus orders us to do them, but to shine our light on them so that others can see them and glorify God. We are to remain in the dark ourselves, until the light of God is shone on us. If we try to work with light shining on us and not on the work, the work is apt to be both difficult and no good, because we cannot see to do it right.

Harley J. Utter

Wichita, Kansas

FREEDOM THROUGH DISCIPLINE

I became quite upset with the theology of Vernard Eller (May 8) and would like to reply with some counterpoints.

When will theologians stop teasing us with such phrases as *supernatural being, Lord of history, personhood of God, eschatological perspective,* and *will of God?*

So the puppet was free to dance at the end of Mr. Eller's analogy. "Make me a captive, Lord" were the freeing words. I'd like to go to a dance teacher and say similar words, if I could automatically be free as a result of it. What a terrific thing to be able to kick my leg higher than my head, to have a ninety-degree turn out, to balance in arabesque or attitude at the end of five pirouettes, always to have the correct placement of the separate parts of my body, so that I can jump and move with lightness across the floor!

But it just doesn't work that way. I have to stretch my own muscles daily. I have to sense my body alignment and build the muscular strength in the right places so that it becomes involuntary. In the process of this exploration I discover how my joints, muscles, tendons, and ligaments are working. I discover that I'm not fastened together the same way as the dancer next to me. So I learn to move as *my* body can move. The more I know about my particular structure, the freer I become.

No one can do this for me. No mystical attitude will help me overcome any of my limitations. Accepting them will, however, make me free to use them instead of avoid them. Sheer hard, sweaty work at the studio is the only way I will learn to be free to dance.

In dance, freedom comes via discipline, spontaneity, and openness to all of life, even the situations we can't handle. Life has taught me the same thing. There are no magic or right words to say.

Lois M. Trostle

Montclair, Calif.

TWO IMPORTANT CAUSES

I've been interested in gun control. We have never had a gun in our home and never needed one, thank God for that.

The General Board's statement that "the degree of violence in this country is directly related to the abundance of bullet weapons" is only partly true. The board forgot two important causes, alcohol and drugs.

In about fifty percent of the cases the man or woman using the gun had a few drinks before. Alcohol and tobacco have caused more broken homes, more poverty, more starvation of innocent children, more loss of man hours of work, caused more automobile accidents, killed more people with cancer, robbed thousands of their self-respect. I could go on and on.

Now these are not talked about in the headlines of the papers and seldom, if ever, mentioned in Messenger. Is it because it is a slower death, more painful?

When I was a boy we heard sermons at home and at church on these subjects. Today we hear very little in church about the evils of strong drink or tobacco..

R. Leon Weir

Hatboro, Pa.

BYLINES: Frederick Buechner, a Presbyterian clergyman, has authored six books, among them "The Hungering Dark," from which his article is a selection. . . . Writer **John Dempsey** works for the "Baltimore Sun." . . . **Glen Weimer,** of Urbana, Ohio, retired from the pastoral ministry after serving congregations in Michigan, Indiana, Virginia, Ohio, and Pennsylvania. . . . Serving the New Carlisle church in Southern Ohio as pastor is **John C. Middlekauff.**

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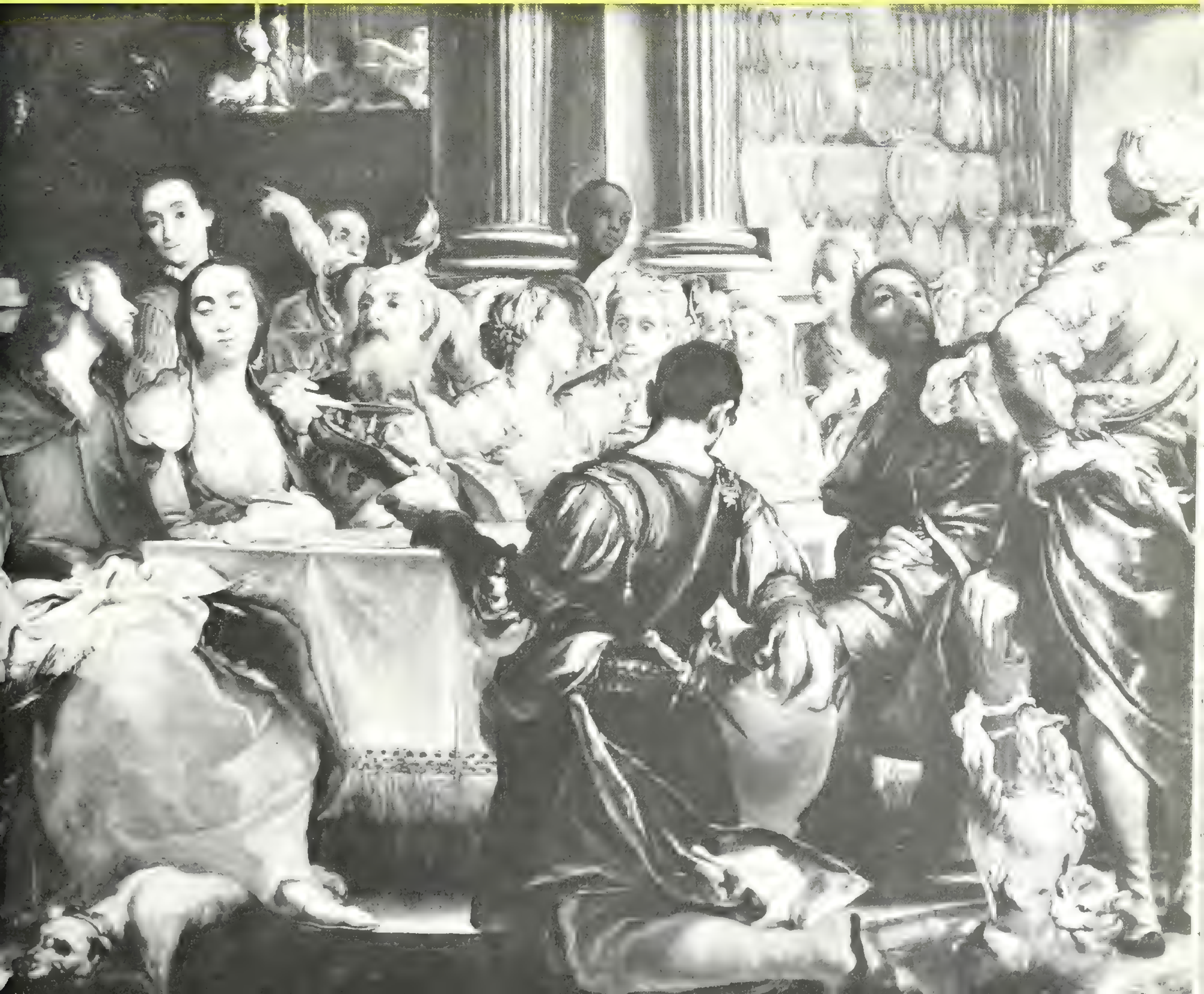
The Wedding at Cana

by Frederick Buechner

On the third day there was a marriage at Cana in Galilee, and the mother of Jesus was there; Jesus also was invited to the marriage, with his disciples. When the wine failed, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "O woman, what have you to do with me? My hour has not yet come." His mother said to the servants, "Do whatever he tells you." Now six stone jars were standing there, for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, "Fill the jars with water." And they filled them up to the brim. He said to them, "Now draw some out, and take it to the steward of the feast." So they took it. When the steward of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward of the feast called



the bridegroom and said to him, "Every man serves the good wine first; and when men have drunk freely, then the poor wine; but you have kept the good wine until now." This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory; and his disciples believed in him.

— John 2:1-11

Like so much of the gospel of John, the story of the wedding at Cana has a curious luminousness about it, the quality almost of a dream where every gesture, every detail, suggests the presence of meaning beneath meaning; where people move with a kind of ritual stateliness, faces melting into other faces, voices speaking words of elusive but inexhaustible significance. It is on the third day that the wedding takes place, the third day that Jesus comes to change the water into wine, and in the way of dreams the number three calls up that other third day when just at daybreak, in another way and toward another end, Jesus came and changed despair into rejoicing.

There are the six stone jars, and you wonder why six — some echo half-heard of the six days of creation perhaps, the six days that preceded the seventh and holiest day, God's day. And the cryptic words that Jesus speaks to his mother with their inexplicable sharpness, their foreshadowings of an hour beyond this hour in Cana of astonished gladness and feasting, of a final hour that was yet not final. But beyond the mystery of what it means, detail by detail, level beneath level, maybe the most important part of a dream is the part that stays with you when you wake up from it.

It can be a sense of revulsion at some hidden ugliness laid bare. It can be a kind of aching homesickness for some beauty that existed only in the dream. There are dreams which it is impossible to remember anything about at all except that they were good dreams and that we are somehow the better for having dreamed them. But taking this story in John as a dream, I think that what we carry from it most powerfully is simply a feeling for the joy of it — a wedding that almost flopped except that then this strange, stern guest came and worked a miracle and it turned out to be the best wedding of all. Certainly it is because of the joy of it that it is remembered in the marriage service.

But joy or no joy, people also cry at weddings. It is part of the tradition. Women are said to cry especially, all dressed up in their white gloves and their best hats with the tears running down, but I have known grown men to cry too, and sometimes even the minister forgets to worry about whether his robe is straight and whether the best man has remembered the ring and has to hold tight to his prayer book to keep down the lump in his own throat.

Sometimes the tears are good tears, tears as a response to the mystery not only of human love but of human finitude, the transience of things; but more often than not, I suspect, the tears that are shed at weddings are not to be taken too seriously because they are mainly sentimental tears, and although I suppose that they do little harm, I would be surprised to hear that they ever did much good. To be sentimental is to react not so much to something that is happening as to your own reaction to something that is happening, so that when a person cries sentimentally, what he is really crying at very often is the pathos of his own tears.

When we shed tears at a wedding, our tears are likely to have a great deal less to do with the bride and groom than with all the old dreams or regrets that the bride and groom have occasioned in us. In our sentimentality, we think, "How wonderful that they are going to live happily ever after" or "How terrible that they are never going to be so happy again," and then we relate it all to our own happiness or our own lost happiness and weep eloquently at ourselves. It is all innocent enough, surely, except that it keeps us just one step further than we already are, and God knows, that is far enough, from the reality of what is going on outside our own skins; and the reality of what is going on outside our own skins is the reality of other people with all their dreams and regrets, their happiness, the pathos not of ourselves for once but of them.

The reality of the bride and groom, which is also their joy, is of course that they love each other; but whereas sentimentality tends to stop right there and have a good cry, candor has to move on with eyes at least dry enough to see through. They love each other, indeed, and in a grim world their love is a delight to behold, but love as a response of the heart to loveliness, love as primarily an emotion, is only part of what a Christian wedding celebrates, and beyond it are levels that sentimentality cannot see. Because the promises that are given are not just promises to love the other for better or worse, for richer or for poorer, in sickness and in health, and that means to love the other even at half-past three in the morning when the baby is crying and to love each other with a terrible cold in the head and when the bills have to be paid. The love that is affirmed at a wedding is not just a condition of the heart but an act of the will, and the promise that love makes is to will the other's good even at the expense sometimes of its own good — and that is quite a promise.

Whether the bride and groom are to live happily ever after or never to be so happy again depends entirely on how faithfully, by God's grace, they are able to keep that promise, just as the happiness of us all depends on how faithfully we also are able to keep such promises, and not just to a husband or a wife, because even selfless love, when it is limited to that, can become finally just another kind of self-centeredness with two selves in the center instead of one and all the more impregnable for that reason.

Dostoevski describes Alexei Karamazov falling asleep and dreaming about the wedding at Cana, and for him too it is a dream of indescribable joy, but when he wakes from it he does a curious thing. He throws himself down on the earth and embraces it. He kisses the earth and, among tears that are in no way sentimental because they are turned not inward but outward, he forgives the earth and begs its forgiveness and vows to love it forever. And that is the heart of it, after all, and matrimony is called holy because this brave and fateful promise of a man and a woman to love and honor and serve each other through thick and thin looks beyond itself to more fateful promises still and speaks mightily of what human life at its most human and its most alive and most holy must always be.

A dream is a compression of time where the dreamer can live through a whole constellation of events in no more time than it takes a curtain to rustle in the room where he sleeps. In dreams time does not flow on so much as it flows up, like water from a deep spring. And in this way every wedding is a dream, and every word that is spoken there means more than it says, and every gesture — the clasping of hands, the giving of rings — is rich with mystery. Part of the mystery is that Christ is there as he was in Cana once, and the joy of a wedding, and maybe even sometimes the tears, are a miracle that he works. But when the wedding feast was over, he set his face toward Jerusalem and started out for the hour that had not yet come but was to come soon enough, the hour when he too was to embrace the whole earth and water it with more than his tears.

And so it was also, we hope, with the bride and groom at Cana and with every bride and groom — that the love they bear one another and the joy they take in one another may help them grow in love for this whole troubled world where their final joy lies, and that the children we pray for them may open them to the knowledge that all men are their children even as we are their children and as they also are ours.

Holy Lord God, thine is this fair world in all its splendor, but ours is the freedom to destroy thy world. Thine is the beginning and the end of all our lives, but ours are our lives themselves, to hoard in misery or to give away in joy. Thine is the kingdom and the power and the glory, but ours is the ear that is deaf, the tongue that is mute, the eye that is blind. Thine is the Christ, but ours is the cross he died upon.

Have mercy upon us. Have mercy upon all to whom we ourselves show little mercy — the unloving and the unbeautiful, the bitter and the lonely, the very slow, the very old.

Have mercy upon those who love and who in their love are beautiful, for they too are often forgotten by us, their joy itself a barrier between their lives and ours.

O Lord, in sorrow and in joy open thou our lives to one another that we may live. Open thou our lives to see that even in dying we may never die. Amen. ☐

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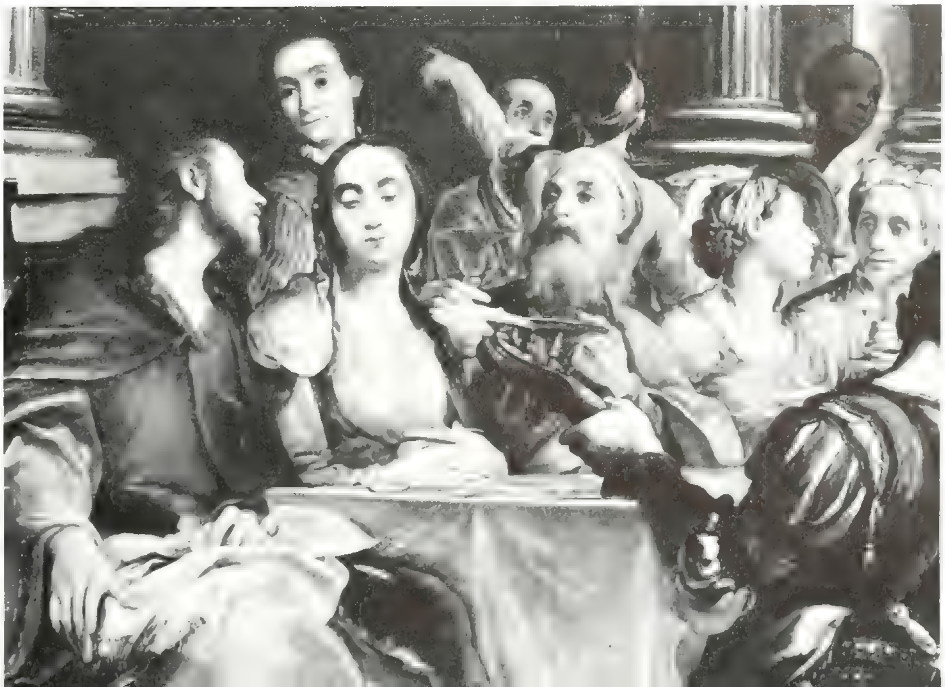

Conscientious Objectors: Who they are and what they believe

by John Dempsey

Volunteers placed for alternative service at Brethren Service Center, New Windsor, Md., sort clothes for shipment

"Pacifist and conscientious objector are negative terms, coined by the military. I'm not passive and my function is not to object. I intend to work actively, for the rest of my life, to attack problems like poverty and racism."

The speaker was Alan Jennings, a young conscientious objector (CO) who has just started serving two years in "civilian work contributing to the maintenance of the national health, safety, or interest" — the alternative to two years as an Army draftee. Mr. Jennings has chosen to do his civilian work under the auspices of the Church of the Brethren; the first step for most Brethren COs is a two-month training course at the Brethren Service Center in New Windsor, Md. The Church of the Brethren is one of the three so-called peace churches (the other two are the Quakers and the Mennonites) that together supply most of the 17,000 COs who are now employed or are awaiting assignment as hospital orderlies, children's counselors, welfare case workers, and similar socially useful occupations.

In light of the fact that there were only 11,950 COs during all the years of World War II combat, today's 17,000 figure may seem high. But a

A preassignment training program includes classes at New Windsor's Service Center for volunteers entering alternative service

Volunteers crate used X-ray equipment, dental drills, and power tools donated by individuals or organizations for use overseas

MEXSANA
MEXSANA

George Freund (left) and Paul Bower load hospital supplies in the Interchurch Medical Assistance building located at New Windsor

LOVE
KEEP THE FAITH
PEACE
BROT

Four volunteers share each room at the Brethren Service Center dormitory while they undergo a training program preparing them for two years of alternative service glib comparison of Vietnam to World Var II is misleading, according to Emmett Lehman, a Mennonite attorney who is an expert on Selective Service law, because "courts and draft oards in the last year or two have een much more lenient in giving CO tatus to young men who are sincere bout hating all wars." Recent court decisions have relaxed the rules considerably. For example, belief in God is no longer a strict requirement for a CO classification, provided that the young man's abhorrence of war and killing is as important to his moral way of life as an orthodox religious belief would be.

The courts still draw the line at selective conscientious objection, though — a young man must be opposed to all wars in principle, not just the Vietnam war. And a war resister whose request for CO status is denied and who still refuses to serve in the Army is left with only two choices: staying home and getting a prison sentence or fleeing to places like Canada and Sweden — countries that are less than enthusiastic about America's Vietnam involvement.

CONTINUED ►

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A discussion on international politics occupies an afternoon for volunteers at New Windsor during the two months' training period

Gary Tom (left) and twin brother Larry, Syracuse, Ind., service a truck at the garage area of the Brethren Service Center

ERNEST BEST, 19, of Brownsville, Md., is a supply clerk at Johns Hopkins Hospital:

"I was brought up as a Church of the Brethren member and was taught that killing is wrong. But then my country comes along and tells me that killing is right in certain circumstances. I have to ask myself: Would Jesus Christ have agreed to fight in Vietnam? . . . I love my country. I was born and brought up here and I think it's a great country. But I feel I'm making a more important contribution to my country by working here at Johns Hopkins. I'm unhappy about being in the supply room and not working directly with patients. But I compensate by working in a Church of the Brethren children's center in my spare time.

"I don't consider myself a traditional pacifist — that is, I would protect myself if I were attacked, although I'd give my own life before I killed someone else. I've been influenced most in my views by Martin Luther King, by his life and his ideas. John Kennedy also left a great impression on me, and I've read a number of books about people who became conscientious objectors and people who preach the gospel of 'Love your enemy.'"

FRED HARTMAN, 22, of Palmyra, Pa., has a clerical job with Goodwill Industries in Baltimore:

"My church's position is: Thou shalt not kill — and Brethren members are not supposed to fight in any wars. But my own religious convictions are confused, mixed up. For instance, I believe in force when an individual or a nation is being attacked. It's almost instinct to fight back in cases like these. But strict Brethren people would not fight back under any circumstances. I'm not saying religion is not important to me. I grew up in a family that read the Bible every night before dinner so the New Testament had to influence my total being. But I'm also a realist; it's up to the United States government to decide which wars to fight and it's up to the people to obey these decisions.

"I personally feel I'm obeying my government more constructively by pricing hard goods at Goodwill Industries for $75 a week than by fighting in Vietnam."

JAMES BENTCH, 20, of Dayton, Va., is in training at the Brethren Service Center at New Windsor, Md., and will be assigned to do socially useful work:

"I guess it would be justified to use force if my family were endangered. I don't believe in taking someone's life, whether in a personal encounter or in a wartime situation. I don't think *any* cause has ever justified war.

"When I took my own stance as a conscientious objector, my family and friends were very understanding. As a matter of fact, a lot of my friends from school are COs now, or will be when they get their degrees. Oh, there are a few people who try to nail you down for your beliefs but I take them in stride. Many of my neighbors have actually commended me for my stand. They're convinced, as I am, that the easy way out is to conform and accept the draft.

"The sheer paper work involved in becoming a conscientious objector is enough to turn most people off. Then you've got to convince the Selective Service Board that your beliefs are sincere. And you're tossing away all the benefits that accrue from military service, things like free medical care and education supplements.

"My pacifism is based as much on ethical as on religious concepts. I can't remember the names of any specific books that influenced my decision to become a conscientious objector, but I've read a lot about Vietnam, mostly in newspapers and news magazines. Travel and meeting new people are as important as books in making up people's minds. A lot of kids in my age group have already traveled around the world and they've seen for themselves that people in other nations are human beings."

JAY ENDERS, 21, of Mountville, Pa., supervises a loading crew at Goodwill Industries in Baltimore:

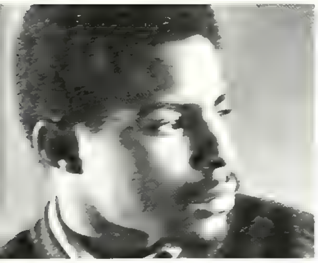
"I am a 1-W volunteer working as dock supervisor. My crew is responsible for all truck loading and unloading during the day and all material handling throughout the plant.

"Whenever I can, I work with my men. Then I become more than a 'boss' to them. I learn about their personal problems and I try to be understanding. I feel that I have earned their respect by working along with them. They know that I won't ask them to do a job I would not do personally.

"I feel I am doing more good working at Goodwill Industries than I could by working in a hospital. I try to get around to most of the people and just talk to them. It's amazing what so little attention means to some of these people.

"When I was thinking of joining the service, many people told me that I could get a desk job in the armed forces and that I would have lots of benefits when I get out. But if I had taken a desk job, that would leave room for someone else to carry a rifle. I firmly believe that if you cannot persuade one to follow your beliefs by the use of words, you will never be able to convince him by using force. You can make a slave or a machine of someone's body, but you cannot control his mind by force.

"I am taking a series of slides of my work at Goodwill Industries and I plan to organize them into a program to show to church organizations and prospective COs. There are too many young men that think 1-W or BVS is hospital work. Hospital work is fine, but some people need something else. I want to show one of these possibilities. There are jobs available for almost any kind of work, if you just take the time to check into it."



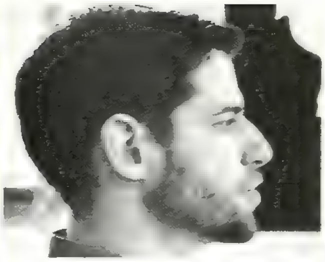
LUCIUS ROBINSON, 20, of Baltimore, works as a psychiatric aide at the Phipps clinic of Johns Hopkins Hospital:

"I grew up in a neighborhood where I've seen guys get stomped so bad they might as well be dead. So I think I have a pretty good idea of what violence is, and I know it doesn't solve anything.

"I became a conscientious objector because of horror at the status of mankind, at all the violence and killing. When I read about the Vietnam war being prolonged because of arguments over the shape of the table, I get sick to my stomach. When nations are this alienated from each other the result is crazy, irrational thinking. . . . I'm a Baptist and I believe in God but my antiwar feelings began to develop when I first met and talked with members of the American Friends Service Committee. It was during my junior and senior years in high school, at a special summer program for inner-city kids and teachers at Goucher College.

"I went on to Morgan State but left after my first year to work with mentally ill patients here at Hopkins and that was when I applied for CO classification. After about nine months of sending forms back and forth they finally approved it and let me stay on at Hopkins to fulfill two years of alternative service.

"Many of my black friends thought I was crazy because they go into the service for the money and the GI benefits. A few others were jealous of me because they hate the war as much as I do. But I didn't want any part of the service — they do too much messing with your mind. A friend of mine in the Marines has been writing to me about the brutality and violence among the men. These guys become conditioned animals in the service, and when they get out they're like human time bombs."



ALAN JENNINGS, 22, of Long Beach, Calif., is in training at the Brethren Service Center at New Windsor, Md., and will be assigned to do socially useful work:

"The most efficient way to respond to violence is with non-violence. Nothing good is going to come from expending all your energy on anger and fear in violent situations. If I were attacked, I guess I'd try to protect myself the best way I know how. But I don't think a question like that is very important. To me, pacifism is a way of life, an *active* way of life. There's nothing negative about it. Pacifists should be in the forefront working to shift the country's focus away from the military-industrial complex. Also to face up to the fact that this country is saturated with violence, particularly in the mass media. Kids are taught from an early age in Mighty Mouse and Superman cartoons that force is the best solution to any problem. . . .

"My antiwar beliefs are very much influenced by my training in the Church of the Brethren and by my reading of the New Testament and writings about men like Gandhi and Martin Luther King. Here at the Brethren Service Center I really feel as though I'm doing something to help alleviate some of our problems. And I'll continue in this type of work when I get back to civilian life. If it's possible, I'll maintain close contact with the government and work through the structure. But if there comes a point when we realize we're not making any progress, then I'll think seriously about breaking a few laws to arouse public opinion."

DANIEL WHITMORE, 22, of North Manchester, Ind., works and teaches at the Brotherhood Pilot House, a community-service project in West Baltimore:

"The Vietnam war was the determining factor that made me become a conscientious objector. And I've been satisfied with alternative service because the Brotherhood Pilot House has given me a chance to work with kids. My main responsibility was a fresh-air program, which ships a dozen or so inner-city kids out to host families in the country every summer — a two-way learning experience that we think has been very successful.

"During the winter I'm a truant officer for the local school. I've had limited success on this because I'm given responsibility for too many kids. There's no time to establish a one-to-one relationship, which is necessary with kids who are starting to use drugs and whose parents don't give a damn about them.

"When I return to civilian life I'll be getting married in October and I'll go back to Purdue University to get my degree in social work. I'd like to make a career as a probationary officer."

DAVID FITZ, 22, of York, Pa., is a staff assistant and teacher of the Church of the Brethren Service Center in New Windsor, Md:

"No war can be considered just because of nuclear weapons, which can wipe out mankind. When I applied for conscientious objector status at the age of eighteen I was asked about the circumstances in which I'd use force. I've had a chance to do a lot of thinking about that question and I'd begin by saying that as a father I'd certainly discipline my children. I'd paddle them on the bottom, though, not whack them alongside the head. And I'd concur with the use of force by police if somebody's freedom is being violated.

"If I were being attacked, I guess I'd run away if I could; and if I couldn't, I'd defend myself, but I'd stop short of killing my attacker.

"I went to Elizabethtown College, which is run by the Church of the Brethren, and all my friends there were very understanding. I majored in math but now I'm thoroughly disillusioned with it as a career possibility because it doesn't have enough to do with people . . .

"Dietrich Bonhoeffer (the Lutheran pastor who was hanged by the Nazis for resistance activity in World War II Germany) has had more influence on me than any other writer and thinker. Particularly, the example of his personal life, which stands out above the books on theology that he wrote. But I'd have to say that my deepest convictions spring more from the personal relationships I've had than from the books I've read."

ROBERT DICKINSON, 19, of La Verne, Calif., works and teaches at the Brotherhood Pilot House, a community-service project in West Baltimore:

"I'm against all wars and all killing. I feel that we must find some other way to solve our problems. The Vietnam war has become so horrible because the U.S. insists on being a police force for the entire world.

"I'm a member of the Church of the Brethren, but I can't say that religion has had much influence on my life. That could be why I had so much trouble with my family and friends when I decided to become a conscientious objector. I really found out who my friends are when I started writing antiwar articles in the school paper. Some of them began to shy away from me, and others went so far as to call me names. 'Yellowbelly' and 'Coward' were among the milder ones.

"I've gotten satisfaction out of working here at the Brotherhood Pilot House.

"But CO volunteers are being phased out of this project, and I'm afraid I'll end up stuck in some other job I don't like. If that happens, I may begin to think seriously about active resistance. I'm fully aware that some people believe you're selling yourself down the drain if you play ball with the Selective Service system, as all conscientious objectors must do. But what's the alternative? Would I accomplish anything by going to prison? Right now all these matters are weighing on my mind and I'm not sure what I'll do. I just know I hate the Vietnam war so much that I'm willing to do almost anything to protest it."

GARY FLORIAN, 25, of Chicago, is a clerk in the pharmacy at Johns Hopkins Hospital:

"I was brought up in one of those Catholic households that believes patriotism is extremely important, that people must fulfill their obligations to their country. But I'm not a practicing Catholic today. Established religion per se doesn't fit in with my beliefs anymore. There's too much in the Catholic Church that's dogmatic and there's too little concern for people. The Pope's recent ban on birth control is the most recent example of this lack of concern.

"My beliefs and feelings are much more bound up with the people in the Peace Action Center in Baltimore, people like Father Phil Berrigan and Dave Eberhardt.

". . . I went to Chicago Junior College and then got a job as an electronics technician at Westinghouse in Baltimore. I left Westinghouse in October 1966 and joined the Peace Action Center. That's when I applied for conscientious-objector status. The Selective Service Board of the state of Illinois called me in and I told them I was totally against violence under all circumstances — in disputes among nations or in an argument between two people. I also had letters attesting to my sincerity from a number of people. If the draft board had denied my request, I would have either gone to Canada or to jail. But I lucked out, and I had to find an acceptable job fast. So I grabbed this pharmacy job at Hopkins and I'm going to be stuck here until September 20, 1970.

"What I'm doing at Hopkins is of absolutely no importance to society. I should be doing something useful, like working with poor people in the ghettos."

LINDLEY BUTLER, 24, of Detroit, works and teaches at the Brotherhood Pilot House, a community-service project in West Baltimore:

"I don't regard myself as a traditional pacifist. On the one hand I'm a hard liner who's against all wars, but when it comes to violence committed by one person against another person I'd take the attitude of self-preservation. If I were being attacked, I'd defend myself; it'd be almost a reflex reaction.

"On an international scale the goal to work for is a worldwide, U.N.-type of police force that would supersede the armies of individual nations. . . . I'm afraid a lot of young Church of the Brethren men apply for a CO classification automatically, without thinking. I didn't because I was honestly confused about my feelings at the age of eighteen. I used a student deferment to go to college and seminary but last year, when I left the Pacific School of Religion in Berkeley, I had to make my decision. I seriously considered resisting the draft and going to jail but my wife and I finally decided that the most useful thing to do would be to stay together and work together in Brethren Volunteer Service.

"My strong antiwar feelings start with the New Testament. That undergirds all my beliefs, my ultimate faith, and commitment as to religion. I accept a man called Jesus as an example to guide all my actions. Outside of the New Testament, my reading hasn't influenced me very much. Friends of mine and individual teachers like Robert Fitch of the Pacific School of Religion have helped me to form my beliefs in a more direct way than any books."

For further information on alternative service opportunities or draft counseling services, persons may contact Wilbur E. Mullen, Ministry to Men Facing the Draft, World Ministries Commission, 1451 Dundee Avenue, Elgin, Illinois 60120.

day by day

Along with many persons, we have come to feel that our modern way of life is not an unmixed blessing. To be sure, it has many advantages that we would not care to be without, but it also has the built-in danger of removing us too far from nature.

Although we have not been a camping family, we have made some attempt to stay in touch with the world of nature. And last summer we decided to abandon the conveniences of our automated way of life for nearly two weeks of our vacation.

The express purpose of this venture was to live in the woods without any of the luxuries (and some necessities!) that are a part of life at home. We weighed the idea carefully before committing ourselves. But finally we all agreed that it would be fun and declared ourselves ready.

When the time came, we put all our gear into the car (it was groaning under the load!), went over our checklist again, and headed for camp.

Our home was in a quonset hut-shaped tent on a wooden platform set back in the woods. Unlike the public campgrounds, ours was not overrun with people. In fact, we were the only campers in the area during our entire stay. Our living area was about twenty yards from the tent, with our table sheltered under a canvas canopy. Insulated food boxes loaded with ice we had frozen ourselves provided needed refrigeration.

Water had to be carried several hundred yards, which meant that all of us got plenty of exercise. We soon discovered that a family of five uses more water in a day's time than we had realized when all we had to do was open the tap. We had to carry water for drinking, dishwashing, batheing, and cooking.

Water was involved in our camping in another way. Our time in the woods had to be the wettest weeks of the summer! Fortunately, the tent shed water well, so that we were able to escape the rain at night. We came to appreciate the value of shelter as the rain poured for three days. How we looked for the sun and reveled in it when it finally shone!

Because we had not brought a cookstove, we prepared meals over an open fire. On the several occasions we cooked in the rain, our food was unusually tasty because of the struggle we had in getting it ready. One afternoon we decided to bake a cherry pie in our makeshift Dutch oven. We watched its progress and our mouths watered as the crust turned golden brown.

But by the time the pie was finished, clouds were gathering. We began preparing our Spanish rice supper, but not soon enough! The rain came shortly after the cooking pot had been set over the fire. We moved the family to the tent where everyone could stay dry, while Dad stayed outside to tend the supper. The cloudburst continued without letup, and in spite of Dad's efforts, the fire was drowned out and supper had to wait. After the rain had eased up, we rekindled the fire, cooked the food, and feasted in the tent. Never before had Spanish rice, cocoa, and hot cherry pie tasted so good!

Long before we arrived at camp, we had talked about the need to find and gather wood. So one of the first jobs after arranging our sleeping quarters was to bring in wood. The children used the pocket knife to make shavings for tinder. We came to have a new respect for fire, and of course the fire circle was the favorite spot after the rain and every night before going to bed. The corn we popped over it was so much better than what we pop on the gas stove in our kitchen!

We had almost forgotten what darkness is like, for our house is in an area which never gets completely dark. We began to feel some kinship with the people of Bible times who were at the mercy of the elements. We enjoyed going into the clearing on a bright moonlit night and being flooded with light that was not of man's making.

When we returned home, our friends asked us what we had done all that time by ourselves away from everything. We assured them that there was plenty to do. And we are certain that we were not as far away from everything as they may have thought. Indeed, we believe we were closer to everything that really matters than we might have been, had we chosen to vacation in luxury. — Ronald and Beverly Petry

DAILY READING GUIDE July 20 — August 2

Sunday Mark 1:35-39. Jesus gets ready to preach.

Monday Mark 5:1-13. One man is worth more than many pigs.

Tuesday Mark 5:18-24. Jesus ministers on both shores.

Wednesday Mark 6:7-13. This is the one essential — authority from the Lord.

Thursday Luke 4:31-37. Talk of the town!

Friday Luke 6:46-49. Be sure of your foundation.

Saturday Luke 9:57-62. Avoid shallow enthusiasm and inverted priorities.

Sunday Col. 1:1-14. Pray for fellow disciples.

Monday Col. 1:15-23. God ministers through Christ.

Tuesday Col. 3:1-11. Live the new life!

Wednesday Eph. 1:3-14. Some basic doctrines are considered.

Thursday Eph. 3:14-21. Welcome Christ in faith, know his love.

Friday Eph. 4:17-24. Turn the corner!

Saturday Ps. 23:1-6. Have steady faith in God's goodness.

news

Effects of Indianization

A HARDENING of the India government's attitude toward foreign missionaries could be in the offing. While officials for some time have spoken in gradual terms of the "progressive Indianization" of Christian programs and institutions, more recent statements tend to indicate the government may want foreign missionaries to be replaced by Indians much more quickly.

At the same time, however, the Indian government has rejected demands for a ban on receipt of foreign funds by the country's Christian missionaries. And earlier this year agreements were reached by representatives of the United States and the India government regarding the continued distribution of food and other items throughout the country by such voluntary agencies as Church World Service and Catholic Relief Services. Under provisions of the pact, the India government pays shipment costs from the port of entry and permits the goods to come in duty free.

As to the demand for a ban on overseas funds for foreign missionaries, which was urged by a member of the national parliament, Minister of State for Home Affairs V. C. Schukla told the legislative body that the government's attitude was that if the foreign money came through legitimate purposes, there was no question of stopping it.

Mr. Shukla rejected the charge of another member who alleged that proselytism was the goal of foreign Christian missions in India.

He said most foreign missionaries come to serve the people and there could be no objection so long as they did this work.

If they engage in prejudicial or political action, he said, they will be asked to leave the country.

Mr. Shukla pointed up that "Indianization" of foreign Christian missions was to be achieved by allowing new foreign missionaries only if they possess outstanding qualifications and specialized experience (doctors, teachers, etc.), and there are no Indian citizens available for the assignment.

Some months ago Mr. Shukla, in announcing that the government's policy on foreign missionaries is to replace them all with Indians, defended a law in Madhya Pradesh which virtually bars conversions to Christianity in that state. He said the Indian Law Ministry views the legislation as constitutional.

The restrictions on foreign personnel are not aimed at citizens of the United States alone. Earlier this year four Paxmen, serving as agriculturists with the Mennonite Central Committee in India, were asked by the Indian government to leave. The four were from Canada.

Brethren missionaries in India, located mostly in Gujarat and Maharastra states, generally have experienced no overt opposition to their being there. At the same time, however, they are working earnestly toward placing Indians in command of key church posts.

Along with other agencies sending personnel to India, the Church of the Brethren has experienced a tightening of policy on visa permits for new workers to enter in recent years.

Memorializing the 33,000

As an expression of sorrow over the loss of life in Vietnam, both American and Vietnamese, public readings of the names of the war dead have occurred in several locales. The sponsor of most of the vigils was the Quaker Action Group, with Brethren numbered among the participants. One memorial occasion conducted by Brethren and Mennonites is chronicled below, in an account written by Dale Aukerman of the Brethren Action Movement:

IN THE DISTANCE loomed the grim symmetry of a row of Strategic Air Command bombers, there ready to take off on a mission of unfathomable destruction. It was open house at Grissom Air Force Base at Bunker Hill, Ind. We had come on a serious assignment, yet whimsically, we compared ourselves to those ancient Israelite spies who were sent to search out the land and returned saying, "We seemed to ourselves like grasshoppers, and so we seemed to them." It was the day before Pentecost and we came as scouts of the New Age when the Canaanite curse would be swept away.

The twenty of us, Brethren from Brethren Action and Mennonite young people from Goshen, toured the fairground of planes on display. Then we chose our spot near the main promenade, put on black arm bands, and handed to a nearby officer a letter explaining what we were about to do. As a cluster of officers formed around the letter, a Goshen youth took a copy of the *Congressional Record* and, turning to Indiana, started reading a list of 33,000 American war dead in Vietnam (as of March 1969 and not including several thousand noncombat deaths). The names rang out. Our posters stated simply what we were doing and gave the latest Pentagon figures on how many have died, Americans and Vietnamese.

For the Air Force authorities we were evidently quite a bit more than grasshoppers. Within five minutes the base commander, Col. John Vignetti, was there, and Richard Bittinger and I were negotiating with him.

Roll call: No, this wasn't a demonstration; it was a memorial vigil to express grief at the futile sacrifice of human life in Vietnam. Since it was meant as a memorial for Americans and Vietnamese killed in the war, wouldn't this be something the military authorities could accept and be in sympathy with?

No, we weren't there to incite a riot or cause trouble. If our presence were to prove inflammatory, we would at that point willingly leave. We were convinced that in the context of the open house we had certain rights of free speech.

The base commander was civil but firm: He had to ask us to leave; something like this simply couldn't be done at an open house; demonstrations were forbidden; his was the authority to determine what was or was not dangerous for the base.

But we had our convictions too; that's why we were there. We would not leave voluntarily, but, if ordered off, we would not resist being escorted to the entrance of the base. Papers were passed around informing us that we were being removed as trespassers because we had come for "purposes prohibited by law or lawful regulation." We requested to know specifically what regulation we were breaking. No answer was forthcoming, but the escort moved in and we began the long walk to the entrance, carrying the posters and listening to the unending names — names read off quickly, but behind each name a human personality snuffed out.

A student of our group caught a name and exclaimed, "That was my classmate. We went through four years of high school together."

A girl said, after we had finished Indiana, "There were four I knew, and a boy I had dated and a cousin of mine." Names upon names, the simple and the hard-to-pronounce, the ponderous and the unpretentious. Sometimes there would be four or five Jr.'s in a row, making us consider how a cherished parental hope in each of these families had been cut off. And quite a number of times among the Latin Americans the name Jesus appeared — as a weird intimation that the Lord is being crucified again in Vietnam. As the hours and hours of names impinged upon us we came to feel something of the weight of a figure, 33,000.

Interchange: We were off the base and near the highway, still with our signs, still in the grim reading. Streams of cars to and from the base came slowly by. An astonishing number of airmen stopped to talk with us, most of them sympathetic. They were caught, unhappy; but what could they do? They didn't have any buddies who were sold on the war in Vietnam; but if you started raising questions much, you might get shipped off yourself. "People around the base are all for you if you are off fighting in Vietnam, but if you show up in town they hate you." And for one airman it wasn't so easy to forget the children in those Vietnamese villages he had helped destroy.

An MP asked, "What have you accomplished?"

The answer came, "We're talking with you."

And we had the distinct impression that this symbolic act (one of dozens of parallel roll call vigils carried out by peace groups across the country) did communicate to many more than the several dozen we did get to talk with personally.

Tell me where it hurts

IN NEED OF OPEN HEART SURGERY, a middle-aged Chicago woman was faced with a series of complexities. Foremost among them was that she was Chinese and spoke only Cantonese, making it impossible for doctors and nurses at Chicago's Wesley Memorial Hospital to communicate with her.

To resolve the dilemma, the Rev. Mow Chung Lin of the Chinese Church of the Brethren in Oak Park, and a supervisory nurse at Wesley, Bessie Crim, R.N., a former Brethren missionary in China, teamed up to prepare Chinese translations of commonly used hospital phrases. Only then was the operation scheduled and successfully completed.

Miss Crim wrote 52 essential statements in English. Pastor and Mrs. Lin translated them into Cantonese, cut the characters on stencils, and mimeographed copies at the church. In using the material, the nurse on duty pointed out the specific question on the sheet, and the patient read the statement in her native tongue and nodded yes or no.

In Chicago, Pastor Lin and Nurse Crim with a Chinese rendering for "hospital": "The place of health and nourishment"

The translated material will continue to be of use with other Chinese patients and with a number of exchange nurses from the Far East who come to Wesley Memorial.

Miss Crim, who served ten years as a missionary nurse in the Far East, was for 38 months a prisoner of war. She was working as a teacher of nursing arts and surgical and obstetrical nursing in West China when the communists took control in 1950.

She indicated, however, that the Mandarin with which she was familiar, though it had the same written characters as the Cantonese, had quite different sounds. Hence for the month the open heart surgery patient was at Wesley, Miss Crim studied Chinese about as earnestly as she had two decades earlier in China.

Besides helping bridge the communications gap between the heart patient and the hospital staff, the Lins and Miss Crim were instrumental in obtaining some 30 blood donors. Contributions of blood and money came largely from Brethren congregations in Elgin and Freeport and the Chinese fellowship in Oak Park. The surgeon in charge of the operation donated his services.

Miss Crim looks upon the ministry of the Oak Park fellowship as significant in a city where vast numbers of Chinese live permanently or come to study. The assistance rendered to the heart patient at Wesley, she commented, is but one illustration of the vital need for ministry by the Chinese in America.

University pastors explore their role

THE MINISTRY ON REVOLTING

Perspective from Purdue

Time: 2:40 a.m. on the first Tuesday of May 1969.

Place: Corridors in the Union Building of a large midwestern state university.

Scene: Approximately two hundred students are sleeping on blankets, bed rolls, and sleeping bags. This is the fifth night of their sleep-in to oppose tuition increases. A man appears and announces to the sleeping crowd that unless they have left the building within an hour, they will be arrested for their own protection. Other students, opposed to the sleep-in, are reportedly ready to throw the demonstrators out of the building. The word quickly spreads over the campus and more students rush to the Union only to find that all doors, save one guarded by the police, have been locked. The only way into the building is through the windows and students inside help pull in those from the outside. At 3:50 a.m. the arrests begin and 229 students are booked for criminal trespass, with suspension from the university to follow later.

Does the incident described above sound confusing? The word *confusion* speaks aptly to the situation on campuses. The incident outlined above occurred on the campus of Purdue University in West Lafayette, Ind. The tensions felt on that campus are common to many institutions of higher learning. The Christian church is being forced to respond to this phenomenon and the response takes different forms.

Stances: Many Christians do not like to see bearded and sloppily-dressed students holding important student positions and threatening the status quo of the campus and even national life. Christians may experience disgust, anger, yes, even hatred, when they see how insensitive students can be to traditional standards of authority and dress codes.

These strong feelings cause a response of some kind, usually the denunciation and condemnation of students who demonstrate and protest. The desire is often expressed for administrators and authorities on the campus to get tough with these radicals before they destroy all order and morals. Communist influence may be mentioned as a force motivating the demonstrators.

Another response comes from Christians who feel that the church should be involved in resolving explosive issues. They feel that, as followers of the Prince of Peace, Christians should be ready to move into the tension-packed arena of the campus to bring the disputing factions together to resolve their difficulties. To do this the persons involved have to keep a foot in all camps and not identify with any particular group or cause. When demonstrations and campus disorders occur, these Christians wonder why religious groups did not prevent them by being arbitrators and peacemakers long ago.

There is also a response which comes from Christians who feel our society is so immoral that radical protest is needed to wake us up. Vietnam, the military-industrialist complex, urban and rural ghettos, the plight of American Indians — these cause some Christians to be sympathetic to radical movements on the campuses. They feel that only when we are shocked will we examine our priorities and styles of life. These persons would take sides on issues and join with the protestors.

Factions: Campus religious workers encounter all these attitudes when they minister on behalf of the church. The boards responsible for directing campus ministry are often divided when they try to advise their staff members. The students involved in religious activities are likely to disagree over what is happening on their own campus. University administrators hope that campus religious foundations will lend their support to maintaining order. Protesting students seek the use of campus ministry buildings, office equipment, and staff to make their cause known.

As I anticipate the future of campus ferment and revolt, I do not see an immediate lessening of tensions. Boards of trustees (regents) will be driven by legislatures and the mood of taxpayers to press for economy and efficiency. The trustees will likely represent business and political interests in their governance of higher education. University administrators will be trying to retain as much autonomy as possible for their institutions.

This is no easy administrative task when faculty are fighting for privacy, self-determination, and the right to moonlight in industry at the same time the trustees are striving for economy and efficiency. The students, meanwhile, will continue to insist on better instruction, a more relevant curriculum, and more voice in academic matters and social standards on the campus.

Policy making: The church is still deciding how it will respond to the crisis on campus. Christians need to be aware that though focal points for protest come and go, the basic motivation behind the dissent is the desire of the students to be a part of the university policy making structure. Whether it be a protest against CIA recruiters, tuition increases, or the quality of instruction, the students involved are asking for a say in determining the direction of the university.

It would seem that this request by the students is legitimate since these same young persons are, immediately upon graduation, judged brilliant enough to fight in Vietnam, instruct in the public schools of the land, and hold responsible positions in industry. But the instances where administrators voluntarily give to students the power to determine the direction of the university are few

AMPUSES

and far between. Thus students feel they have to "take" the power which is rightly theirs.

Let me raise a few considerations for our ministry to the campus. In the beginning of any revolt the student radicals who use obscene words and shock techniques are trying to raise the issue, and their actions are admittedly far out. They neither expect nor hope to accomplish what they appear to be asking for, but they do hope that by overstating their case they can cause some changes to occur.

If the persons in authority respond to these tactics by labeling them immature and meaningless, the radical students are often ready to do violence to cause something to happen, to get a response, to move off dead center. The church on the campus needs to interpret what the real issues are and explain them so the administrators, faculty, and students can at least talk about the same matters.

Another task of the church is to interpret change so that it can be faced squarely. We are not always able to perform this task since by its very nature the church itself evolves slowly and we may be ill at ease with rapid change. But we know that there is a different mood on the campuses regarding the draft, racial prejudice, and self-determination than there was ten years ago. No administration, regardless of its heritage and traditions, can treat students as it did ten years ago and expect widespread student support.

A new day already has dawned wherein few actions of the past are considered sacred without critical reexamination. As men who are free in Christ we can welcome this reevaluation. The causes of world peace, social justice, and humanitarianism may all profit from this unwillingness to do business as usual.

Finally, let me propose that Christians serving the university need to remind themselves and the total campus that here, as in all of life, we have been created to live in community — not in isolation. When tensions are high, faculty and students have acted as if neither really needed the other. Administrators may indicate that they do not need advice from anyone, especially students. When name calling and violence against persons erupt the church should reaffirm the sacredness of all persons involved. — *Charles Boyer, United Campus Ministry Association, Purdue University*

"No campus can treat students as it did 10 years ago and expect wide support"

The scene at Ohio State

ONE MAY READILY ERR in overgeneralizing about "student unrest" or "reactionary administrations." Among the university administrators and faculty are persons of varying points of view. Some bear the mark of real statesmen, and others are completely confused by the radical changes that are happening in society and in the university in particular. Among the student groups clamoring for change and representation are widely contrasting points of view, even within a single group.

For example, some of the protesting groups use pacifism as a technique but not as a philosophy of life. Therefore in one encounter they may use nonviolence, whereas in another situation the same persons would use violence, depending on whether they feel it to be expedient in achieving their goal. On the other hand, in these same organizations are persons for whom the nonviolent approach to conflict is fundamental.

Within both student groups and in faculties and administrations there are those who hold that the end justifies the means, while others assume that the end is determined by the means. And on both sides of the encounter are persons who are deeply concerned about personal values while others center more on systems and structures and philosophy than on the values of persons.

What has been said of administrations, faculties, and students can also be said of university pastors. Within this group are individuals who have a deep love for the imperfect church and a deep concern for a distinctly Christian ministry, a ministry which they see rising out of commitment to Jesus Christ as alive and actively involved in the affairs of people and the supreme authority of the universe. There are others who theologically would not even classify themselves as Christian in this above sense of the word.

Many are so involved in the changing social structure that personal values are sacrificed and left to wither. And there are those of us who are so involved in the one-to-one relationships and in the evangelistic attempts at conversion that the effect of oppressive structures is hardly recognized.

The Campus Ministry Association at Ohio State is a group of people caught up in this tension between the necessity for social and structural change in the university and society and the crying need for deeply personal one-to-one relationships with students, faculty, and people of the community.

We may not all agree; however, we are working toward some division of labor in which those whose primary skill is in structural and social change function in that area, and we who serve best in the one-to-one are released to give ourselves to this ministry. Each tends to support the other.

Along with serving as coordinator of pastoral counseling at the United Christian Center, I have shared in the establishment of seminars in continuing education. My particular area this past year continued to be religion and psychiatry. We taped and broadcast over WOSU six hour-long seminars on "Religion and Psychiatry: The Exploration of Experience."

Campus minister Charles Boyer, l., and his wife with draft counselees at Purdue

Beyond this, we have conducted a conference for parents of college students called "From Generation to Generation," dealing with student independence, campus freedom, university pressures, and the generation gap, and a series of "With It" seminars for a wide cross-section of university life — students, faculty, staff, families, and friends who wished to talk openly of life and faith.

Such experiences have made my three years at Ohio State the most rewarding years of my Christian ministry. — *Kenneth I. Hartman, university pastor*

Other campus ministries

Cornell University. Chaplain Richard Bausman, reporting on the work of the united ministry during Cornell's uprising, described the campus ministers as *reconcilers* with militant white groups, helping them to accept change occurring in the student society; *enablers* in helping small ad hoc groups to clear up problems; and *interpreters* between faculty, administrators, and students.

University of California, Berkeley. John Hadsell, senior member of a team ministry, Unitas, explained that the four major roles played by the team in the midst of conflicts at Berkeley were (1) to tell the public what the issues were and urge support for legislation to cope with the needs of minorities; (2) to create a middle ground on which opposing sides could meet; (3) to maintain a place of sanctuary for 60-80 classes which met daily; and (4) to observe confrontations so as to be available as witnesses.

Kearney State College, Nebraska. Darell T. Weist, campus pastor, wrote for *The Christian,* a Disciples of Christ publication: "The role of the church is in communication — among students, among disciplines, between itself and the university, and between generations. . . . The church is realizing more and more that the university is one of the major shapers of the American life. The university does influence and, in fact, determines values. The church sees, then, that for the sake of the future of our nation, it must be in communication with the university. . . . The ministry the church is asked to perform is strange, different, and frightening, but going back to old ways is not possible. . . . The work the church is called on to do on campus just might be the most important task it ever has been called on to do."

Illinois. A statement adopted by the statewide Illinois United Commission on Campus Christian Ministries declared: "The university is a value-oriented and not a value-free institution. . . . There are other values reflected in the functions of our universities, some of which need to be challenged. University communities today often threaten the value and integrity of persons and the integrity of communities surrounding universities. . . . We recognize that our universities share in the white racism of our society. We stand with various black student organizations as they seek to remedy this intolerable situation. We commend those courageous and farsighted faculty members and administrators who have recognized this problem and are pursuing constructive action to deal with it."

University of Colorado. An assignment of "ministry to the unbaptized," directed to persons outside the church, has been given to one campus minister, Walden Toevs, at the University of Colorado. The efforts to date have included liaison efforts with radical and alienated groups such as flower people, Students for a Democratic Society, and Black Panthers, and explorations on a school for high school dropouts.

University of Cincinnati. Two programs to enlarge the student's understanding of people are being sponsored by the United Campus Ministries at the University of Cincinnati. One is a work project in Dresden, Germany, the construction of a hospital, to allow students to work hand in hand with persons behind the Iron Curtain and thus "to affirm the common humanity of man in face-to-face confrontation." A second program is a student exchange with Tuskegee Institute, to help students learn "the common humanity of people — black or white."

San Francisco State College. The campus ministry serves as an approved alternative service agency of the State Selective Service System for conscientious objectors. Approximately 50 students assigned as 1-Ws at the ministry's Ecumenical House work in various community services — tutorial programs, Artists' Alliance, and Mission Rebels among them. Specialists co-opted by the ministry also serve part time in such program areas as theological education, community organization, legal counsel, and an "LSD Rescue" service.

UMHE overview. Alan Pickering of the United Ministries in Higher Education said impressions gained from talks with university campus pastors revealed (1) that the campus ministry is less and less liturgical (the word and sacrament orientation is carried by a few); and (2) that campus ministers realize increasingly they must not alienate administrators while standing with the students. In time, as public funds become increasingly tighter, students, faculty, and administrators may stand not against one another but together against the public, he said.

Oregon State University. In an invocation given in the state House of Representatives, after testifying at a hearing at Oregon State University, John Conner of the University Ecumenical Ministry prayed:

"Lord, we've got trouble at OSU and at all our campuses — and we *rejoice* — if the trouble we now see is simply an evidence of previously invisible tension and frustrations — and if we now determine in ourselves to know and understand the changes and needs in higher education."

Soundings

random
viewpoints
on events
in the news

Hans deBoer, *European peace leader commenting on travel through India:* " . . . I passed through the area where the Church of the Brethren works and stayed for 18 hours. They are great people — dedicated with no luxuries. . . .

"I heard how they defended me when I was almost thrown out from a missionary compound of a Christian school, where I attacked the Vietnam policy of the United States from a biblical point of view."

James P. Shannon, *resigning auxiliary bishop of St. Paul-Minneapolis, in a letter to Pope Paul explaining his anguish over the Pope's encyclical on birth control:* "In my pastoral experience, I have found that this rigid teaching is simply impossible of observance by many faithful and generous spouses, and I cannot believe that God binds men to impossible standards. In seeking to counsel such persons I have found myself resorting to all sorts of casuistry and devious kinds of rationalization, in the hope that I might both keep with Your Holiness and with the People of God who seek my help. I must now reluctantly admit that I am ashamed of the kind of advice I have given some of these good people, ashamed because it has been bad theology, bad psychology, and because it has not been an honest reflection of my own inner convictions."

President Nixon, *upon being presented a specially bound New Testament symbolizing the one billionth scripture distributed by the American Bible Society:* "I like the feel of it — Good News for Modern Man. Of course, the New Testament would be so appropriate for that."

Commending the Today's English Version for its use of subheads and drawings, he added: "They're done in good taste . . . (and not) flamboyantly. I think this is very important," he said, explaining that the kind of Bible he grew up with was in small print and "not particularly easy to read from a physical standpoint."

President Nixon and the billionth Bible presented by Edmund Wagner, center, and Sen. Clairborne Pell, ABS officials

"(In) these days of mass communication, with everybody competing for the reader, our young people particularly are used to things being packaged in more salable terms, and I think that's exactly what you've done here."

Cesar Chavez, *United Farm Workers Organizing Committee leader, commenting upon the refusal of his 20-year-old son, Fernando, to undergo induction into the armed services:* "The decision that Polly (Fernando's nickname) has made and his reasons for it are his own. But it is a decision that I very much agree with.

"A year ago during my fast for nonviolence I said that if to build our union would require the deliberate taking of life, either the life of a grower or his child, or the life of a farm worker or his child, then I would choose not to see our union built.

"Today Polly has chosen to respect life and not to kill in war. Such a decision is not easy to make and my heart goes out to all parents and children who are faced with a similar challenge of nonviolence."

The Strange World of Illness and Recovery

Pastors and counselors often stand on the margin of troubled lives — until they themselves are ill / by **GLEN WEIMER**

To enter a strange world of experience is baffling. For more than ten years I had taken a daily two-mile walk before breakfast. During my outings I sought to become sensitive to the wonders of God's creation and creativity, prayed for the people of my parish, and, at times, for the people in the houses I passed. I felt physical vigor and health. Little did I suspect that I would experience a coronary. Yet on December 18 it happened to me, and I was suddenly in the strange world of illness.

In forty-two years in the pastoral ministry, I saw many go into that strange world. For them I did routine pastoral calling, but I stood on the margin. Then one day, some twenty-five years ago, the Lord laid upon my heart his word — "You must love people more."

From that day on I sought to measure my ministry by his love and to be a channel of his love in the care of souls. I sought to feel what the sick felt, to see what they saw, to experience what they were experiencing. This was costly and exhausting, but I made it a practice to see those in the hospital daily and the convalescing regularly.

I remember one recent winter when many, young and old, were hospitalized, some critically ill. Daily I stood at their bedsides. On leaving the hospital one day I felt borne down by a terrible weight, and at the moment it seemed I could not pray another prayer — so much life had gone out of me that there was no more to give.

But last December I found myself stricken, no longer outside the strange world of sickness. I had walked three quarters of a mile to the home of my aging mother to do a little job that required no great output of energy. When the seizure came, I was finishing the task and wondered what Mother might have to soothe an "upset stomach."

What followed — increasing distress, the long walk home, an EKG in the emergency room of the local hospital, and finally the ambulance to the intensive care section of Mercy Hospital in Springfield — gave me a new perspective on living.

For days I responded to the loving care of nurses and aides. But a strange lassitude or indifference possessed me. I gave no thought to living or dying. A part of my awareness seemed to have been eliminated, yet it was during these days that I wrote the following meditation for a local newspaper.

The world is God's workshop —
In it there are many rooms and ministries.
This house of compassion and healing is his busy place.
So many come here in pain of body, mind, spirit, and social need.
Some bear visible outward wounds,
Others carry deep inward, wordless pain.
It is a community of pain in pain —
But, there is a Presence here . . . in God's team of helpers and healers.
The very presence of him who went about doing good and healing is felt and seen to live again in this fellowship of compassion, caring, mercy, and love.
How sensitive these instruments of God's love and presence! How devoted, gentle, understanding, self-giving, and willingly they identify with our pain, perplexity, yearning, and hope! How patiently they listen to our fears and uncertainties!
My heart is moved to thanksgiving, for those who freely and costingly give themselves for the well-being of others.
These doctors, nurses, and their helpers will not likely ever receive appropriate reward in this world; but, they are the

prophecy and hope of the
world's total healing.
We trust that God in the
economy of his purpose will
bestow upon these unnamed
compassionates the contentment,
peace, joy, and meaning in all
their endeavors which they so
clearly deserve. Amen.

During those days Father Gerald Niklaus, the hospital chaplain, came daily. His presence and ministry conveyed to me the grace of God. A nun, who had spent her life teaching in the elementary, high school, and college levels of her church came daily to my bedside. Now retired, she was commissioned to visit the sick. She was radiant with the graces of Christ, and her presence brought peace of mind.

She, the chaplain, and I talked about the saints of the church, St. Teresa of Avalia, St. Catherine of Genoa, Mother Janet Stuart, St. John of the Cross, Augustine, and Thomas Merton, the Trappist monk whose accidental death is a loss to Christendom. We found unity in the Spirit in our brief conversations. The chaplain said I might address him as a brother in Christ.

The ministry of these two refreshed me in body and spirit. Their words always edified. They came to minister to my spirit, while the physician came to minister to my body. Others came, too. For example, the pastor of a Presbyterian church visited often. His coming, too, was one of ministry with no small talk. His words conveyed God's peace and presence to me. I knew him best since I was teaching a course on the theology of our time to a group of his people.

One minister who came with simple words and prayer brought a deep and rich experience of God. As he prayed, he was so deeply involved in my needs and feelings that I felt the merciful, encompassing love of God, and my mind was put to rest. It was a memorable moment and a testimony to what the pastoral ministry should be.

On the basis of these experiences I have concluded that the pastoral ministry to persons involves three fundamental realities:

1. *Exemplify.* The spirit, mind, compassion, sensitivity of the living Lord must become flesh — live in us. There must be an authentic, genuine life centered in and nurtured by the love of God in Christ. There must be an openness to God and man that permits God to work and bless.

2. *Edify.* A minister's words must speak to the condition of the person — his weaknesses, fears, hopes. Before going into the room of the sick the pastor should pray, "Lord, grant me the word that is needed."

3. *Identify.* To become one with the sick person, to feel his need, require discipline in the presence of the Lord who did and does identify with us. He cannot work when we stand on the margin of another's need or outside it. As Walt Whitman once put it, "I do not ask the wounded man how he feels. I become the wounded man."

The pastoral ministry to those convalescing requires the same continuing qualities. For one with a coronary it means months — days of struggle with depression, discouragement, tearful moments — these are the most difficult to face. A dear friend whom I regard as my spiritual father came — but I was so completely on the verge of tears during his short visit that I felt regret and guilt. With this type of illness your emotional life is disrupted, and there are days of battle with your emotions. At times one feels cut off, separated from the body of Christ, the fellowship of loving concern and care.

What I am appealing for is a pastoral ministry of depth and spiritual direction. The dark nights and days of the soul, when faith wavers because of bodily weakness and the emotional life is disrupted, there is imperative need for continuity of spiritual council and direction. One in this strange world needs to be strengthened by the faith of the strong, by those whose immediate practice and experience of God's presence can open gates of new thought, fortitude, assurance, and peace.

Centers are needed where this kind of training, discipline, awareness, and sensitivity are given a priority. Conventions and conferences do not do this. But retreat centers where the presence of God is cultivated are a necessity. One can be learned in theological thought but be unable to carry on a ministry of spiritual direction to people in this strange world.

I see now that even though God enabled me to identify to some measure with the feelings, pains, and brokenness of others, for the most part I still was on the margin of their troubled lives. Our Lord always went to the center. But to be plunged into the center of the fire personally requires all the spiritual resources you have, and the wisdom, insight, and love of one who cares and who can give a continuity of spiritual guidance through the long days of recovery. Not the theologians, but spiritual directors, passionately committed to a ministry to persons, will open the spring of new life and expectancy in the church and world. Even organization and administration, as important as they are, must never take precedence over the care of and spiritual direction of persons. This is the ultimate priority. ☐

speak up

I Joined the Rotary

But please, my antiestablishment friends, don't turn me off — yet!

Merely joining Rotary International may not be unusual. But for a minister coming out of an atmosphere of neo-Brethrenism to be involved with thirty-five other men as charter members, the process of starting a new church — I mean, service club — is something to write about.

So much and so sudden! In just one meeting we ate a big dinner, had a talk by the district governor, organized, adopted a constitution several pages long, learned our history and principles, discovered our obligations and responsibilities, elected a board and four officers, were told of its youth program, and were given enthusiastic pep talks on attending the initiation meeting, the area meeting, the national conference, and the international conference. Before dinner *Rotary* was a vague concept meaning mostly to go "round and round." Three hours later I was a Rotarian, with a history, a purpose, a program, a schedule, a definite organization, pinpointed responsibility, a way to get in, and a way to get out.

As one steeped in the ways of Brethrenism of the 1960s, I could not help thinking, "This is not the way to do it! This is not the 'Brethren' way!" Could I help it that my Brethren biases began bristling?

Those present had been selected from a wide list of occupations and positions of responsibility. As I looked around, bad words from my reading popped into my mind. Middle class! Comfortable pew! Suburbanites!

We did not even enter into that *person to person confrontation* or *dialogue* which should have by now become *warm* and *friendly* so that we could feel *accepted* in *community*. We only introduced ourselves to each other and began calling each other first names like old friends — "phoneyism" we mods call it.

No one remembered to ask us if we knew who we were or why we came or what we expected of Rotary or what we felt ought to be its purposes. Without even taking a vote someone just seemed to assume that we had come because we wanted to be Rotarians. So they told us to accept their constitution and by-laws and purposes and principles; and we did. And now I'm a Rotarian.

Looking around me I thought, where are the youth? All old men! Not a man in the group younger than twenty-five. Start a group without the wisdom and counsel of youth? It was not until later that I discovered how antiradical and anti-youth this organization was. It was when they announced the youth program for the upcoming area meeting. Not a hippie, Black Panther, or guru on it!

had been told that this was the most prestigious of all the service clubs. Me, a Brethren, joining a group for prestige? As clergyman as well (an office at best in not too high esteem among the Brethren) I could remember jibes hurled at my kind for our "holier than thou" attitude. Now I was also being "prestigious"!

My mind wandered to a cartoon I had just seen in the paper — two unkempt, long-haired, shabby youth meeting each other on the street. One of them says to the other, "I don't like your more ridiculous than thou attitude!"

My neo-Brethren orientation began to clarify: In our new discipline it is acceptable to identify by being more ridiculous — but *not* by being more prestigious.

I had just been trying to make plans to go to Louisville and was feeling quite discouraged generally; so it was good to discover that other professionals have problems and tensions, too. There was the doctor, for example, who had just heard that his annual conference was going to have a debate on the role and relevance of medicine as a profession. Seems that so many laymen have been reading the *Reader's Digest* that a lot of people don't see the need for a doctor any more.

I jibed him, "You feel threatened!" But while I watched eagerly to see him wince, he replied calmly, "It's not so much that I feel threatened. I could sell drugs, be an undertaker, or even a small pet veterinarian. Maybe the same pay and possibly fewer hours. But it's mainly the idea that no one seems to understand or appreciate anymore what a doctor really does, except the desperately ill; and they are not writing the books. One feels caught between the radio healers with their cheap way to health and the folk remedy enthusiasts with their extreme fadism. There seems to be no place any more for sane, sensible, sincere medicine.

"I really don't think they will vote us out. It's only that they have read just enough that everybody knows exactly how it should be done — except the doctor. And he becomes debatable!"

But the real jolt came when we were informed of our obligations. First, they *told* us what we had to pay to get in and to stay in. That came close to tampering with my pocketbook.

Then, with the ring of an authoritarianism never heard by my Brethren ears, they said, "If you are not present for at least sixty percent of our meetings, your name will be dropped." This was difficult for me to take.

Why should I have to attend Rotary every Thursday? I can stay home and be just as good as any of them. Would it do me any good to attend because I have to?

Had they not heard that the veil of the temple has been rent? There is no longer any difference between club and non-club. The important thing is that everyone be a good Rotarian wherever he is. Being in a tavern is just as important as being at Rotary. Did not God look on everything and call it good?

It took a little more thought for me to realize what they were doing. Not only were they forcing me to attend; they were cutting off a longstanding means of protest in my tradition. How would I be able to let them know that I did not like what they were doing? If by my staying away only twenty times in a year they took away my voting privileges, how could they get rid of their president?

I don't know just what Rotary will mean to me. But forgive me if I admit feeling a bit of security in being part of something that seems to know where it has been and where it is going, and which might conceivably continue going there after the church I serve is paralyzed in the sloughs of agnosticism and indecision, trying to discover its reason for being while everyone does his own thing. — LYLE M. KLOTZ

FAITH LOOKS UP

Recently my wife and I have been reading aloud together E. Stanley Jones's latest book, *A Song of Ascents*. It is, indeed, what he calls it, a spiritual autobiography. What a story it is of a disciplined Christian's life, one ascending story from boyhood's conversion to reconversion in India to world missionary-evangelist to founder of the international Christian Ashram movement. Dr. Jones is still going strong at eighty-three, radiant of spirit, and every year "the best one yet."

Any mature reader, especially those of us past middle age, must envy such a witness of a truly dedicated life. "There is only one Brother Stanley," we say. True. But can we not learn and profit from him if we will? What is his secret?

"Jesus is Lord" – that's what he says. He believes in the power of positive thinking; he welcomes and applies the discoveries of modern science and psychology; he established the first psychiatric clinic in India (a Christian one); yet these are all subordinate to the power of Jesus Christ in the lives of individual men and women inside and outside the church.

He is active in the corporate affairs of men. A longtime member of the Fellowship of Reconciliation, influential worker for peace in several historic crises, and advocate of applying Christian principles to modern social issues, he epitomizes for me the balance we need between the personal gospel for individual salvation and the so-called social gospel.

My faith looks up and is lifted up as I consider Stanley Jones, a modern Paul in his world crusades. Why must we who call ourselves Christians spend our energy, and I believe wound the heart of God, by circumscribing Christ's gospel? "Jesus is Lord" – Lord of all life, the individual's spirit, mind, and body and society in all its complex, frustrating problems. There are too many lives at home and around the world untouched by the saving power of a risen Savior and too many issues of war and race and economic inequality at home and around the world that call for drastic solutions embodying Christian principles for us to wring our hands and lament our fellow Christians' approach. Let us join hands and hearts and go forward, in the Church of the Brethren and in the church universal, confident in an all-encompassing faith that "Jesus is Lord."

CARROLL P. LAHMAN, after being a college teacher for almost forty years, retired on a farm adjacent to the one where he grew up in Franklin Grove, Ill. A graduate of Oberlin College with master's and doctor's degrees from the University of Wisconsin, he has served his local church as moderator, has been on his district board of administration, and was on Standing Committee for two years. He has written textbooks on coaching debate and forensics and has traveled widely. The Lahmans have a son and daughter and four grandchildren.

Making Money Christian

For centuries the church has used — and abused — money in many ways. How shall we determine what is good stewardship? / by JOHN C. MIDDLEKAUFF

From the day that Jesus called his twelve disciples and they elected one of their number treasurer — from that day to this, the church has found it necessary to get money and to arrange for its use. And anyone who wishes that the church would not have to soil its hands by handling money is only dreaming. This side of heaven, there is no earthly way for the church to avoid handling money. But one thing that the church can do is to make Christian the whole business of getting the money it needs — and this it has not always done.

Anyone who has a realistic view of human nature and who is aware of man's selfishness, his greed, his covetousness, will recognize the fact that it is in the area of money that the church has been, and continues to be, most vulnerable. There are few pages of church history that are more sordid than those that recount the way the church has made the money it has needed for its work.

When the church began, it did not need much money. In its first 300 years, the church could not own property, and congregations met in private homes, in caves and catacombs, in open fields, and on river banks. The church did not support colleges and seminaries, camps, publishing houses, homes for the aged, or hospitals. Some pastors and missionaries were supported, but most of them earned their living at a trade and, in addition, gave leadership to the small house churches which dotted the Roman Empire. The church did care for widows and orphans, and when there was a disaster such as the famine in Jerusalem, special offerings were taken. Generally, though, the church did not need much money. What money it did need, it got through voluntary offerings, through the giving of first fruits, through the giving of tithes, and through bequests.

I do not want you to receive the impression that the early Christians were lacking in generosity, for there is much evidence that they were exceedingly generous. For instance when Aristides wrote to the Emperor Hadrian about 135 and tried to justify the Christian religion, he said: "And if there is among them a man that is poor or needy, and they have not an abundance of necessaries, they fast two or three days that they may supply the needy with their necessary food."

Justin Martyr described the giving habits of Christians in Samaria in 140: "And the wealthy among us help the needy. . . . And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succors the orphans and widows and those who are in bonds and the strangers sojourning among us and, in a word, takes care of all who are in need."

By 199, Tertullian could describe the giving of Christians in Carthage by saying: "Though we have our treasure chest, it is not made up of purchase-money, as of a religion that has its price. On the monthly collection day, if he likes, each puts in a small donation, but only if it be his pleasure and only if he is able, for there is no compulsion; all is voluntary. These gifts are, as it were, piety's deposit fund. For they are not taken thence and spent on feasts and drinking bouts and eating houses, but to support and bury poor people, to supply the wants of boys and girls destitute of means and parents, and of old persons confined now to the house; such, too, as have suffered shipwreck; and if there happens to be any in the mines or banished to the islands or shut up in the prisons for nothing but their fidelity to the cause of God's church, they become the nurslings of their confession."

From these examples, we get a picture of people who were exceedingly generous, who were concerned about persons, and who gave voluntarily of their limited resources.

However, after the Emperor Constantine became a Christian in 312, there were some radical changes. Instead of being a persecuted and illegal religion, Christianity became the official religion of the empire. Now it could exist in the open. Pagan temples were transformed into Christian churches, church buildings were erected, an elaborate ecclesiastical structure came into existence — and the church's need for money soared.

One of the first things that Constantine did was to rule that "everyone has permission to leave when he is dying whatsoever goods he wishes to the most holy Catholic church." Since there was a growing belief that gifts to the church would aid in the ransoming of their souls, Christians were encouraged to endow the church liberally. This became so vicious that steps had to be taken to protect dependents from destitution. By the time of Jerome and Ambrose, laws had to be passed to stop unscrupulous priests from persuading people to leave their estates to them personally.

During the period which followed Constantine's conversion the practice of giving oblations came into prominence. By the Middle Ages the act had become one of the greatest evils in the church. Originally an oblation was the gift of bread and wine which worshipers placed on the altar as a sacrifice. But it was not long until gifts of money were substituted for bread and wine. The problem arose not from the gifts themselves but from the motives, for the gifts were given not to support the church in its material needs nor to provide a service to needy people; rather, the gifts were given in order to buy salvation for the donor and his family.

By the middle of the fourth century we find Ambrose of Milan laying the emphasis upon tithing as the basis for the giving of a Christian. He said: "God has reserved the tenth part to himself, and therefore it is not lawful for a man to retain what God has reserved for himself. To thee he has given nine parts, for himself he has reserved the tenth part, and if thou shalt not give to God the tenth part, God will take from thee the nine parts."

Augustine supported tithing as the minimum for Christian giving. "Cut off some part of thy income; a tenth if thou choosest, though that is but little. For it is said that the Pharisees gave a tenth: 'I fast twice in the week. I give tithes of all that I possess' (Luke 18:12). And what saith the Lord? 'Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall not enter into the kingdom of heaven' (Matt. 5:20). He whose righteousness thou oughtest to exceed, gives a tenth; thou givest not even a thousandth. How wilt thou surpass him whom thou matchest not?"

The really serious money problems of the church did not begin until the Middle Ages. By that period in church history, the papacy had assumed absolute control over the church, and an elaborate ecclesiastical system had emerged. The church supported a vast military machine and promoted many expensive crusades. Bishops, cardinals, popes, and other high ecclesiastical authorities were supporting large and luxurious courts, so that the financial needs of the church were astronomical. Given vast financial needs and the existence of unscrupulous church leaders, there was bound to be trouble — and there was. Books have been written about the financial abuses which characterized the church in the Middle Ages — but I have time to sketch only a few of them.

Since the clergy did not marry and have families, a bishop's death raised a problem: Who inherits his property and who receives the revenues from his vacant office? In 1246, Pope Innocent IV claimed this property and the income until a new bishop was appointed. Since the popes got the income from the vacancies, they were in no hurry to appoint a new bishop. Then they generally appointed old men so that there would soon be new vacancies! Before long, it was discovered that people were willing to pay generously for high offices, for the income from the so-called benefices were lucrative. This led not only to simony (making money out of sacred things) but also to the sale of what were called expectations.

An expectation was the promise of an ecclesiastical benefice, not vacant at the time, which would become vacant upon the death of the holder. This was a form of ecclesiastical gambling in which each expectant took a risk on the life of the holder of a benefice and on the lives of all the other expectants ahead of himself!

Then there were the annates — the name given to the incomes from a benefice the first year it was filled. Not only did men have to buy church offices, but they had to pay the popes the annates. Here again, the popes considered it wise to appoint old men to vacancies, since they would soon die. This meant a triple income: first, the office was sold; second, the pope drew the income while the office was vacant; third, the pope also received the income from the first year the appointee served in his new office.

By 1250 fees, called services, were paid by high-ranking church officials for nomination, consecration, and confirmation to office. If a man did not pay these fees, he was excommunicated. For example in 1279, when John Peckham was made Archbishop of Canterbury, he was obliged to pay 4,000 marks to Rome. He had to borrow the money. Later he said, "I would never have accepted episcopal consecration had I forseen the terrible curse which was awaiting me."

The pallium offered another source

of income. Originally the pallium was a cloak of distinction and honor given to a bishop or an archbishop. By the eighth century, it ceased to be an exceptional honor and became the badge of promotion awarded by the papacy. In 866, Pope Nicholas I made the pallium a necessity for every archbishop. No archbishop could be enthroned or could consecrate the Eucharist until he had received the pallium from Rome — and this he could get only by paying a fee. Gradually the size of the pallium shrank from a cloak to a ribbon four inches wide, ornamented with a red cross.

I could continue by recounting the taxes that Rome levied on individuals, ecclesiastical organizations, and nations: Peter's pence, probation of wills, court costs. But I think you see the picture. Financial corruption was blatant, so widespread, and so crass as to be unbelievable.

It was actually the unchristian financial dealings of the church that triggered the Reformation. During the Middle Ages, the doctrine of purgatory came into existence. In a bull issued in 1476, Pope Sixtus IV made it an article of faith that indulgences were available for souls in purgatory. In January 1510 Julius II ruled that repentance and confession were not necessary for an indulgence, only the payment of money. A few years later, Leo X offered for sale the superfluous merit of the saints and the merit of Christ's death which could be applied toward the sinner's debt.

In 1517 John Tetzel came into Germany selling indulgences. One half of the money was to go to the banking house of Fugger to pay off a huge debt that the pope had contracted and the other half was to go to Rome. In one sermon he said: "Indulgences are the most precious and the most noble of God's gifts. Come, and I will give you letters, all properly sealed, by which even the sins that you intend to commit may be pardoned. I would not change my privileges for those of St. Peter in heaven; for I have saved more souls by my indulgences than the apostle by his sermons."

He also assured his listeners that indulgences were not only for the living but also the dead and that the destiny of those in purgatory was in the hands of the living. "Priest! Noble! Merchant! Youth! Maiden! Do you not hear your parents and your other friends who are dead and who cry from the bottom of the abyss: 'We are suffering horrible torments!' A trifling alms would deliver us; you can give it, and you will not!"

When Martin Luther appealed to several bishops to stop the sale of indulgences and when they refused to move, he appealed to the public by posting ninety-five statements on the door of the Wittenburg Church on October 21, 1517, calling into question the papal practice of selling indulgences. And the Reformation was on!

If we are to make money Christian; if we are to have the church's program of stewardship harmonize with the teachings of the New Testament, what are some of the principles which must guide us?

In the first place, our giving must be proportionate. If you want to test yourself at this point, ask: "Do I set aside a specific proportion of my income for the work of Christ, or is my giving merely an arbitrary amount which the immediate situation demands?" Basically, you are asking whether your giving comes from a predetermined percentage or whether you give what at the moment you think you can afford.

When Paul was raising money for the needy Christians in Jerusalem, he wrote to the members of the church in Corinth: "On the first day of every week, each of you is to put something aside and store it up, as he may prosper . . ." (1 Cor. 16:2).

There are two values in proportionate giving. First of all you make provision for Christ's work regardless of other claims upon your resources. And in the second place, proportionate giving offers equal standing to all persons, regardless of their wealth.

The second principle which the New Testament supports is regular giving. Paul: "On the first day of every week." The work of the church is continuous. The expenses of the church are constant. Therefore, we need to give regularly.

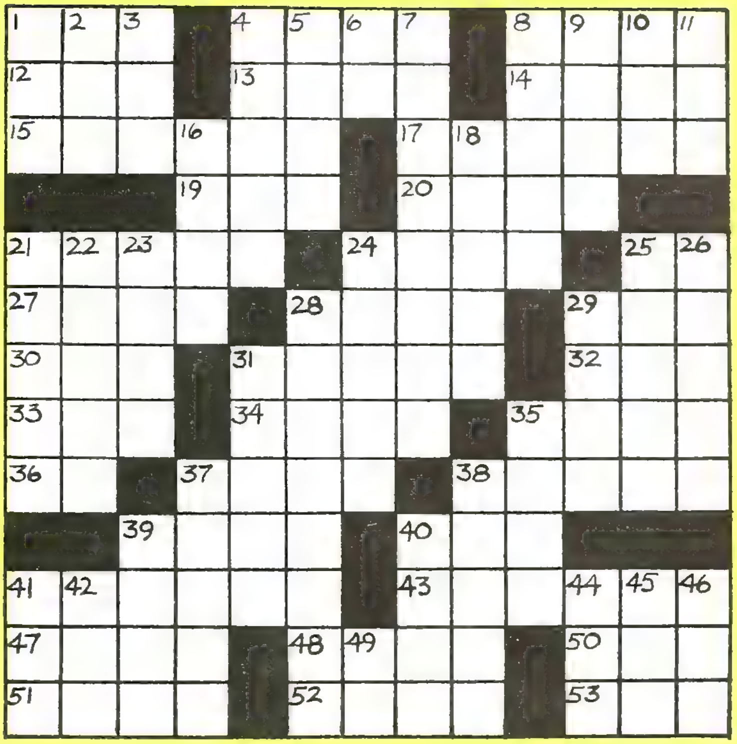
The third principle of giving is generosity. In the Old Testament, the Jews were commanded to give the tithe, one tenth of their income. In his second letter to the Corinthians, Paul put the matter of generous giving this way: "The point is this: he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully" (9:6).

Above all, our giving must be the spontaneous expression of our love and faith and it must be a voluntary gift. Paul continues: "Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver" (2 Cor. 9:7) and "God loves the one who gives gladly" (Today's English Version).

In the year ahead, will our financial program be Christian? The decision is yours and mine. If we give proportionately, regularly, generously, and voluntarily, I think we will meet the biblical test. □

Bible Crossword

by Carol Conner



ACROSS

1 Distant (Ps. 22:19)
4 Affirm
8 Weaving machine
12 Indian tribe
13 Assistant
14 Seaweed extract
15 Born again
17 Diseased men (Luke 17:22)
19 Animal (2 Sam. 2:18)
20 Instead
21 Wife (Prov. 12:4)
24 Respiratory sound
25 Greece (abbr.)
27 Gem
28 Flower (Is. 35:1)
29 Age
30 Over (poetic)
31 Stars in Amos 5:8
32 Make a pit (Job 6:27)
33 Waterless (Ps. 68:6)
34 Expended
35 City (Acts 28:14)
36 South Africa (abbr.)
37 Dam
38 Houses (1 Sam. 2:20)
39 Nile obstruction
40 Possessed
41 Order (Luke 2:1)
43 Happenings
47 Woe! (Rev. 18:10)
48 Title (Is. 7:14)
50 Exclamation
51 Soil (Ps. 18:42)
52 Thomas, Didymus
53 Interlock

DOWN

1 Animal's coat
2 Consumed
3 Civil War rebel
4 Moses' brother (Ex. 7:2)
5 Plant (John 15:1)
6 Edition (abbr.)
7 Set free (Mark 15:15)
8 Slip back
9 S-shaped curve
10 Rowing pole (Is. 33:21)
11 Mistress (abbr.)
16 Spoken
18 Girl's name
21 Growing trees
22 Branch of art
23 Handmaid of the Lord (Luke 1:38)
24 Wanderer
25 Rubbed-in dirt
26 Assembles violently (Ps. 2:1)
28 Dwells in a place
29 Esau's country (Gen. 32:3)
31 Velvety leather
35 Entered Jerusalem on a colt (Matthew 21
37 Sausage
38 Harbor (Ps. 107:30)
39 Mark
40 Half (prefix)
41 Father
42 Samuel's teacher (1 Sam. 3:1)
44 At present (Gal. 2:20)
45 This
46 Cry
49 Actual weight (abbr.)

I Don't Not Like It Enough

by Alan Kieffaber

The worst thing
    is not politicians who lie in office
        whether in falsehood or in laziness.

The worst thing
    is not the child born without a home
        in the suburbs where "home" was too good
        in the slums where "home" was not good enough
        on the world's street corner that never hears of "home."

The worst thing
    is not the landlords that stalk the ghetto by day
        or the rats that stalk it by night.
    It is not the robber in the alley
        or the rapist on the subway stairs
        or the "juice" racketeer in the loan office.

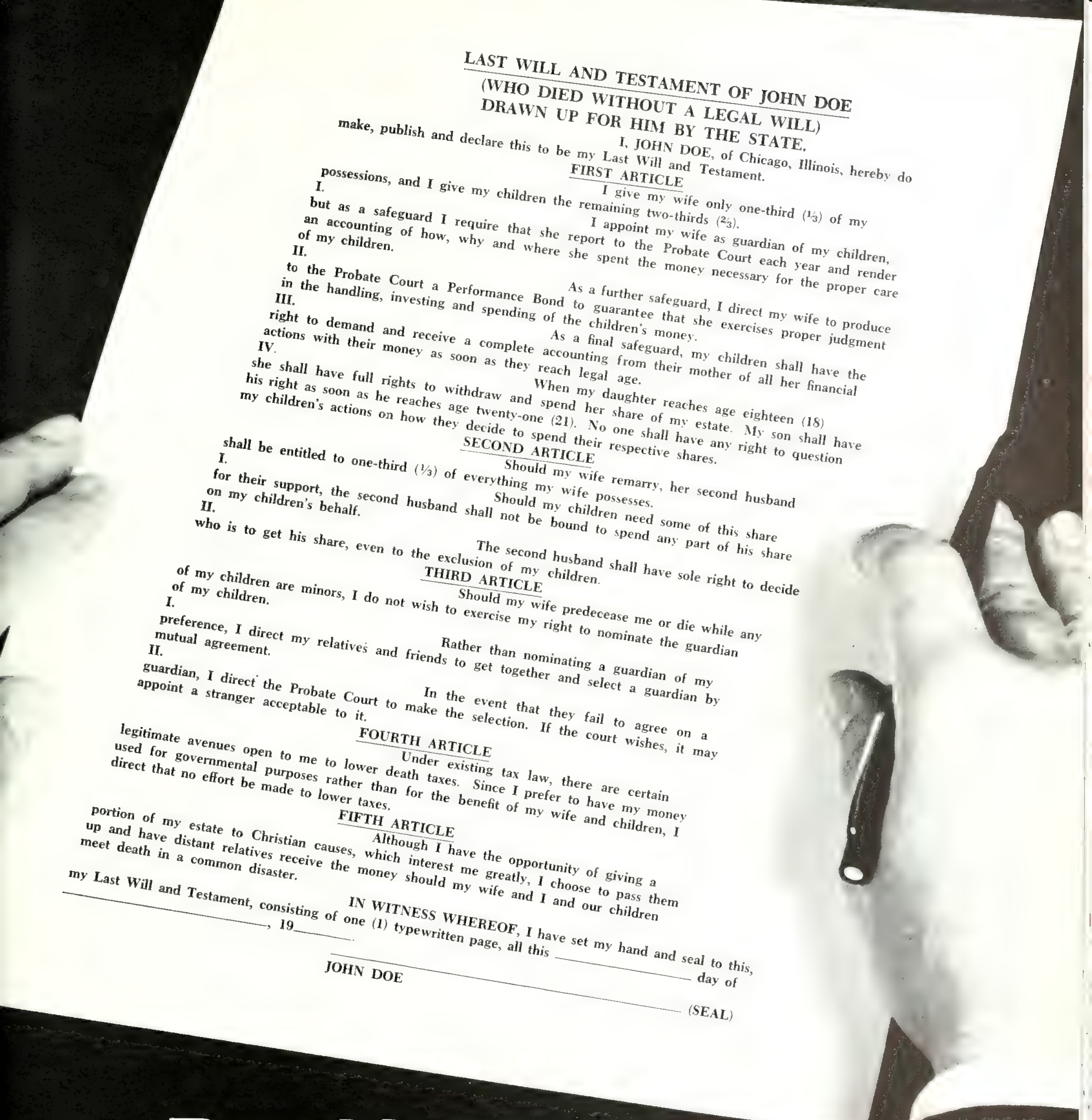
The worst thing
    is not immature adults who
        having too much of nothing and too little of everything
        search morally for immortality.
    It is not the premature youth who
        for the same reasons revel in righteous rioting
        and search immorally for morality.

The worst thing
    is not a Jew's insolence or an Arab's contempt
        not napalm clinging to a mother's flesh in Vietnam
        not starvation laying bare her baby's bones in Biafra.
    It is not the burst of shrapnel upon son and brother
        rending the youthful zeal for freedom
        to be shipped home in a flag-draped casket
        to blind a nation's patriotism with bitterness.

A worse thing than any of these
    but not the worst thing
        is that you and I sit across from each other,
        across the room
        across the city
        across the nation
        across the world
            and for all our speaking do not communicate
            and for all our listening do not understand.

And the worst thing
    whose meaning the word "thing" limits
    whose magnitude the pronoun "it" conceals
    is a twisting,
        searing,
        dying,
        damning,
        appealing,
        living
        REALITY.

WE DON'T MUCH CARE.



LAST WILL AND TESTAMENT OF JOHN DOE
(WHO DIED WITHOUT A LEGAL WILL)
DRAWN UP FOR HIM BY THE STATE.

I, JOHN DOE, of Chicago, Illinois, hereby do make, publish and declare this to be my Last Will and Testament.

FIRST ARTICLE

I give my wife only one-third (1/3) of my possessions, and I give my children the remaining two-thirds (2/3).

I. I appoint my wife as guardian of my children, but as a safeguard I require that she report to the Probate Court each year and render an accounting of how, why and where she spent the money necessary for the proper care of my children.

II. As a further safeguard, I direct my wife to produce to the Probate Court a Performance Bond to guarantee that she exercises proper judgment in the handling, investing and spending of the children's money.

III. As a final safeguard, my children shall have the right to demand and receive a complete accounting from their mother of all her financial actions with their money as soon as they reach legal age.

IV. When my daughter reaches age eighteen (18) she shall have full rights to withdraw and spend her share of my estate. My son shall have his right as soon as he reaches age twenty-one (21). No one shall have any right to question my children's actions on how they decide to spend their respective shares.

SECOND ARTICLE

Should my wife remarry, her second husband shall be entitled to one-third (1/3) of everything my wife possesses.

I. Should my children need some of this share for their support, the second husband shall not be bound to spend any part of his share on my children's behalf.

II. The second husband shall have sole right to decide who is to get his share, even to the exclusion of my children.

THIRD ARTICLE

Should my wife predecease me or die while any of my children are minors, I do not wish to exercise my right to nominate the guardian of my children.

I. Rather than nominating a guardian of my preference, I direct my relatives and friends to get together and select a guardian by mutual agreement.

II. In the event that they fail to agree on a guardian, I direct the Probate Court to make the selection. If the court wishes, it may appoint a stranger acceptable to it.

FOURTH ARTICLE

Under existing tax law, there are certain legitimate avenues open to me to lower death taxes. Since I prefer to have my money used for governmental purposes rather than for the benefit of my wife and children, I direct that no effort be made to lower taxes.

FIFTH ARTICLE

Although I have the opportunity of giving a portion of my estate to Christian causes, which interest me greatly, I choose to pass them up and have distant relatives receive the money should my wife and I and our children meet death in a common disaster.

IN WITNESS WHEREOF, I have set my hand and seal to this, my Last Will and Testament, consisting of one (1) typewritten page, all this ________ day of ________, 19____.

________________ (SEAL)
JOHN DOE

Read it and weep.

This is not a real will. But it accurately tells what can happen when you do not have a correct legal Last Will and Testament drawn up for you by an attorney.

In advance of your appointment with the attorney there are important things you will want to know. These are to be found in two brief and authoritative booklets you may have without cost. Send for "Making Your Will" and "37 Things People Know About Wills That Aren't Really So."

You incur no obligation in requesting them. Write to:

Harl L. Russell, Director of Special Gifts

GENERAL OFFICES
CHURCH OF THE BRETHREN
1451 Dundee Ave., Elgin, Ill. 60120

Adapted with consent of American National Bank and Trust Co., Chicago, Ill. 60690

in brief

PERSONAL MENTION

Dale and Beverly Minnich will terminate their service in Ecuador, where they have served for two terms, to accept a position as vice-president in charge of development at Jamestown College in North Dakota. . . . After two years of volunteer work as an agriculturist with Nigeria's Rural Training Program, **Dale Miller** completed his term last month.

Terminating their service as medical missionaries to Nigeria are **Dr. and Mrs. John Hamer,** who were located at Lassa Hospital. . . . Churchmen **Mr. and Mrs. Carroll Petry** have left Nigeria for a pastorate in Middle Indiana.

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A biology professor at Manchester College will be listed in *The Two Thousand Men of Achievement for 1969.* **William H. Eberly,** whose name appears in such other biographical compendiums as *American Men of Science* and *Who's Who in Education,* will be one of 2,000 selected for the British publication.

Andrew W. Cordier, acting president of Columbia University, has been elected president of the Japan International Christian University Foundation. . . . McPherson College president **J. Jack Melhorn** was reelected vice-president of the Kansas Foundation of Private Colleges.

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Our congratulations go to couples marking golden wedding anniversaries: *Mr. and Mrs. Jeff Mathis,* Fresno, Calif.; *Mr. and Mrs. William S. Jenkins,* New Windsor, Md.; *Mr. and Mrs. William A. Holland,* Wenatchee, Wash.; and *Mr. and Mrs. Roy McRoberts,* Marilla, Mich. . . . Other couples celebrating anniversaries include the *Urbana Stayers,* Martinsburg, Pa., fifty-three; the *Iram Lentzes,* Lebanon, Pa., fifty-four; the *Elder Wagners,* Martinsburg, Pa., fifty-four; the *David Millers,* Martinsburg, Pa., fifty-nine; the *Clark Heckmans,* Fresno, Calif., sixty; and the *Charles C. Daves,* Nokesville, Va., sixty.

Two couples from the Church of the Brethren at Lindsay, Calif., are celebrating sixty-five years of marriage: *Mr. and Mrs. Elson Thomas* and *Mr. and Mrs. Lyman Hardy.*

PASTORS AND PARISHES

Interim pastor at Dayton, Ohio's, Fort McKinley church, **Thomas A. Schultz,** in April was commissioned a chaplain for the Naval and Marine Corps Reserve Training Center at Dayton.

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Two Bethany students, **Craig Bailey** and **Richard Buckwalter** last month were licensed to the ministry. . . . **Walter Bucher** will leave the Canton church in the Illinois-Wisconsin District for a pastorate at Lansing, Mich. Replacing him will be **Horace Huse,** of the First Brethren Church, Logansport, Ind.

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A Church of Christ pastor, **Olof Carpenter,** will serve a yoked parish at Medford, Oregon. . . . Shenandoah District's Sangerville congregation will welcome a new pastor, **R. Dean Fawley,** of the United Methodist church. . . . From the American Baptist church **Wayne Shreiman** will join the Cedar Rapids congregation as pastor. That Iowa church is yoking with an area Baptist congregation.

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September will bring **Don Snider** to the Highland Avenue church, Elgin, Ill., as coordinator of group ministry. He is resigning his position at the Brethren Service Center, New Windsor, Md. . . . **Dale E. Shenefelt** has accepted a call to the pastorate of the Council Bluffs church in Iowa. Succeeding him at Panora, Iowa, will be **W. B. Brant,** who now serves the Clovis, N. Mex., congregation.

The Syracuse church of Northern Indiana has called **Jack Farrell** to the pastorate. He is resigning from his post at the Baugo-Wakaruso yoked parish, Northern Indiana, where **Ernest R. Jehnsen** will replace him. Mr. Jehnsen has been serving the Rodney, Mich., church.

OPPORTUNITIES

Raymon Eller, pastor of Wichita's First church in the Western Plains District, invites persons to accompany him and his wife on a **tour of the Holy Land,** Greece, Italy, and other European centers, Oct. 20 — Nov. 10. For details on cost and itinerary, persons may contact Mr. Eller at 1607 N. Clarence, Wichita, Kansas 67203.

An annual gathering, the **Church Leaders' Conference,** has been slated for Oct. 13-15. Sponsored by Manchester College, the conference will feature guest speakers E. Spencer Parsons, dean of Chicago's Rockefeller Chapel; John Callaway, vice-president of the Columbia Broadcasting System radio network; and S. Loren Bowman, general secretary of the Brotherhood. Additional information may be ob-

CALENDAR

July 17-20	**District conference, Southern Plains, Clovis, New Mexico**
July 18-20	**District conference, Iowa and Minnesota, Riverview Park, Cedar Falls, Iowa**
July 22-31	**Peace Seminar, Church of the Brethren-Russian Orthodox, Geneva, Switzerland**
July 24-26	**District conference, Southern Virginia, Topeco**
July 25-28	**District conference, Western Plains, YMCA Camp, Estes Park, Colo.**
July 26-27	**District conference, Shenandoah, Linville Creek church, Broadway, Va.**
Aug. 1-3	**District conference, Middle Indiana, Manchester College**
Aug. 3-9	**Group Life Lab, Manchester College**
Aug. 8-10	**District conference, Northern Indiana, Camp Alexander Mack**
Aug. 14-16	**District conference, North and South Carolina**
Aug. 14-16	**District conference, Tennessee and Alabama**

tained from Dean L. Frantz, Director of Church Relations, Manchester College, North Manchester, Ind. 46962.

Indiana University announces the availability of **adult education fellowships** for qualified persons who plan a career in religious adult education. Stipends may vary from $250 to $2,200. For details and application forms, persons may write the Director, Bureau of Studies in Adult Education, Indiana University, 309 S. Highland Ave., Bloomington, Ind. 47401.

POTPOURRI

A **Martin Luther King Jr. Memorial Scholarship** has been established at Manchester College for students who demonstrate potential to do college work but who are academically and financially disadvantaged. Community and college funds will be pooled to increase the scholarship fund, named for Dr. King in recognition of his long and significant service to the disadvantaged of society. He made his last public appearance in Indiana at Manchester College.

Thirty-seven delegates met in May for the **Ecuadorian Confederation of Churches' sixth general assembly,** at which Merle Crouse gave two principal addresses on the cost of renewal. Mr. Crouse will be joining the Brotherhood staff later this year.

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Western Pennsylvania's **Purchase Line church** this month observed its 100th anniversary with services and display of mementos and an-iques. . . . **Richland Valley church** t Mossyrock, Wash., plans a celebra-ion of its fiftieth anniversary on ug. 10, 1969.

CROP last month dedicated **newly onstructed headquarters** at Elkhart, nd. The dedication ceremonies were eld in conjunction with the second neeting of the national CROP board, reated by recent committee restruc-ure. Melvin Myers, director of the Material Resources program of Church World Service, delivered the dedicatory address.

Twelve **Manchester College students** wound up their school year by volunteering to work with retarded children and adults participating in a Fort Wayne program that aims to restore retarded children to a normal and satisfying life in the community.

Ten **Elizabethtown College** students' participation in the Pennsylvania Capitol Semester program, involving two advanced political science courses, have encouraged a similar venture for the 1969-70 academic year. The work-study program was under supervision of William E. Graffius, who coordinated the students' work with the Pennsylvania Department of Public Welfare, state police, department of community affairs, department of health, department of commerce, and other state agencies. Robert Lamontagne, assistant professor of political science at Elizabethtown and coordinator of the program at the college, indicated that next year's venture will include students other than political science majors.

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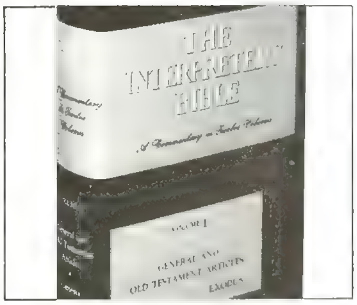
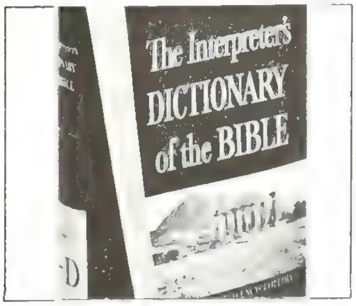
The annual contribution by U.S. drug manufacturers to **Interchurch Medical Assistance** (IMA) will reach $15 million at manufacturers' prices during 1969. This announcement was made at the recent dedication ceremonies of the new IMA warehouse at the Church World Service Center in New Windsor, Md. IMA provides medical supplies for 400 hospitals in forty countries throughout the world, operated by twenty-six Protestant church groups.

Richard A. Bollinger, Topeka, Kansas, who is director of pastoral services at the Menninger Foundation and a Church of the Brethren minister, participated in a panel last month during a gathering of the Society for the Advancement of Continuing Education for Ministry.

If the
all-time best seller
needed
interpretation,
what would the
best interpretation
of the
all-time
best seller
be?



THE INTERPRETER'S BIBLE
single volumes, $8.75; 12-volume set, $89.50; deluxe leather edition (sets only), $199.50



THE INTERPRETER'S DICTIONARY OF THE BIBLE
4-volume set, $45

At your local bookstore
ABINGDON PRESS

A Culinary Trilogy

THE SUPPER OF THE LAMB, by Robert Farrar Capon. Doubleday, 1969. 271 pages, $5.95

THE HOME HAS A HEART, by Thyra Ferre Bjorn. Holt, Rinehart, Winston, 1968. 190 pages, $4.95

THE PECAN COOKBOOK, produced by Koinonia Farm, 1969. 350 pages, $3.50

A TRILOGY OF COOKBOOKS recently crossed the editor's desk. While these might seem strange grist for the reviewer's mill, there is much about the first two in particular to recommend them to our readers.

Father Capon (pronounced like the fowl), an Episcopalian priest, husband, and father of six children, is a sort of latter day Renaissance man, who finds delight in many avocations, chief of which is his love affair with cooking.

It would be folly to say that *The Supper of the Lamb* is a cookbook, because it is so much more than that. It would be misleading to say it is *not* a cookbook, for it is filled with recipes, how-to information (including the most explicit directions for the making of strudel that I have ever come across), and other guidelines for a really serious exploration of culinary art.

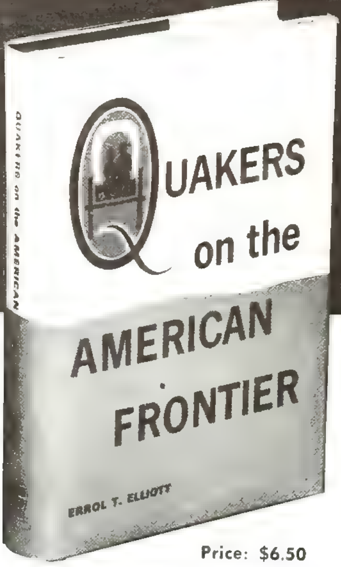
Various adjectives come to mind in seeking to convey the quality of this book: delightful, joyous, quaint, earthy, wise, extraordinary, ridiculous, and sometimes a little sublime.

In a Chardinesque way, the good father begs us to examine things, to give attention to the material wealth with which God has surrounded us, and to find spiritual delight and joy in these things. He has written concerning his own examination of the lowly onion with such expertise that no one need bother writing about the onion again. Writing with unconcealed zest, he proves himself to be in harmony with the world of things and calls us to join him in this harmony: "Things, therefore, as things are inseparable from God, as God. Separate the secular from the sacred, and the world becomes an idol shrouded in interpretations; creation becomes too meaningful to make love to. As religion devoured life for the pagan, so significance consumes the world of the secularist. Delectability goes by the boards, dullness reigns, and earth becomes a sitting duck for confidence men and tinfiddle manufacturers of all sorts. Poor earth, poor stars, poor flesh. Without a Giver, they never become themselves."

Subtly we are led from meat cookery, through metalware (how to buy knives), to more metaphysical pronouncements. Father Capon suggests that leisure, not labor, is going to be the normal condition of men in the future and that contemplation will be the only defense against drowning in our spare time.

"The habit of contemplation, therefore — the ability to sit down in front of something and care enough about it to let it speak for itself — cannot be acquired soon enough. Accordingly, I invite you, too, to put your feet up on the stove. If some true believer in the gospel of haste comes along and asks why we are wasting time, we shall tell him we are busy getting the seat of our pants properly shined up for the millennium."

True to his style of "drinking deeply from the cup of life," the writer summarily dismisses diets and diet foods. His formula is the feast and the fast and he suggests that God loveth a hearty eater: "While God gives me meat in due season and the sensibilities with which to relish the gift, I refuse to sit down to eat and to rise up, only to have picked and fussed my way through the goodness of the earth. My vow, therefore, was



Quakers on the American Frontier

"The story of the expansion of Quakerism in America needed to be told in a single perspective. This Errol Elliott has done comprehensively and comprehendingly. He writes objectively rather than as a success story."
— Henry J. Cadbury
Professor emeritus of New Testament
Harvard University

Quaker and Brethren developments in mid-western America follow some interesting parallels and also had some notably unique features. This is an indispensible resource for teachers, historians and students of Quakerism.

Price: $6.50
Publication date: July 21

After three and a half years research the author has written an absorbing story of the spread of Quakerism across frontier America. He writes out of a lifetime of rich experience as a Friends pastor, college president, General Secretary of the Five Years Meeting of Friends and chairman of the Friends World Committee.

Errol T. Elliott

THE FRIENDS UNITED PRESS
101 Quaker Hill Drive, Richmond, Ind. 47374

beautifully simple: If I ate, I would eat without stint; and if I stinted, I would not eat at all.”

Readers who are familiar with Father Capon’s earlier book, *An Offering of Uncles,* have probably already availed themselves of this one. To all good cooks who would like to become better cooks, to ministers who need some refreshing ideas for sermons, to artists, philosophers, and lovers of wisdom, I recommend this book as a delightful departure from the ordinary.

The Home Has a Heart, by Thyra Ferre Bjorn, lacks the sophistication and depth of *The Supper of the Lamb.* But it has its own brand of charm and a beguiling simplicity that makes one long to try to go home again.

Using the simple device of the calendar months, Mrs. Bjorn moves freely from her childhood home in Swedish Lapland to the home she and her husband established in this country. Nostalgia inspires the recipes, many of which are from Sweden and Norway. Each chapter begins with a prayer, and ends with some helpful advice in the realm of homemaking.

Conversational in tone, the book is interspersed with party ideas, suggestions for table settings, and other accoutrements of life at home. She writes lovingly about the minutiae of being daughter, wife, and mother. One of the most charming episodes is the account of her wedding. The ceremony, part Swedish and part English, was followed by a program given in honor of the bride and groom.

The book finally must be judged as a cookbook and it does contain some superb recipes, which will do honor to our tables at home, for our families or guests, or for our larger families in the church.

The last of the culinary trilogy is strictly a cookbook. It is called *The Pecan Cookbook* and is mentioned here because of the church’s interest in the Koinonia Farms at Americus, Ga. This is a complete book, containing recipes for meats, vegetables, soups, breads, and desserts. The unique thing is that pecans are the main ingredient. This book should be of interest to the many groups who have helped finance Koinonia by merchandising their pecans. — Patricia Kennedy Helman

REVIEWS / MOVIES

If . . .

If . . . is a curious movie — existing on several levels, brilliant in conception and realization, but enigmatic and in many ways unsatisfactory.

At a polemical level *If . . .* is one more of the youth culture films — the rebelliousness of youth turning to overt revolution. Unlike *Wild in the Streets If . . .* presents a picture of rebellion with which many youth can identify. The idiocies of this British boys’ school strike sympathetic chords, especially for those who have recently gone through or are now in college.

Director Lindsay Anderson has vigorously given life to College House with its overload of tradition, overbearing pecking order, and overabundance of witless adults and repressed youth. Three boys, Mick, Johnny, and Wallace (Malcolm McDowell, David Wood, and Richard Warwick — all newcomers) rebel somewhat aimlessly against the system but finally erupt into open and armed revolution as the whole school fires back.

As a polemical Commentary On Our Time *If . . .* is least satisfactory. Symbols of revolution abound (pictures of Che and Mao), but all that can be learned from Anderson’s treatment is that this form of revolution is no solution to a decadent system. Mick and Company are so mindless about their rebellion, and the rest of the school so fatuous, that the audience reaction to this film as a parable for a revolutionary age is a resounding: So What?

But at another level — that of a psychological study — *If . . .* offers some fascinating insights. Much of what we see may well be flights of fantasy — particularly Mick’s — and as the film progresses the fantasy becomes more unreal, resulting in paranoia.

The film has eight sequences, beginning with the straightforward “Return to College House” and ending with Mick and friends considering themselves “Crusaders.” As fantasy takes over we see the school take on the aspect of war games. Mick bayonets the chaplain only to have the headmaster demand they apologize to him — and then he pulls the chaplain out of a drawer so they can shake his hand. The final scene becomes the occasion for the violence in everyone to be brought to the surface.

At still a third level Anderson may be affirming that reality and fantasy are so closely related that they cannot be differentiated. In one sense it doesn’t matter if what we are seeing is “actually happening” or is in someone’s mind — it *could* happen, and this is its importance.

In his direction Anderson never helps the viewer to distinguish between fantasy and reality. His photography moves back and forth from color to black and white — a disconcerting practice to the viewer, but a further affirmation that anything is possible, even in the making of the film. It is at this level that *If . . .* makes its most profound impact on the sensibilities of (especially) young viewers, who see so much that seems unreal in the world around them.

In sum, *If . . .* is a puzzling film, magnificently acted, with many questions left unanswered. — Dave Pomeroy

The purpose of reviewing current films in MESSENGER *is not to recommend or promote specific films for viewing or to offer a rating service covering many films. We hope, rather, by examining a few pictures critically, to help readers develop their own criteria for evaluating pictures and to become more aware of the way current films treat basic theological and moral issues.* — EDITOR

To Be What God Made You

"Be thyself," wrote Emerson. "Every heart vibrates to that iron string." Well, it becomes clear that nature at least wants to be herself. The trees bud and leaf in their own way; birches seem content to be birches and oaks, oaks. The joyful noise of the birds is unaltered from last year. A chickadee still sounds like a chickadee (and lest I seem to sound like a John Burroughs of bird calls, let me confide to you that the chickadee call is the only one I know), and when you see a burst of scarlet, you know that the pileated woodpecker is wearing last year's fashions. That's the way he wants it. He is himself.

There is a wonderful comfort in this concreteness of the woods. There is life: Water rolls over stones, insects hum, birds chatter, high up the pines the winds make moan; but there is also character, a consistency of action which means that the woods will soon be full of trillium again and the gray stumps will crumble in conformity with the traditions once established for stumps. Deep down in the bottle green water of the lake fish will move their bodies in the patterns agreed upon in the Empire of Fish.

Once last fall I saw a flurry of feathers in a spruce. It was an ordinary chicken hawk getting ready for lunch, but I was delighted by his *hawkness*. Everything about him was sharp, curved, angry. His hooked beak, his hooked claws, his piercing, haughty glance, his cold indifference to my presence — all this fascinated me. I could see why ancient kings loved the falcon and carried him around on their wrists. Not only was he a good hunter, but he was so uncompromisingly himself. Like the king, he could not be remanded to the barnyard. He was uncommon.

In the measure that each segment and individual in our society now wants to be uncompromisingly what God has made him, the Christian has no option but to celebrate this desire as natural and right. If the blacks want to affirm that black is beautiful rather than shameful, as we white people have tried so hard to make it, we should see this affirmation as consistent with our doctrine of creation. If young people want to glory in their youth, this too must be seen as part of their struggle for identity. If students take pride in their status as students, we had better accept this new undocile self-consciousness as a legitimate expression of reality.

There is nothing in orthodox Christianity which argues that the new birth carries with it the loss of individuality or character. The vision of the Christian as a bleached doormat or an agreeable nothing which Nietzsche liked to conjure up is not in the original faith. It could well be that by the nineteenth century certain forms of Catholic and Protestant piety, when influenced by the worst in the middle-class tradition, had produced spineless Christians, a succession of uniform, pale hamburger buns. But no one who reads the New Testament can believe that this was intended.

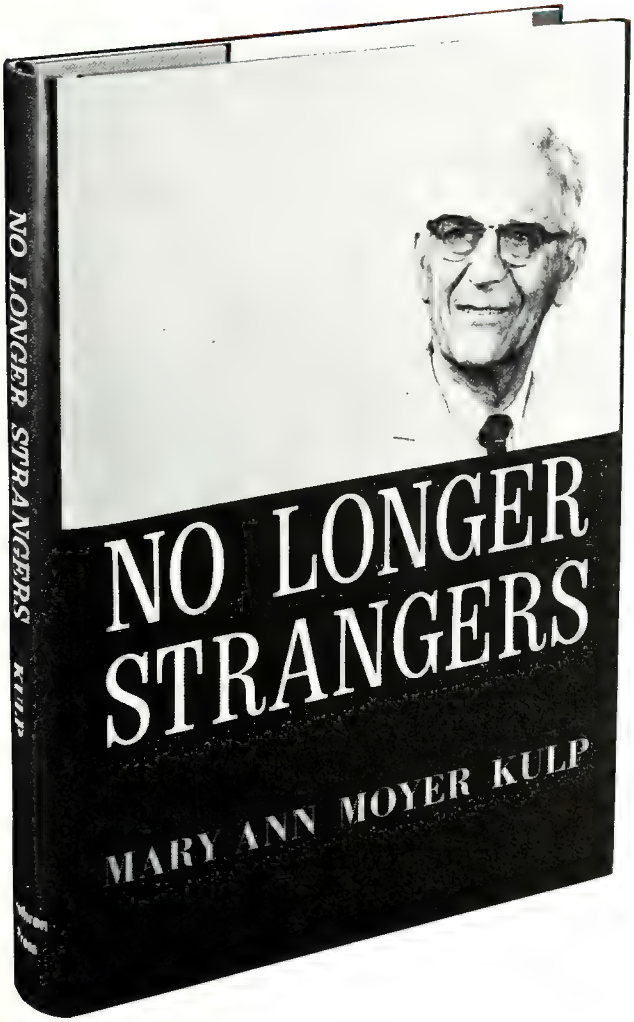
The church makes a mistake today if it simply urges people to be nice or agreeable. What it must urge is that they be born again. People reborn in the spirit and conformed to the image of Christ need not and should not give up their identities. They should insist on being themselves. But if they are led by the Spirit, they will rejoice also in the existence of other selves and celebrate their oneness with the redeemed in Christ. To be oneself in Christ is always to be more than oneself; it is to enter into the mystery of other selves and ultimately into the mystery of our Lord. — KARL OLSSON

Invocation

Father of all,
who has made us of one blood
and who binds us together in one spirit,
we thank you for all the gifts of life,
for the fire that burns in our hearts,
for the sudden joy that surrounds us,
for the freedom to laugh and love
and to live as men created in your image.

Father, we thank you for gifts that belong
not to us alone, but to all our brothers
since they too are created in your image.
Let their need become our need;
let their hunger become our hunger;
and grant to us also a portion of their pain,
so that in sharing ourselves we discover
the Christ who walks with our brother
and in whose name we pray. Amen. — K.M.

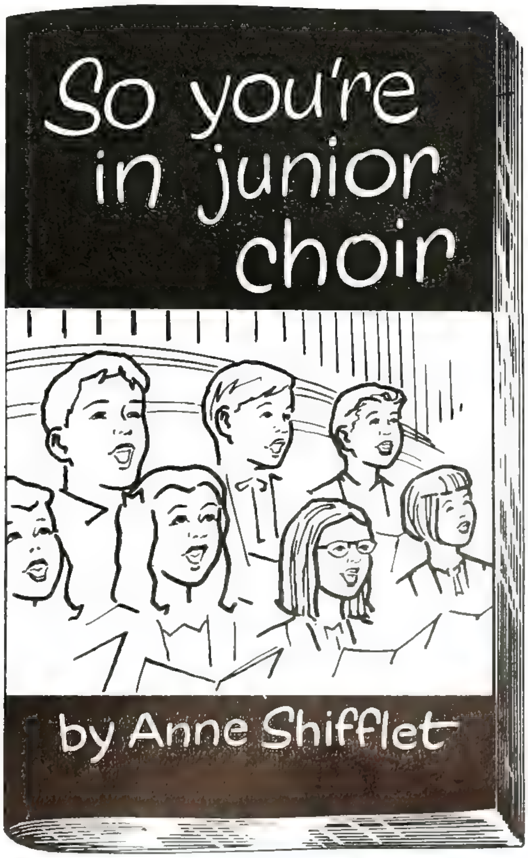
BRETHREN BOOKS


NO LONGER STRANGERS
MARY ANN MOYER KULP
NO LONGER STRANGERS
KULP

NO LONGER STRANGERS

MARY ANN MOYER KULP. $3.50

A biography of H. Stover Kulp, cofounder of the Church of the Brethren (mission witness) in Nigeria and for forty years a leader therein. Illustrated.


So you're in junior choir
by Anne Shifflet

SO YOU'RE IN JUNIOR CHOIR

ANNE SHIFFLET. $1.25

A delightfully arranged story leading to the discovery that a junior choir is for more than singing. It is for fun, work, service to the church, fellowship, and for worship. This book is written for both leaders and members of junior choirs. The appendix, "Getting to Know Your Hymnal," will be helpful to the choir director as well as to the choir members.

Church of the Brethren General Offices, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS **messenger**

The Wedding at Cana. *As a social occasion it was almost a failure, but the strange guest worked a miracle. Part of the mystery of weddings is that Christ can still be a participant.* by Frederick Buechner. page 1

Conscientious Objectors: Who They Are and What They Believe. *The terms to describe a position sound negative, but the work and the witness can be constructive and life-affirming.* by John Dempsey. page 4

The Ministry on Revolting Campuses. *In the midst of campus ferment what is the role of pastors and counselors who are identified with the church?* this special report includes comments by Charles Boyer (Purdue) and Kenneth Hartman (Ohio State), along with views from several other university campuses. page 14

The Strange World of Illness and Recovery. *Pastors and counselors often stand on the margin of a strange world without entering it. One who did reflects on his experience.* by Glen Weimer. page 18

Making Money Christian. *Through the centuries the church has used money – and abused it – in a variety of ways. A few simple rules can guide our stewardship.* by John C. Middlekauff. page 22

OTHER FEATURES include "Day by Day," by Ronald and Beverly Petry (page 11); "Memorializing the 33,000," by Dale Aukerman (page 12); "I Joined the Rotary," by Lyle M. Klotz (page 20); "Faith Looks Up," by Carroll P. Lahman (page 21); "I Don't Not Like It Enough," by Alan Kieffaber (page 26); "A Culinary Trilogy," book reviews by Patricia Kennedy Helman (page 30); a review of the film "If . . . ," by Dave Pomeroy (page 31); and a guest editorial, "To Be What God Made You," by Karl Olsson (page 32).

COMING NEXT

A special news section recaps the 1969 Annual Conference at Louisville, Ky. . . . If the church is to be the obedient instrument through which God speaks to men, "Who Speaks for the Church?" is the question of Harold Bosley, with responses from Robert Kintner, Noah S. Martin, and Arlo Gump. . . . A former missionary recounts experiences in the difficulties of communicating with persons of non-Western culture.

PHOTO CREDITS: 1, 3 "The Marriage at Cana," by Guiseppe Crespi, courtesy of the Art Institute of Chicago; 4-10 Richard Stacks for the *Baltimore Sun Magazine;* 15, 22 Religious News Service; 20 Edward Wallowitch

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor; HOWARD E. ROYER, director of news service; LINDA CZAPLINSKI and JEANNE DONOVAN, editorial assistants. MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1968. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

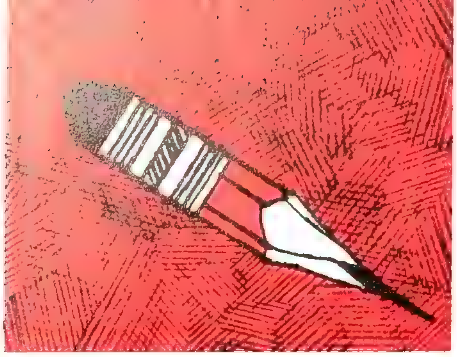
VOL. 118 NO. 1

messenger

CHURCH OF THE BRETHREN 7/31/69

MESSENGER has been accused of being

Annual Conference
Louisville, 1969



readers write

EISENHOWER'S FLAG

On a breezy April day a flag fluttered, drifted from its place, and fell to the ground. This flag represented a free people and a nation under God. It draped a casket containing the body of a greatly beloved man, Dwight David Eisenhower, in recognition of his life and service to that people and nation.

In falling, this flag could have represented the people of the Christian faith. The flag, draped as it was, was free from restraint, and therefore was as free as the people it represented. As the flag did, so do many of us: With no more than a breeze as temptation, we drift from our place and fall. But because of our Lord's undying love for us, in which Dwight David Eisenhower believed, we can be, as the flag was, gently brought back to our place. Then, as the flag was held steadfast by four white gloved hands, so can we also be held steadfast, by the four gospels.

Alfred R. Furman

Leola, Pa.

REASONS FOR REBELLING

College students will continue to riot and rebel against the universities' furnishing accommodations to the military's ROTC program. So long as the country's policy is dictated by the Pentagon and the industrial combine, aided by a hawkish administration, riots will continue unabated.

Young men in college ordinarily, as in the past, are looking forward to a career that ought not include jeopardizing their time and their lives wasting it on a hitch in Vietnam on the hypothetical excuse of being patriotic in protecting American domination 10,000 miles on the other side of the earth. Young men subject to the draft have no financial interests in Southeast Asia which they feel need placing their lives on the line in order to be guinea pigs and laboratory material for the military-industrial combine.

Scientists for ages have used guinea pigs and rats to advance the cause of education, but the young draftee in the present war is rebelling and objecting to being a rat to further the cause of war hawks bent on making a dollar and entrenching their own diabolical objectives — all this through victimizing young draftees who are not even allowed to vote.

V. P. Mock

Chippewa Falls, Wis.

EXAGGERATION

Your May 8 issue carried a letter by Mrs. Earl Peters, saying "Alcohol is a monster." I agree with her statement one hundred percent, but she throws her figures around rather recklessly.

She said, "Fewer men were killed in World War II than are killed on our highways in a year today." I would put question marks around that statement. I believe they say 55,000 persons are killed on our highways each year, and 350,000 U.S. men were killed in World War II. Only "preachers" are allowed to exaggerate.

Foster Myers

Kearney, Neb.

MADE TO APPEAR AS A REBEL

Again I must take exception to an article by Wayne Zunkel, "Will the Real Apostle Paul Stand Up?" (June 5). Paul is made to appear as a rebel against authority.

"Paul, who was often a 'prisoner for the Lord,' wrote many of his lines while sitting in a jail *for disobedience of the edicts of governmental authority*" (italics mine).

This is essentially the same charge that was brought against Paul by his accusers, a charge found by the Roman authorities to be false. Witness Acts 16:19-24, 35-39; 18:12-16; 23:26-30; chapters 24, 25, and 26. Paul followed his master, of whom Pilate said, "I find no fault in him."

Perhaps the article reveals more about Wayne than about Paul.

Christian Bashore

Gettysburg, Ohio

ANOTHER VIEW OF PAUL

I read with interest (and with disappointment) the article in the June 5 MESSENGER entitled "Will the Real Apostle Paul Stand Up?", by C. Wayne Zunkel.

The writer cites a few verses of scripture from Acts 21 — 24 to support the idea that Paul was out "stirring up the people, going against local customs and beliefs, and sticking his nose in where he had no business." But why does the writer quote Acts 24:5 (what Paul's enemies said about him), without also quoting Acts 24:18 (what Paul said about himself)?

The same Paul, who Brother Zunkel says was "causing riots," writes in Acts 24:18, "They found me purified in the temple, without any crowd or tumult." It is true that Paul's accusers said he was "a pestilent fellow," but Paul explains in Acts 24:21 that the real conflict was caused by his preaching "the resurrection of the dead." Would to God we had more preachers called "pestilent" for this same reason today!

While it is true that at times Paul was pointed in his language (Brother Zunkel says "explosive and rustic"), Paul's own words in 1 Thess. 4:7 are a better description of his general demeanor. He says, "But we were gentle among you, like a nurse taking care of her children."

Then, too, Paul taught more of the fundamentals than writer Zunkel may admit. For example Paul did not use the word *hell* (as Brother Zunkel rightly says), but contrasting the "eternal life" of Rom. 2:7 with the wrath and fury" of Rom. 2:8 indicates that Paul did believe in eternal punishment. For a more balanced view of "the real Apostle Paul," we would do well to read again James Stalker's classic *Life of St. Paul*.

Harold Martin

York, Pa.

Continued on page 31

BYLINES: Pastor of Christ Church, a United Methodist congregation in New York City, **Harold Bosley** asked the question his article poses in a sermon before the National Council of Churches' General Board. . . . Wenatchee, Washington, physician **Robert Kintner** is a member of the Church of the Brethren near his home. . . . General Board member **Arlo Gump** oversees home office administration as senior vice-president of a Fort Wayne, Indiana, insurance company. . . . **Noah S. Martin** lives at Johnstown, Pennsylvania, where he serves the Moxham Colonial church as pastor. . . . A Brethren Church missionary who worked at the Church of the Brethren mission in Nigeria for three years, **Charles H. Kraft,** considered an expert in the Hausa language, holds a visiting professorship of linguistics and African languages at the University of California at Los Angeles. . . . Manheim, Pennsylvania, is the home of **Olive (Mrs. Earl) Peters,** who has contributed other articles for MESSENGER.

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News of the 183rd

Who Writes the Agenda?

The program booklet for the Louisville Conference listed at least one hundred and twenty-six scheduled meetings and activities and an official docket of twenty-eight matters of Conference business.

In addition to these agenda items, all of which had been cleared with the Annual Conference Central Committee, a dozen or so other events which could not have been anticipated also found a place on the schedule.

Add to these the meetings of the General Board and its commissions, add also the private agenda that each of the 1,000 delegates brings with him, and you have more than enough to keep five thousand people on the go during a pressure-packed week.

But who writes the agenda? An obvious source is the Annual Conference Committee working with the officers of Conference. Or you will think immediately of the official way in which queries originating in a local congregation must survive a review by districts and by Standing Committee before they confront delegates.

Yet this is not the only source of agenda listings. What happens at Conference may just as often be determined by the traditions and customs with which the church is already familiar. It is obvious to anyone visiting a Brethren Conference for the first time that simply providing a way for old friends to get together — by families, by church groups, as alumni of colleges and seminary — is a function of each annual gathering. This kind of fellowship, for all it is worth and for all its limitations, demands a priority that most persons grant with little reluctance.

Looking at the Louisville program, you can observe also how changing tastes help to determine an agenda. The variety of presentations was fascinating, for whatever your taste in music — organ, piano, or guitar; choral, congregational, or solo; classical, folk, or rock; gospel song, ballad, or hymn — the Louisville agenda had something for you. There were opportunities for creative expression, for private and group worship, for Bible study, for listening to informed speakers, for evaluating the merits of debated issues, for airing your gripes with regard to the general church program, for personal conferences, and for various types of participation — choose your cause and support it. Since the theme of Conference was "Faithfulness in Change," no one seemed appalled at the fact that Conference itself was in the process of change.

Who writes the agenda? Not only the sources we have so far indicated. At Louisville it became evident as early as the assembling of General Board and Standing Committee members that the world which is both within and beyond the Church of the Brethren would have something to say about the agenda for the meeting. True, the needs of the world in several respects had already been recognized in the official agenda. But other issues were pressing. They appeared, in a sense, uninvited, but everyone knew that they would be knocking on the door; and it was simply a question as to when Brethren would hear the knocking and as to how we would be prepared to respond.

As the Conference proceeded, it looked as if nearly everything would be handled "decently and in order" according to long-standing precedents. But despite the firm and yet flexible way in which Moderator Mays handled his authority as presiding officer, despite the willingness of the officers of Conference to adjust their plans to meet new situations, what resulted was a kind of struggle, not so much a struggle between well-defined parties within the body of the church as it was a struggle within the hearts of nearly everyone.

It would have been tempting simply to say to some of the issues that were reflected at Louisville, "You don't have a place on our agenda. Go home and follow the polite procedures we have set up for you, and come back to make your case next year." But we were aware that there are some things more important for the church than to be polite. As some of our speakers reminded us, the Bible itself has a habit of thrusting before us unpleasant, hard, disturbing commands, so that one cannot be true to his Christian calling and refuse to grapple with some of the harsh realities wrapped up in the agenda that a troubled world — whose trouble is partly of our own making — throws at us.

It is to the credit of the Louisville Conference that it did not seek entirely to escape the agenda that was not of its own choosing. Our report of the Conference that follows in the next few pages will reflect some of the confusion that could not be completely resolved; but it will also disclose some of the ways that the church, speaking through its delegates, discerns a significant role for itself in a time of crisis. — K.M.

News of the 183rd
ANNUAL CONFERENCE

To understand and to respond to the racial crisis

How should the Church of the Brethren respond to the current racial crisis, especially in light of black militant demands? This was a major question that confronted the Louisville Conference and influenced the way delegates finally voted on a "resolution for action" that came not as a recommendation from any official body but as a proposal from the floor.

So far as delegates were concerned the issue was introduced by a speech by Archie Hargraves, a black minister from Chicago, who addressed the Conference on Friday afternoon at the invitation of the Conference officers. This special order of the day, not originally scheduled on the Conference agenda, resulted from a series of discussions that began prior to the opening of Conference, first in a meeting of the General Board and later in a joint session of the Board and its staff with the Standing Committee.

As Board members considered the Black Manifesto (see p. 12, June 19 issue), a document setting forth a series of demands from white churches for reparations to the extent of 500 million dollars, they voiced mixed reactions to its language, to its anarchistic and revolutionary concepts, as well as to the tactics of disruption used by James Foreman in confronting churches and church offices. At the same time the Board indicated strong sympathy for the predicament of minority groups that still suffer from injustices imposed or at least tolerated by white leadership.

Tom Wilson, the one black member of the Board, assured them that if nothing is done soon to alter basic structures in American society the language and tone of black militant demands "won't get any better" and would likely become more radical. He pointed to statistics illustrating the visible financial assets of churches (in the billions) and explaining why churches are the present targets of black demands. He urged the Board to hear "beyond the rhetoric the cry of despair" and to recognize even in such revolutionary language the basic problems with which the church must deal.

In the joint session on Monday evening these basic problems were emphasized. A panel of Board and Standing Committee members chaired by Galen Ogden introduced the question. Again Tom Wilson articulated the black viewpoint as he observed that "the gap between blacks and whites is increasing at a rapid pace. We are close to open warfare." Whites and blacks live in totally different worlds. He attributed the desperate situation in black ghettos to what he called "institutional white racism." Other panel members deplored the lack of sensitivity to the issue on the part of many Brethren and their ignorance of the real conditions that prevail.

As a result of such preliminary discussions the officers of Conference decided to invite a black spokesman to address the entire body of delegates in the hope not only of informing them concerning the pleas of the black community but also of involving them in helping to decide how the Church of the Brethren should respond.

Speaking, then, to this situation, Archie Hargraves, a teacher at Chicago Theological Seminary and at the Urban Training Center in Chicago, insisted that there is no black problem but there is a black condition, produced and aggravated by white people.

He saw creative response as the meaning of the Black Power movement today, an attempt to neutralize white power and create a new kind of relationship between whites and blacks.

In striking a new relationship, Dr. Hargraves saw black unity as the central need — not better jobs, better housing, better education, as inadequate as these areas may be.

Time is running out in changing the attitudes of whites toward the racial crisis, he said, and we are challenged not only by the blacks, but by "your very children and the poor, regardless of the color of skin."

Urging the conference to take the Black Manifesto seriously, the black churchman said that churches wishing to take action should go to the black community and say, "Here we are, what do you want us to do? How can we support you?"

"Black violence is not an inevitable result of black power but of white power," he observed, yet blacks are seeking the change that needs to take place without destroying the ultimate reconciliation.

The Conference responded by referring to its General Board for study a proposal seeking to establish a "Fund for the Americas." Through this the Board is to receive funds toward providing a ministry of reconciliation among the disadvantaged minority groups in this country.

The General Board was also authorized to use current available resources to implement and administer the fund until congregations respond. The delegates did not set a specific challenge goal, leaving the matter of concrete proposals to be worked out.

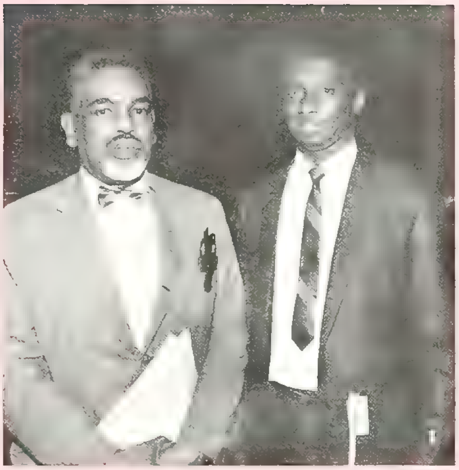
The proposal under study leaves open such additional responses by the General Board as unrestricted gifts to black organizations, collateral for loans to high risk, black controlled businesses, and race relations education dealing with racism in the church.

Although a few delegates were inclined to reject outright any proposal that would call for "unrestricted" gifts to organizations not directly related to the church, most of the voting body seemed eager to see the church move ahead in taking some action. Yet they questioned at several points some of the specific figures and provisions suggested in the paper offered by Larry Ulrich as "a resolution for action."

The action of the delegates, in voting to refer the resolution to the General Board, could be interpreted in different ways. Some were obviously eager to delay any immediate action that would commit resources of the church to unfamiliar projects, and they wanted the Board to come back next year with well-thought-out, specific plans. Others were eager to see something happen at once, but they expressed the hope that better procedures could be worked out for involving congregations in self-allocation of funds for this special purpose.

The Conference did give its approval to a series of "instructions" to the Board that opened the way for immediate action, for broadening and defining the purpose of the resolution, and for involving the church in its implementation.

Speaking on behalf of the General Board, its new chairman, Stewart Kauffman, and its general secretary, Loren Bowman, reminded delegates that the resolution they were discussing was as new to the Board as to others but that the Board was eager to implement any response that the church was ready to make and as rapidly as the church would make funds available.



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(1) Archie Hargraves (left) was invited by the Conference to speak on urgent racial concerns and demands. With him is Chicago's First church pastor, Tom Wilson. (2) Morley Mays, Conference moderator, confers with Galen Ogden on joint meeting of Standing Committee and the General Board and its staff. (3) The Conference body in worship

MORE ON THE FOLLOWING PAGES ▶

News of the 183rd. . .

When loyalties conflict

On another key item, a position paper on "Obedience to God and Civil Disobedience," the delegates engaged in extended debate. The paper, adopted 607 to 294, sets forth the premise that obedience to God is primary and basic when the Christian, in conscience, finds his loyalties divided. (The text of the statement appeared in the May 22 MESSENGER.)

The statement is one of a series of policy declarations that have been considered by the church's official body in recent years. It was prompted by questions raised two years ago when delegates considered a position paper on "Church, State and Christian Citizenship." It was designed also to offer some guidelines for individuals or groups which, for reasons of conscience, considered engaging in acts of civil disobedience.

The statement distinguishes between "reactive" and "initiatory" disobedience. It says, "The historic Brethren position has tended toward the reactive form of civil disobedience, refusing to submit" to certain demands of the state. But consideration was given also to initiatory civil disobedience which "may occur when action is initiated to serve human need in a way that happens to transgress laws which themselves support and inflict unjust suffering."

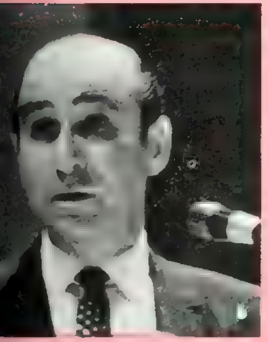
Several delegates expressed anxiety lest the statement might be interpreted as sanctioning rioting and disorder. Others emphasized the support for civil authority expressed throughout the paper and noted its warning that "civil disobedience usually should be considered only as a last resort after all legal means to correct injustices have failed."

In a related matter of conscience, the Conference witnessed a youth, Ted Glick of Keuka Park, N.Y., burn his draft card as he participated in a panel examining the question of whether the Brethren should commend to its members noncooperation with the draft system as well as the currently recommended alternative service position.

The draft card burning, an unexpected development in the panel debate, was accompanied by the silent standing support of some forty youth and adults at the front of the Convention Center Arena.

The debate topic had its origin in a consultation on Brethren and the draft held at New Windsor in April.

A silent peace walk to the Louisville Federal Building and a prayer vigil for peace and justice at the close of the Conference Sunday morning was organized by a group of concerned persons. The vigil was aimed as a confession of the church's complicity with militarism and injustice, as a prayer for peace, and as a public witness.



(1) Conference pianist, Marvin Blickenstaff, presented a Friday night concert. (2) Mays brought moderator's address on Sunday morning. (3) A scene from "Edward, Edward," by Gary Rowe. (4) Keynoter was Guy Wampler Jr. (5) Discussing debate on equal status to draft resisters are John Flory, David McConnell, and Ted Glick, who later burned his draft card. (6) Harold Bomberger, moderator-elect. (7) A. G. Breidenstine, now moderator. (8) Attorney Gene Bechtel and newscaster Donald Barnhouse led Wednesday night service

News of the 183rd. . .

MESSENGER has been accused of being

(1) One of many exhibits around the arena. (2) Don Fancher chats with two Insight '69 participants. (3) Sarah Kidwell directs special children's choir. (4) Anne Strickler and helper fashion wire in sculpture section of Insight series. (5) Morley Mays passes the mantle of moderator to A. G. Breidenstine. (6) Traditional dedication of new staff and missionaries. (7) Larry Fourman, one of the Bethany Seminary students who designed worship center, lifts giant plumb bob into place

Another look at union and unity

Questions relating to Christian unity and cooperation, usually so prominent in Conference discussions, were somewhat overshadowed at this second Louisville (and in contrast to the first Louisville Conference). Yet several developments are worth noting.

Perhaps the most significant unity move on the horizon for Brethren is the formation next year of the new Church of North India and Pakistan. Late Saturday evening, Conference delegates pledged the church's support and prayers to its two districts, twenty-five congregations, and 18,000 constituents in India who have voted to participate in the new union. The move is seen as consistent with a 1955 policy direction approved by the Grand Rapids Conference encouraging overseas churches to find their primary relationship for witness in the context of their own cultural and national life.

Earlier, in accepting a report of the Committee on Interchurch Relations, a number of delegates expressed concern over the ending of Baptist-Brethren conversations. They were assured by Brethren members of the committee, and also by Dr. Robert Torbet, a representative of the American Baptist Committee, that it is their hope that the dialogue will continue but with local Baptist and Brethren churches taking the initiative to bring the two groups together.

The first Roman Catholic formally invited to address Annual Conference told the Louisville assembly that the ecumenical movement is not the private preserve of a few far-out church leaders. Rather, said Msgr. Bernard Law, "Ecumenism is a non-negotiable demand for Christian renewal."

This renewal, he stressed, must be in the interest of the church's mission — to bring about conversion in the life of the individual.

The executive director of the Roman Catholic Bishops' Committee for Ecumenical and Interreligious Affairs viewed as "tremendously significant" Pope Paul VI's visit last month to the World Council of Churches and, even more, the pontiff's raising the question, however cautiously, of Roman Catholic membership in the World Council.

News of the 183rd. . .

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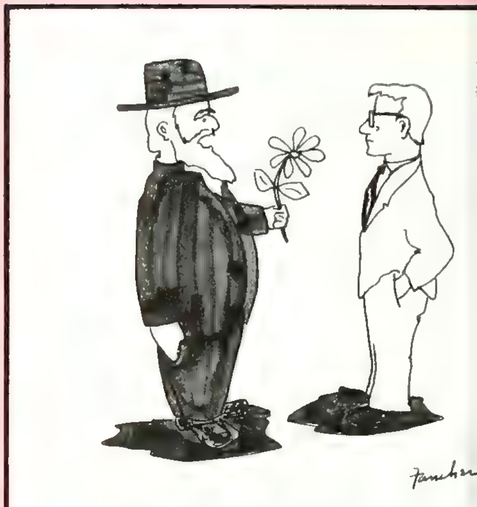


. . . HE JUST GAVE ME THIS, AN
SAID, " PEACE, BROTHER". . ?

2

3

If all are ministers, do we need professionals?

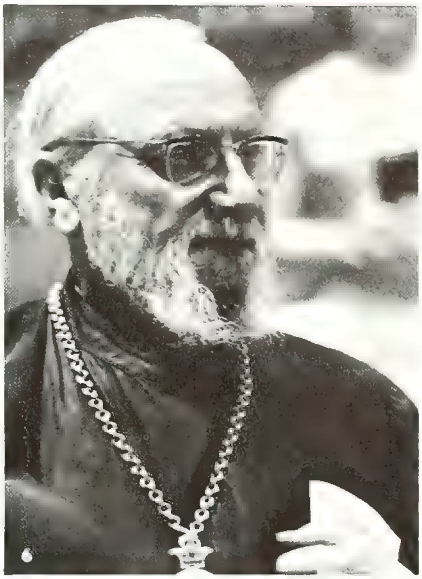
"For the church to be faithful in a rapidly changing world, the professional pastoral ministry must be discarded."

This was the controversial topic reviewed in a public debate at an evening session with two speakers on each side of the issue. Speaking in support of the thesis, Arthur Gish, a recent seminary graduate, argued that a professional ministry is unbiblical since the Bible emphasizes many functions of ministry and also the ministry of all believers. He called for alternatives to professionalism, for new ideas and new forms of ministry such as house churches. Orville Gardner, a former pastor now employed as a consultant with the Indiana Civil Rights Commission, said that most congregational units are too small for a professional ministry. He contended that the resources of the church should be deployed in direct community action programs "while there is yet time."

Opposing viewpoints were offered by Wilbur Hoover, pastor at Rocky Ford, Colo., and by Howard Miller, pastor at Dixon, Ill. Hoover offered New Testament passages to justify a professional, supported ministry and added institutional and functional reasons for developing and using specialized leadership. Miller suggested that in many cases the "professional pastoral ministry is the cutting edge of the church." He advocated a team ministry approach for certain situations.

Dealing with business items relating to the pastoral ministry, delegates revised the minimum salary scale for pastors in accord with proposals drawn by a committee of laymen. The new scale establishes the base salary for beginning pastors with a seminary degree at $6,000, plus parsonage, and for those with sixteen years' experience, at $10,000, plus parsonage. The Conference also called for a study aimed at recruiting and placing members of minority groups in the ministry.

For additional news of Annual Conference turn to In Brief, pages 28 and 29.



(1) Special meeting of Standing Committee. (2) Cartoons by Don Fancher were featured in the Conference News. (3) William Flanders led the Conference in song Saturday night. (4) 1,038 delegates registered, representing 655 congregations. (5) Bernard Law, first Roman Catholic to address Conference, talks with Graydon Snyder of Bethany Seminary. (6) Bishop Alexis brought greetings from the Russian Orthodox Church. (7) Leaders in music were Fred Rice, Marvin Blickenstaff, Carl Shull, and Phil Trout. (8) Youth board "Belle of Louisville" for cruise down Ohio River. (9) Ron and Pat Hostetter pedaled 700 miles to attend Conference.

WHO SPEAKS FOR THE CHURCH?

BY HAROLD BOSLEY

The question "Who speaks for the church?" is raised each time a church conference issues a pronouncement or a preacher preaches a sermon on a matter that is in public controversy. The General Board and the General Assembly of the National Council of Churches, for example, have issued five statements in five years on the war in Vietnam, condemning it as immoral and dangerous to the peace of the world. Each statement was greeted with the cry of many church members, "They don't speak for me!" The positions taken by churches on the right of civil disobedience are being greeted in similar fashion.

The question "Who speaks for the church?" is as old as organized religion itself, and it will continue to be raised as long as religiously-minded folk gather in societies and congregations and seek to live, act, and speak responsibly.

We hear the question raised in almost contemporary form seven hundred years before Christ by a confrontation which occurred in the temple in Bethel in Israel, the Northern Kingdom. Amaziah, high priest of the temple when Amos came storming in from the Southern Kingdom and took over the marketplace crowds, is the prototype of the reasoning of the civil and religious establishments then and now.

Recall what he said to Amos who was criticizing in unsparing terms the injustices in the life of the country. Amaziah had reported Amos' activity to the king, calling him a malicious disturber of the peace. Then, doubtless

Pronouncements, policy statements, prophetic appeals – such are ways in which the church communicates its message. But how authoritative are they? An article and three short responses

with royal approval, he confronted Amos with the cry, "O seer, go; flee away to the land of Judah, and eat bread there and prophesy there; but never again prophesy at Bethel, for it is the king's sanctuary, and it is the temple of the kingdom."

The reasoning of the high priest is clear enough: Only one like himself, a fully informed and fully accredited citizen of the Northern Kingdom and the priest in the temple, had a right to speak for God in that land. Amos, he charged, had no right to speak for God in that land or in behalf of the poor. He advised Amos that, if he must prophesy, let him go home and do it.

Amos replied, in effect, that God had given him something to say and he was saying it, no matter what Amaziah or the king or anyone else thought about it.

Deep-lying, then, in our heritage is the truly fundamental question, "Who speaks for God?" and this, I take it, is both prior to and inseparable from the question we face today, "Who speaks for the church?"

The church, historically, has regarded itself as a special creation of God; as the family of God, to be exact. Its members felt themselves to be the ones to whom and through whom God spoke to men. Israel's ancient concept of the covenant and of herself as becoming a people through the covenant prefigures the early Christian notion of *ecclesia,* the church, the gathered community, a community called into being by the response of men to the Word of God as spoken in Jesus Christ. The church, as such, did not think of itself as a merely listening community; it was a speaking community as well — in both listening and speaking it was an obedient community, obedient to God.

The early church received from Jesus himself the great commission to go to the ends of the earth teaching and preaching the gospel. The people in worship in the upper room on the day of Pentecost were the church. And those same people, spilling out of that room into the streets, ready to go anywhere God should direct, were the church, too.

I take it that there is no ground at all for questioning whether those Pentecostal preachers thought they were empowered by God to speak for him and for the "followers of the Way" — as the first Christians thought of themselves. Others might question it; they did not. The power structure of the temple questioned it; Pilate questioned it; the overwhelming majority of all who heard them questioned it — but these preachers, who were destined "to upset the world," did not question it. They believed it.

Nor dare we permit ourselves the luxury of doubting the simple fact that this assurance was the source of their insight, courage, enthusiasm, and seemingly boundless energy. When we seek — as we may properly do — to define the church in more technical, theological categories, let us make sure that our categories neither blur nor blot out this basic assurance that brought the church into being and propelled it into the main current of human history as a formative force in the affairs of this world.

Any answer we give to the question "Who speaks for the church?" must take into account the 3,000 years of self-conscious, self-critical, and God-conscious experiences. These experiences suggest several assumptions that lie back of the answer.

The first may be phrased this way: Religion is relevant to life. It drives its roots deep within the actual soil of the process of human living. It is a vital concern. It is concerned with life. Its concern expresses itself in values, goals, purposes, relationships, institutions, causes, crusades, and plans of action.

Faith is to be thought of as a way of living, not as a retreat from life. Faith is a matter of the marketplace, the classroom, the home, and the places where men work. It lives where men live. It speaks about the way men live. How could it be otherwise? The Christian faith is centered in one who said, "I came that they may have life, and have it abundantly" (John 10:10).

The second assumption grows from the first: Religion must find ways of declaring the meaning of its relevance to life. The church cannot be true to itself and be silent about the problems that are occupying the thought, work, and prayers of men. It must speak to them and speak in God's name. It must bring the judgment of its understanding of God's will to bear on all that impedes or distorts the incarnation of his word in the actual processes of living.

The third focuses on the body of believers, the church: The church by its self-understanding is called to speak and act as the people of God. It cannot pretend to be one among many social and political groups. Ideally, the church knows itself to be a channel between God and man. Without pretending for a moment that God has no other way of speaking to the human enterprise, it nonetheless knows that the proclamation of the gospel has been committed to it. When the church speaks, therefore, it is not by the permission of men, but by the commission of God in Jesus Christ which is its very life.

Then there is the undeniable humanity of the church: Whatever the church says is finite and fallible. All Protestants and an increasing number of Roman Catholics question whether there is any such thing as an identifiable infallible utterance by the church. As one Roman Catholic theologian has said, "The very idea of infallibility has been more trouble than it has been worth." Whatever the church says exhibits the finitude of the experience and understanding with which it speaks. Though called and commissioned of God to speak in his behalf, it is not God. Its noblest efforts, confessedly, are a rich blend of human fact and divine vision. The only infallibility it may claim is that of its concern to be an obedient people.

I find myself wondering:

— Was Jesus speaking for God that day on the mountain when he preached to all who came to hear him?

— Did Paul speak for God to and through the church when he preached and taught from one end of the Mediterranean to the other?

— Did Augustine speak for God and to and through the church when he wrote *The City of God* and the *Enchridion?* when he sought to clarify and defend the theology of the church?

— Did Luther speak for God to and through the church when he defied pope and emperor alike in behalf of freedom of faith?

— Did John Wesley speak for God to and through the church when he turned away from the stately cathedrals for the open fields and the simple meeting places of the people called "Methodist"?

— Did Martin Luther King Jr. speak for God to and through the church when, in love, he mounted his attacks on the injustices visited upon his people by custom, convention, and law?

So far as I am concerned, the answer in every case is *yes* — they spoke for God and for the church.

But let us never forget that the overwhelming majority of their contemporaries, including sincere churchmen, would disagree with this. In every case, had a Gallup poll been taken, it would have shown these men to be in the minority — at least during their lifetimes.

While we are raising such questions, what shall we say of the great church councils: Nicea, Chalcedon, Trent, and Vatican I and II? or of the assemblies of the World Council of Churches at Amsterdam, Evanston, New Delhi, and Uppsala? or of the great study conferences on faith and order, life and work, and the church and society? In what sense, if any, do they speak for the church?

There can be no denying the weighty influences of such conferences in the churches and in Christian history. Called into being by human questions to which human beings knew no answer, they sought to find and fashion in words and resolutions for action what they believed to be the will of God for men. Had a single one of them raised the question, "Will all sincere churchmen agree with us?" the conferences would have been over before they began. But the question before them was: "What is God trying to say to us and through us to mankind on the issues before us?"

If men and conferences like these do not speak for the church, then who, pray, can claim utterance for the church? Silence these for any reason, and the church will be denied the right of responsible, corporate speech. Thank God, they have spoken and others like them will continue to speak. For, without exception, they have sought to speak to the church, through the church and for the church to the world in God's name.

The church must continue to speak in these ways today, tomorrow, and to the end of time. □

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Some Proclamations Are Compulsively Composed

by ROBERT KINTNER

At the moment that I am writing this, the legislature of my state is in session. Among the issues which have been of major interest is a proposal to "reform" the abortion laws to permit a physician (with no required consultation) to abort a woman (with no other consent required) so long as this is done in a licensed hospital. The Washington State Council of Churches backs the proposal. The Catholic Church is officially opposed to the bill. It is not difficult to ascertain who is speaking for these religious bodies. (I hesitate to include the Council as a church.)

"The fundamental question is, 'Who speaks for God?' " correctly states Dr. Bosley. His article aids me little, though, in evaluating whether it is the Council or the Roman Catholic Church. Nor does it give me guidelines to distinguish which itinerant, blasting away at the Establishment in the marketplace, is an Amos and which a demagogue. Which priest who breaks away from the recognized church is a Martin Luther and which a James Pike? Which "prophet," Martin Luther King Jr. or David O. McKay, was truly God's spokesman regarding race relations in the United States?

There are other fundamental questions which cannot be separated from that of *who speaks?* These include *about what? to whom? how?* and *when?* Paul Ramsey argues (as paraphrased by Roger L. Shinn, *Christianity and Crisis,* October 30, 1967) that "the church too often yields to a passion for policy pronouncements on every public issue, while neglecting more fundamental ethical and political analysis. Thus it weaves 'the texture of ecumenical Christian ethics by leapfrogging from pronouncement to pronouncement.' The result is that its statements run far beyond its competence and lend a false Christian authority to dubious conclusions. In the process the church neglects its real calling — 'cultivating the political ethos of a nation and informing the conscience of the statesman.' " I endorse these opinions.

May I suggest that the church speaks in many ways. The mother patiently assisting a child, the parent at a PTA meeting who resists a Bircher attack, the youth who uses every opportunity to build a sound body and educated mind, or the Andrew Cordier who strives to maintain a university free from demagoguery (whether from the right or the left), and a host of other plain Christians in their everyday activities all speak for the church. In many ways their efforts are far more eloquent than most of the compulsively composed proclamations emanating from church conferences. □

The Truth Is Never Quite All In

by ARLO GUMP

Dr. Bosley's excellent, concise statement calls forth many responsive thoughts.

God speaks in various ways. When his words are spoken, either through groups of men or through individuals, not all who hear will accept fully what is said. This need not be surprising. God's best words spoken through Christ have not been accepted fully.

When our General Board or Standing Committee or Annual Conference delegates meditate, pray, debate, and then vote on a statement, a number of questions arise:

- Is this the best process by which God can speak through us?
- Are there not too many words?
- Who will ever read all of them?
- Are we substituting written statements in the place of living action?
- How can the motivation behind action be clearly interpreted without words?
- If no one is to speak for us, must all remain quiet?
- What would be the situation if every person were to try to speak only for himself?

It seems evident that until someone can invent a better way of "putting together" statements, we must continue to express our best insights as a group of Christians in a manner somewhat like that used at the present time.

A great deal of trust is involved in permitting representatives to speak for us, since it is doubtful that any three or more persons could agree fully on any complex subject. Any attempt to speak the truth would seem hopeless except for the leading of God's Spirit.

After any statement is in its agreed upon form, how is the intended message to be conveyed and interpreted by the news media? It is at this point in the process that many fine intentions go wrong, especially when controversial issues are involved. ►►

When an official paper is prepared, would it be helpful to attach an addenda? This added statement could include:

- Who is speaking for whom and to whom.
- The background of the declaration.
- The circumstances out of which it came into being.
- The list of persons who are responsible for making it.
- The completeness of agreement.
- The minority report, if any.
- The amount of effort expended in praying, listening, studying, searching for God's purposes.

As you and I study a statement made by our representatives, let us keep in mind that any such document is not the last full final word on any subject. One of our Conference moderators reminded us, "The truth is never quite all in." God keeps speaking as men are able to hear — does he not?

If you hear me say, "*They* certainly did not speak for me," please remind me that it is possible that *they* did not intend to do so. It could be that *they* were attempting to speak for God through the church. That fact could be a stimulating source of thought for you and me. ☐

Must We Wait for the Verdict of History?

by NOAH S. MARTIN

Dr. Bosley indicates that we need spokesmen for the present-day church, even if the spokesmen do not speak for all the people.

He bases his conclusion upon the experiences of history. In each single case, Jesus, Paul, Augustine, Luther, Wesley, and King were speaking *for* God *through* the church, God's media of communication. Jesus, Paul, and King died as martyrs. Luther lived in constant danger of death. This is hardly a record of approval by their contemporaries!

Thus history becomes the great vindicator of God's spokesmen. A prophet is not accepted within his own country, and, we might add, within his own time. In the overall revelation of God to the world, he has designed truth to prevail. Thus history has a way of sifting out the good from the evil and preserving the good, or, to put it another way, people respond to the truth if they are not too close to it.

But we cannot wait for history to vindicate truth. God's Word must be spoken now whether accepted or not. The church must take itself seriously, but it can and must speak freely and honestly, acknowledging its own finitude but recognizing that "God's Word will endure to the end."

The question which Dr. Bosley did not raise is this: When two contrasting views are presented and each spokesman claims to speak for God, such as the president of the National Council of Churches in opposition to the president of the National Association of Evangelicals, who is speaking for the church? What criterion do we follow in such an evaluation? Do both such spokesmen embracing seemingly opposite points of view speak segments of truth? Are we blinded by our desires for concrete yet general answers for perplexing problems? Can our answers vary from generation to generation? Should two such spokesmen, when aware of their opposite points of view, both remain mute? We could deal in simple clichés and say, "Base all such evaluation from scripture." But most likely both spokesmen have already done so. Here is our problem!

Dr. Bosley really could not answer this question, nor could I. But must we wait for an answer from history? Ultimately, yes. Generations from now truth will be recognized for truth's sake. In the present, therefore, we continue to speak for God through the church, resting assured that God will reveal his word in the refinement of time. "So shall my word be that goes forth from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it" (Is. 55:11). ☐

day by day

"STOP THAT POUNDING!" "Turn the radio down!" "Don't play that horn so loud!" "Don't make so much noise!" Such cries as these are commonplace in our homes. When several persons live under one roof, and if some of these family members are young children or teen-agers, there will be plenty of noise.

Outside the home the noise continues: the screech of car brakes, the blare of sirens, the jangle of juke boxes, the thump of jackhammers, the zooming of airplanes, and the hubbub of a crowd. These and other noises seem never to cease.

That "noiseated" feeling adversely affects as many as sixteen million workers a year, according to the U.S. Public Health Service. Excessive noise can break up your sleep, interfere with your digestion, tire you out, add to your nervous strain, and cause deafness. Many persons find it difficult to concentrate on mental problems with so much racket. Can one really worship God if the clamor of the world is so intense?

Quietness is one of the keys to spiritual strength: "Be still and know that I am God" (Ps. 46:10). Elijah heard God not in the crackling fire nor in the roaring thunder but in "the still small voice." In the "gentle whisper" he received God's message.

Jesus took time from his busy activities to be still. Early in the morning he arose and went to a lonely place to pray. In the midst of a busy day when the crowds thronged around him he slipped away to communion with his Father. At sunset he retired to a mountain to meditate.

Some of the most worshipful experiences in summer camp have been the silent morning watches around a placid lake. Many spiritual retreats have designated times when silence is the order of the day. The Holy Spirit works best in our lives when we take some time for quietness.

Suggested activities

1. Allow each family member who desires it a period of time each day when he can be alone and undisturbed by the loud sounds of others. Agree on a time during the day when everyone is still.

2. Reduce noises to a minimum when one member of the family goes to bed and keep them that way until everyone has awakened. This should be done within reason. For example it would not be necessary to be still all day for someone who had received a full night's rest.

3. Choose a place where you can go at intervals to be alone with God. This may be a place in a field or forest where you hear nature's soothing sounds — a babbling brook, a singing bird, the gentle breezes.

4. Enter a church alone or as a family and spend time in quietness and meditation. Read silently words of great hymns or scriptures. Ponder the meaning of the worship center, a picture window, the cross, or other symbols in the church.

5. Organize a Quaker meeting (long periods of silence) for the youth fellowship, women's fellowship, or other church groups. We should not be embarrassed by quiet times but learn to use them.

6. In the midst of noise learn to be quiet on the inside. While earplugs or cotton may help, we can practice stillness of spirit amid confusion. Brother Lawrence learned to be near God in spite of clanging of pots and pans of the kitchen.

7. These hymns, from *The Brethren Hymnal,* point to this theme with special significance: "O God, in Restless Living" (No. 335); "Be Still, My Soul" (No. 263); "On the Radiant Threshold" (No. 65); "This Is My Father's World" (No. 99); "Dear Lord, Who Sought at Dawn of Day" (No. 279); "Dear Lord and Father of Mankind" (No. 334, stanza 4); "Open My Eyes, That I May See" (No. 295). — PAUL AND MARY LEE WHITE

DAILY READING GUIDE August 3-16

Sunday 1 Kings 19:9-14. The still small voice speaks.
Monday Psalm 46. In quietness we know God.
Tuesday Mark 4:35-41. Jesus stills a storm.
Wednesday Mark 3:7-19. Jesus retires to a quiet place.
Thursday Hab. 2:20. Silence is requested in God's house.
Friday Psalm 62. Wait in the silence for God.
Saturday Acts 10:9-16. Pray in a private place.
Sunday Eccles. 3:1-7. Silence is part of the rhythm of life.
Monday Acts 1:1-14. Wait for the coming of the Holy Spirit.
Tuesday Psalm 131. Calmness of soul is like a quieted child.
Wednesday Is. 30:15-16. Quietness brings strength.
Thursday 1 Cor. 14:28. It is better to be silent than to babble.
Friday Mark 1:35-39. Start the day with quietness.
Saturday Rev. 8:1. There was silence in heaven.

BRETHREN LOOK AT CHURCH UNION FOR INDIA

Toward shaping a more effective witness, India's Christians plan their own united church

Discussed by the General Board and conferencegoers at Louisville was the developing Plan of Church Union in North India and Pakistan. The following material is taken from a background report "Questions and Answers" prepared by Everett Fasnacht, Shantilal Bhagat, and others of the World Ministries Commission.

1. What are the driving forces behind the bid for unity among the Christians of India?

First of all, it stems from the understanding which the India Christians have derived from scripture. They see the gospel in their situation impelling a movement toward a more visible unity, away from the divisions and sectarianism implanted by foreign churches.

There are other influential factors too. In a caste-ridden society it is crucial that the church not appear as just another caste. A major concern among Indian Christians is that very promising people have been deterred from the church because they see in it some of the same classes and divisions which prevail in the rest of Indian society.

Also, in a land where the Christians are so much a minority (2 percent of the population), and in a church where the larger number of members have come from depressed classes, there is fear of domination by the upper castes. A united structure for the church is seen as crucial both in dealing with an essentially non-Christian government and in administering the church's own internal affairs.

Still another factor is that Indian Christians find a degree of embarrassment in being aligned more closely to an overseas body than to fellow Christians in other churches of their own land. While international ties are important and are to be encouraged, anything that seems to suggest imperialism, foreign domination, or dependency looms as a hurdle to a vital and effective witness in India in the present situation.

2. How long have negotiations on church union in North India been in progress?

Serious discussions have been going on for 30 years. The formation of the Church of South India 20 years ago spurred a renewal of efforts to bring about union of interested denominations in the remaining two-thirds of the nation. The Church of the Brethren joined the negotiations ten years ago.

3. The proposal now being voted, the Plan of Church Union in North India and Pakistan, includes which denominations? What is their approximate constituent strength?

Baptist Churches	110,000
Church of the Brethren	18,000
Church of India, Pakistan, Burma, and Ceylon	280,000
Disciples of Christ	5,000
Methodist Church (British and Australasia)	75,000
Methodist Church of Southern Asia	600,000
United Church of North India (Presbyterian, Congregational)	250,000

4. What is the time table for union?

The fourth and "final" revision of the Plan of Union for the Church of North India was submitted to the negotiating denominations late in 1967. All denominations were to give their decision, whether or not they are joining, by June 1969. In mid-1970, representatives of denominations voting to accept the plan and join the new united church will begin a series of services of unification. These will be for the unification of the ministry and the laity, and be held at the national (synod), regional (diocese), and local (congregational) levels.

At Conference exhibit on India: Anna Mow, Everett Fasnacht, Shantilal Bhagat

5. What patterns of church government are presently followed in these seven denominations?

Two denominations, the Church of India, Pakistan, Burma, and Ceylon and the Methodist Church of Southern Asia, are episcopal. The United Church of North India has presbyterian polity. The remaining four congregations in the negotiations, including the Church of the Brethren, tend to be congregational.

6. What will be the polity of the new church?

The Church of North India will combine elements of the polities of all the constituent denominations. Bishops will be the presiding officers of the dioceses, and be members ex officio of the synod.

However, provision is made at all levels of church government for lay representation. At the local level, presbyters will govern the congregation. The pastor will be moderator of his local church. The congregations will hold council meetings annually, or oftener, and exercise control over some aspects of local church affairs. For instance, the local congregation has final authority to determine which mode of communion will be observed.

7. What will it cost the Brethren to join the Church of North India?

Insofar as the church districts in India are autonomous, their autonomy as districts of the Church of the Brethren will be given up. Conceivably this could mean lessening of lay authority over what the Brethren have experienced during the past 20 years. Perhaps, however, we have been overly lax in organization and the new structure will enhance effectiveness.

Organizational ties with the Church of the Brethren through Annual Conference will be replaced by fraternal ties. Relations between the General Board and the church in India will continue, but with the Church of North India in place of the Church of the Brethren in India.

8. What will the Brethren gain by joining?

Identity with and participation in a large and geographically close Protestant body.

The benefits of a "united front" in place of denominational fragmentation. This is important should Christians find themselves in for increasingly hard times.

Help in overcoming provincialism.

The availability of the human and financial resources of a broadly based, indigenous church. This will be of special significance when or if overseas missionary staff no longer is permitted by the Indian government to work in India.

9. What position have the Brethren in India taken on church union?

First District developed a plan whereby the district and all congregations are deemed to have approved the plan for union if two thirds or more of the congregations approve the plan. Nineteen of the 21 congregations have approved the plan and voted for the denomination to join the Church of North India.

Second District has approved the plan for church union and voted to join, in two successive district conferences.

10. What will be the future of such Brethren institutions as the Dahanu Hospital and Vocational Training College in the Church of North India?

The Church of North India will create program committees at the synodical and regional or diocesan levels to work out policies for the various types of institutions, including medical facilities, schools, and theological seminaries. These committees will exercise general oversight while local administrators, boards of management, or both will care for day-to-day operations. This pattern will be evolved over a period of time. Hence the future of specific institutions in the long run is impossible to predict. However, so long as foreign boards are contributing to the support of institutions in India, they will also be partners, although indirectly, in the administration of them.

11. What will be the place in the new structure of Brethren missionaries to India?

Missionaries will continue to be called by program committees and boards of management for assignments in the church and church-related institutions. The calls for personnel and appointments of staff will probably be channeled through the diocesan offices.

12. Where will Brethren missionaries hold their membership once the new plan of union is in effect?

Brethren missionaries may elect to place their membership in the congregation where they serve (in India) or leave it in a Brethren congregation of their choice (in the USA).

PLAN OF
CHURCH
UNION
IN
NORTH INDIA
AND
PAKISTAN

The fourth and "final" revision of the Plan of Union, in English and Gujarati

13. What about the love feast, baptism, and anointing services?

The Church of North India recognizes as valid for the united church all sacraments presently being used by the constituent churches. It is the intention that there will be "no force in religion." Each congregation is empowered to choose the type of communion service to be observed locally. Parents may decide whether their children will be baptized as infants or later upon confession of faith.

Considerable freedom is permitted for each church community to continue, in the united church, the religious observances which have been used up to now in the community. Hence Christians residing in communities presently using "Brethren" sacraments will continue to do so as long as the majority wishes.

Further, members of any congregation in the united church will have the right to take communion in any other local congregation, and leaders of related foreign boards visiting in India, to conduct worship or to preside at the Lord's Supper if asked by the local pastor to do so.

14. Is the plan of union for North India in harmony with the position of the Church of the Brethren on overseas relationships?

More than a decade ago the Church of the Brethren Annual Conference set out to define its relation to the churches overseas. In the policy statement adopted, clear-cut encouragement was given for the churches to become indigenous — that is, for them to find their primary relationship for witness in the context of their own cultural and national life. "It may be that the time will come when these churches will no longer be tied to us administratively but will affiliate with the total Protestant church in their homelands," noted the statement voted by the 1955 Annual Conference.

In 1965 the first major step in this direction for a Church of the Brethren overseas program occurred in Ecuador, in the establishment of the United Evangelical Church. The 1965 Annual Conference gave its endorsement to that development. The proposed direction in India is seen in a similar context.

15. In summary, what is the crux of the issue in the development of a united church in North India?

At the First District Meeting in February 1969 at Anklesvar, D. M. Kennedy, who is an officer of the negotiating committee for the plan, responded to a similar question in these terms:

"The Plan of Church Union in North India is only a means to a wider goal. We can put that goal in one word: renewal. All our churches need revival and renewal. We should support this Plan of Church Union for one great reason: We hope that, by God's grace, this new Church of North India will be a more effective instrument in his hands for the revival and renewal which we need."

Five workers cited

FIVE LONG-TERM WORKERS of the church were among persons recognized by the General Board or its commissions at Annual Conference. The five, all of whom will be retiring this summer, are:

John H. Eberly. Since leaving high school teaching 21 years ago and joining a Brethren Service team in Italy, John Eberly has had a strategic role in the church's international endeavors.

For the past five years the Washington representative of the Church of the Brethren, Mr. Eberly preceded this assignment by managing the Brethren Service Center, New Windsor, Md. Earlier he gave major direction to inaugurating such ventures as the first Heifer Project shipments to postwar Germany, the bringing of 1,000 German exchange students to the United States, the subsequent formation of the International Christian Youth Exchange, of which he was the director for two years, and the administration of the Polish agricultural exchange.

While Washington representative, he was also on the staff of the National Service Board for Religious Objectors, 1964-65, and pastor of the Edgewood, Md., congregation since 1966, where he will continue in pastoral service.

A native Hoosier, Mr. Eberly holds degrees from Manchester College and Indiana University. He has been active in district work and more recently has served on the Maryland Council of Churches and the board of the Council of Churches of Greater Washington.

He is married to the former Ollie Heaston and has three sons and eight grandchildren.

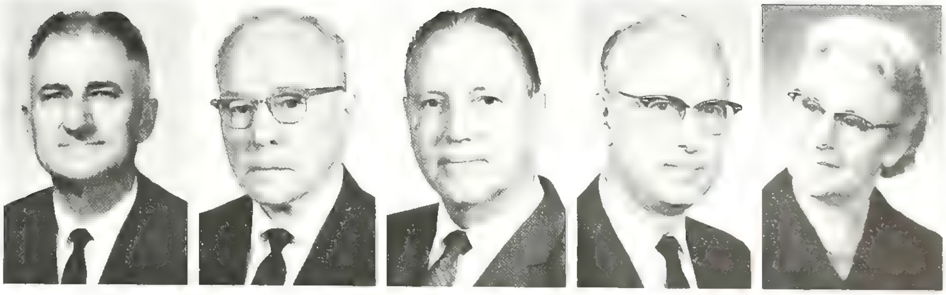
Ora W. Garber. It was almost 30 years ago that Ora Garber responded to the stirrings within him after he received the call, "Come over to Elgin and help us." Since then, as literary and book editor, he has enabled the General Board's Brethren Press to publish upwards of 200 trade and curriculum volumes. He himself authored more than 200 published poems and the current interpretive booklet entitled *The Church of the Brethren,* coedited the 1951 *Brethren Hymnal,* and compiled three volumes of Annual Conference minutes, 1923-64. The latter work, a colleague remarked, qualifies him as "a walking directory of Annual Conference decisions."

Reared near Markle, Ind., and a Manchester College graduate, Mr. Garber holds degrees also from Hartford Theological Seminary. He pastored Congregational churches in New England and Brethren churches at Monitor, Kansas, Polo, Ill., and Des Moines Valley, Iowa.

He is married to the former Alice Stebbins. The Garbers have two sons and four grandchildren.

Upon retirement on July 31, Mr. Garber will continue to reside in Elgin.

Glen E. Norris. For Glen Norris retirement on Aug. 1 is a repeat performance; he similarly retired two years ago. But in the period since he has responded to calls to help out in interim assignments, most recently as assistant in draft counseling under World Ministries.


Retiring staff, l. to r.: J. Eberly, O. Garber, G. Norris, H. Russell, A. Warstler

From 1960-66 he was editor of adult publications for the General Board, editing the *Adult Quarterly* and sections of *Leader* magazine. This was preceded by 33 years of pastoral work in Sweden and in five Pennsylvania congregations — Parker Ford, Altoona, Ambler, Hanover, and Williamsburg.

Mr. Norris graduated from Juniata College and attended Eastern Baptist and Bethany Theological seminaries.

He is married to the former Lois Detweiler. The Norrises have four sons and seven grandchildren. They will continue to reside in Elgin.

Harl L. Russell. Upon coming to the Brotherhood staff in 1947, Harl Russell had established a career as one of the top insurance salesmen for a national company. In his more than two decades in stewardship, wills, special gifts, and pensions for the General Board, he has exercised the same creative and energetic leadership.

His service also has extended into the interdenominational realm. He was president of the Section of Stewardship and Benevolence of the National Council of Churches for three years and chairman of the Wills and Special Gifts Committee for six years. Upon terminating the latter position a few weeks ago, his colleagues presented him a special volume of the "Harl Russell Treasury of Humor," a collection of choice Russellian puns garnered through the years.

Prior to his staff service, Mr. Russell chaired the Brotherhood's Council of Men's Work and was on various boards. In 1946 he engaged in an exploratory mission in Ecuador for the General Board, and in 1961 was a participant in the first World Stewardship Consultation in Switzerland.

Both in Marshalltown, Ia., where he formerly resided, and in Elgin he has given active leadership to causes related to racial justice.

His first wife was the late Beulah Keedy. In 1946 he married Hazel Weimer. He has four daughters and four grandchildren.

After retirement Sept. 1, Mr. Russell will continue to reside in Elgin, engaging in real estate.

Anna Warstler. Most adventurous of the retirees in terms of future plans is Anna Warstler. She will enroll this fall in graduate study on the history of religions at the Theological College of Bangalore, South India, returning to the land where for 23 years she was a missionary.

Also while in India she hopes to visit the Brethren congregations in Gujarat and Maharastra states and attend the October 1970 inaugural of the Church of North India and Pakistan.

As director of adult education and women's fellowship since 1955, Miss Warstler has given major leadership to integrated adult programming and to Mission Twelve. In this latter effort some 4,500 persons from 500 congregations have engaged in a series of depth experiences aimed at sensitivity training and a broader application of the Christian faith.

She is a graduate of Manchester College and Bethany Theological Seminary. In 1966 she was the recipient of Manchester College's Alumni Award. She also has been cited in *Who's Who Among American Women* and *International Biographies of World Citizens.*

Upon completion of the year abroad, Miss Warstler plans to return to her home community of Goshen, Ind.

What You Heard Is Not What I Meant

by CHARLES H. KRAFT

The young man from Liberia looked at me in disbelief. Nobody had ever told him that he could remain one hundred percent African and still be accepted by God — on the basis of faith alone.

He thought the main aim of Christian missions was to make a European out of him. He could not conceive of someone being totally African and yet a Christian. He had heard the message of Christ and accepted it (and, as far as I could tell, accepted it sincerely), but as a part of his overall conversion to Western culture.

What he heard was something different from what was intended. Some miscommunication had caused him to understand John 3:16 something as follows: "God so loves Europeans that he accepts as Christian any African who turns his back on his own customs

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and becomes converted to Western culture."

And I have heard essentially the same thing from enough other Africans to know that his interpretation of the Christian message is far from unique. What they have heard is not what we meant. We say one thing, they hear another.

And the really important thing in the communication process is not what is said but what the listener hears.

We have all experienced the difficulties of trying to communicate something to another person. One person says or does something. The listener or observer hears or understands something completely different. This is the kind of situation that the apostle Paul and his co-worker Barnabas found themselves in when they healed the crippled man at Lystra. They were saying by healing the man that "God is concerned with alleviating the suffering of a crippled man." What the people heard was that "the gods had come in human form" — and they began to worship Paul and Barnabas.

This was the ordinary type of communication problem experienced by anyone who tries to talk to someone else. But this problem was compounded by a language and culture problem of rather large proportions (just as are many of the misunderstandings that occur between missionaries and Nigerians). From the point of view of the people of Lystra, only the gods (not men) could heal a cripple. If Paul and Barnabas were gods they must be worshiped. The thing the people understood was quite different from what Paul and Barnabas intended. Fortunately, Paul and Barnabas got the benefit of some feedback. They found out what the people understood and were therefore able to take steps to straighten out the miscommunication.

Not always, though, in a land such as Nigeria, where the people do their utmost to keep from offending us, do we get the feedback we need to correct our communication mistakes. The Nigerians around us are true to their culture's value-system which demands that they quietly accept — without criticism or any attempt to influence — every decision made by a "social superior." They refuse to tell us when we make mistakes or when we are being misinterpreted. Thus we are often unsure of the kind of impression our words and works are making.

Some feedback is coming, however. A southern Nigerian invited my wife and me and three missionary candidates to share a meal with him. Before the meal he prayed, "Lord, help these men to realize that it is not *they* who are taking *you* to Africa, but *you* who are taking *them*."

When we asked what he had in mind when he prayed that way, he explained:

"When missionaries first came to my country, they spoke of the God who created the world as if he were a different God from the one we already knew about. We listened and compared what we heard and read in the Bible about this God and discovered that he is the very same God we had always known about. We received many new insights from the missionaries and especially we heard that we could come to know God personally through Jesus Christ. But everyone except the missionaries realized that your God is the same as our God.

"In other words, *our* God had brought the missionaries to add to our understanding and commitment. The missionaries had not brought a new God with them. And this is what I would like these young people to realize before they go so that they don't waste so much effort trying to change our ways but devote themselves to building something worthwhile on the foundations that are already there."

We missionaries have steadfastly maintained that the God we serve and proclaim is not merely "the white man's God." But many understand our message as proclamation of this kind of God, because we place emphasis on the discontinuities between African society and "the" Christian way of life (which we often equate naively with our Western way of life) rather than helping the African churches to build their Christianity solidly on African foundations.

A Sierra Leonean who was hired by his mission to write articles for various church publications was brought to the United States to study journalism in order to become more effective. He was also given opportunities to speak in home churches. He got along quite well for awhile — as long as he refrained from saying some critical things about the mission that he knew were keenly felt by his people. But as time went by he found it more and more difficult to keep from speaking up.

Finally he wrote to the mission officials explaining that he felt he had thus far been working for them with a muzzle on but his conscience would no longer permit him to remain quiet on certain issues which he felt were hindering the work of Christ among his people. He lost his scholarship — in spite of the fact that he had been remarkably open and aboveboard. He had been taught by the missionaries that "love does not insist on its own way; it is not irritable or resentful." But he discovered that even in working for Christian missions, "he who pays the piper calls the tune."

Another time I chanced to hear from a Nigerian Christian a proverb that I hadn't heard before: "Fear God, fear the white man." I asked this man if he had made this saying up or if it was a widely used proverb. He assured me it was one of their most important doctrines and that, if anything, the white man (who is close at hand and unpredictable) was considered more to be feared than God (who is far away and good).

His people had no other way to explain the European than to assume that he is very close to God and receives his tremendous ability, power, and confidence directly from God. It is difficult, he said, for him to tell a white man when the latter makes a mistake. It is difficult for him to feel at home in the presence of a white man. He is afraid of white men and will believe anything we say (even if he knows it is wrong) and do anything we tell him to do — because to him and his people we are to be feared as much as or more than God himself.

And many missionaries seem to feel it is proper for them to fit this role and "play God" as they are expected to do. "But they *expect* us to live and act this way," they say, as if this justified it.

This attitude of putting the white man and God in the same category is similar to that of the people of Lystra who felt compelled to worship Paul and Barnabas. From the point of view of many Africans the things we do can be done only by God. We must be no less categorical than Paul and Barnabas in rejecting this kind of reverence. Yet we often allow ourselves to communicate the impression that we believe we are in the same category as God, that our word is his word, that our will is his will. What are we communicating about God? We, like Paul and Barnabas, dare not leave without getting this one straightened out!

A missionary in Cameroon left his mission compound and went to live in the village for a little while to learn the language and customs. He tried to discover what it was like to be inside their skins, to be a part of their world. He tried to learn their approach to life, their system of values, how to communicate the gospel in terms they would not misinterpret.

The people were amazed. "How come you are different from all the others?" they asked him. "We see Europeans rushing by on the road this way and rushing back that way, but they never stop here to spend time with us. We see Europeans trying to learn our language by inviting a schoolboy into their missions to teach them, but they never come here to find out what our life is really like. What makes you different? You are interested in us — in understanding our ways and language. Your God is the one we want to follow."

Many missionaries come thousands of miles to Africa to preach the gospel of Christ but never move the extra few feet off the mission compound, or out of the shell of Western culture which enwraps them, in order to get close to those they hope to communicate with.

Many missionaries spend hour after dedicated hour studying the scriptures in order to proclaim the "unsearchable riches of Christ," but hardly spend any time at all in studying and really getting to know and appreciate the customs and culture of the people. They make almost no attempt to enter the world of the people to whom they come. In their attempts to communicate the Christian message they resemble a broken electrical cord — plugged in well at one end but only live wires at the other end, able to carry the electricity far enough to create some confusion but not far enough to accomplish its purpose.

Many missionaries content themselves with not learning the language of the people they work among, or with learning it so poorly that every utterance is like a kick in the shins to the person being spoken to. (This is why so many Nigerians would rather speak English to us.)

Many missionaries give their lives to take Christ to people who live in a different world but succeed only in transplanting a portion of the Western world to Africa — inviting Africans to join this world to find Christ.

Many mission boards require their candidates to be well prepared theologically and practically but do not even suggest, much less require, that their candidates take advantage of excellent insights into the thinking of non-Western peoples and the workings of non-Western societies available to them in the cultural anthropology courses offered by many American colleges and universities today. Nor, often, do they require their candidates to learn the linguistic techniques now being taught for mastering difficult non-Western languages. These boards send their candidates thousands of miles without the ability to move those last few steps genuinely to plug themselves in at the other end.

What are we really communicating? Impressions of condemnation or of genuine understanding, love, and concern? An impression that God accepts only those who adopt our way of life, or that he accepts all who come to him in faith? An impression that we serve God or that we *are* God? □

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A Mother With Sixty-two Babies

by OLIVE PETERS

Baby boy Johnny came in 1956 to live in the home of Mr. and Mrs. Mahlon Adair. For the Manheim, Pennsylvania, couple Johnny's arrival marked the beginning of constant baby care and, more especially, became a way for them to give babies a good start in life. Since then sixty-two babies have been fed, diapered, cuddled, bathed, and loved by the capable Mary Adair.

Mary and Mahlon Adair had four children of their own. When the youngest had reached nine years of age, friends who knew of Mary's love for children suggested that she consider the care of children for the Family and Children's Service at Lancaster. In a foster mother role, she would act as a go-between for the child from the time he left the hospital until his placement in an adoptive home.

Mary filled out the necessary application and papers after the supervisor of the service advised her of the requirements: "the capacity to mother another's child and the desire to be of service." Johnny came then. And with that first baby, ground rules had to be established. For example when a child left the Adair home to begin his life with adopted parents, Mary agreed to avoid trying to discover where he had gone. In this way the Adairs provided a protection for the child, his new parents, and themselves. Another ground rule involved naming each child as it arrived, with both first and last names. "Sometimes we went to the telephone book for a last name idea," Mary smiles.

Mothering sixty-two children in the brief span of thirteen years might seem to some an impossible undertaking or at least mean the destruction of the gloss and joy of motherhood. Not so for Mary Adair. Each new achievement — the first smile, holding the bottle or cup, learning to sit and to crawl, and learning to walk if the babies stay with the family long enough — recalls the excitement of being parents for the first time. The Adairs' experience with three-year-old Joann is typical, though the newest addition to the family will remain with them longer than most of the babies because of her problems with slow development.

When the family service agency told the Adairs about Joann and her problems and asked whether Mary thought she could take the child, Mary questioned in turn if there was any reason why she should not do so. The worker answered, "Just one — the longer she is with you, the more difficult a parting will become." But the Adairs have agreed to keep her even up to school age.

Watching her achievements, knowing her struggle with them, they appreciate her happiness when she learned to sit and began to make herself understood. Teaching the other children to bow their heads and fold their hands for prayer has been a joy for Mary. Joann's struggle and her willingness to learn only makes Mary's teaching more rewarding, as she sees the little girl folding her hands and saying "A-m-m-m-m-m!"

What kind of person has the inner resources to feed, diaper, bathe, and love sixty-two babies? Meet Mary Adair. . .

There is scarcely a formula about which Mary does not know, and she has learned much about the use of medication. She laughingly comments that at times she can tell the doctor what to use. She knows the relief of seeing a 104-degree fever reduce itself to normal. She has watched new teeth pop out of swollen gums with the pride of any mother.

Each personality assumes its own traits, as dear to the Adairs as the first of the sixty-two. And so when friends ask Mary if, after mothering sixty-two, perhaps she should slow down a bit, she wonders what she would do without her babies.

"If I wanted to look back in memory there are many cute sayings, happenings, and gestures I could call to mind. I remember, for example, when one child left our home after being with us awhile longer than the rest. As she clasped the hand of the social worker on the way to the car, she glanced back at the house. That glance wrenched its way deep into my heart, reminding me that giving up children is not the easiest part of keeping them."

Each Sunday she can, Mary attends the East Fairview Church of the Brethren, where the entire family holds its membership. The inquisitive, the old, and the young gather round to see the new baby. When there is a challenging guest speaker in the church, Mary is in the audience if possible.

Making all the children susceptible to learning has had varying effects on their own children. Their oldest son, Richard, decided to enter volunteer service and worked in the Elgin offices for a time. All the Adair children have participated in the church choir, along with Mahlon, who has sung in the choir for many years. The family's love for good music transmits itself to the babies. Joann and nine-month-old Troy vie for the privilege of turning on the radio to listen to music.

There have been sacrifices to make — places that Mary wanted to go, things she wanted to do when diaper washing and formula making had to take priority.

"If you want to keep children," she smiles, "it means giving up many things because you have a love and devotion to share. They will fit into a family the same as any baby that belongs there by birth — and this one thing must be realized: while you have them, they are really yours."

The Adair children had to learn that sometimes the babies came before their own wants and desires. Mahlon Adair soon came to know that a large share of Mary's time and affection went to the babies. But they will all say emphatically that the rewards are great.

"It is definitely not a money-making project," Mary comments. "Perhaps I could have chosen a career that would have given the children more things they wanted." Their having to do without left impressions, but parents and children again will emphasize that they gained an appreciation for life and children not so common to all.

Recently Carl Adair remarked that he has done so much babysitting that he feels he should graduate! But the experience of coming home from school or play and finding a small upturned face at the screendoor greeting him happily has not grown stale, even with his own family of six.

The Adair home, while comfortable, does not boast great material wealth, though it is always clean and neat, awaiting the possibility of more kitchen space and perhaps the dream of a dishwasher. These things come as the Adairs feel they can afford them. Mary's face reflects delight and satisfaction as she fingers the new custom-made draperies in the living room.

Sometimes the storage of inner strength wears thin within the deeply sensitive Mary, telling on her health. But then she talks with her pastor or with a close friend, and the depth of her faith rises to the surface. If folks sometimes make thoughtless remarks, Mary bounces back by throwing her time and attention into toilet-training a child or solving the problem of one who holds food in his mouth.

According to Mary there is no set way to deal with children's problems besides definitely knowing each child and letting him know that there is no quality in the world more essential than love.

"The most important ingredient in living is to know and share love. A hug and a kiss can go a long way," she says — and when Joann hears the word *kiss,* she approaches with puckered lips, as if to punctuate Mary's remark.

Why did Mary and Mahlon Adair begin keeping children in their home? Mary assures her friends that it was not alone for the love they have for babies. She sums it up this way: "I know that each individual has a purpose and a calling to fulfill in the walk through life. I am trying to fulfill my calling to the best of my ability."

Perhaps the greatest reward Mary Adair has received thus far was a comment from a young mother who said to her, "If I ever had the desire to adopt a child, I would hope that it would have a beginning in a home like yours." □

On sending the First Child to Camp

by EVELYN FRANTZ

Surely this isn't I! When did I become old enough to have a child going to camp? I've never believed the people who said the years were whizzing by and would be gone in no time. To me the months seemed to creep along, but — suddenly — he's old enough for church camp.

The atmosphere is familiar as we drive in: a waiting line at the registration desk, sleeping bags being toted to cabins, little brothers and sisters wide-eyed and watching, parents greeting friends, cabin groups making tentative overtures of friendship with each other and their counselors. I feel as if I'm going to camp all over again.

His father and I sing camp songs on the way home, remembering our own camping days — vespers, campfire, worship, singing around the meal tables. But maybe camp is different now. Maybe houses in the woods don't lend themselves to these activities that meant so much to us.

We wonder — will he be homesick? I remember my first camp and my first experience with homesickness. I lay awake in the dark listening to the mournful, haunting cry of the loons on Portage Lake, my sadness mingling with theirs as tears dampened my pillow. It's hard to imagine our son as homesick when I think of his intense disgust with our requests for his help, his delight in tormenting his sisters, his anger at being saddled with such a dumb family.

I almost think a little homesickness might help to change his perspective, but I know better than to expect that his reactions will be any different when he comes home. I remember all too well the great gap that exists between the hilltop of good resolutions at camp and the valley of returning home to the same unchanged people and situations.

When we pick him up a week later he is exuberant, the words tumbling out in torrents as he tries to tell everything at once, show us his craft projects, repeat all the stories.

As the days wear on, the most repeated learnings are an Indian war call and a song gleaned with great gusto from MAD Magazine. This, too, rings a bell with me. How many times I've assured parents that the nonsense songs brought home from camp are not the only impressions the child received but are the easiest ones to share. Just as adults are reticent about putting their most meaningful experiences into words, how much more will children hesitate to run the risk of being misunderstood or laughed at.

He tries, though, one night during our "time together." "On the last night of camp we lit candles and floated them on the water. Gee, Mom, it was neat." Yes, it was "neat" or "swell" or "groovy," whatever is the current word. And parents have no right to pry or to insist that the adjective be the same that they would use.

It's not easy for parents to accept the new ideas that sheltered children bring home from camp or college, especially if they seem to run counter to the parents' standards. But we cannot keep our children under our own roof forever. Somewhere, sometime, they're going to contact a different ideology.

Again, I'm reminded of my own experience. How shocked I was at some statements of the Manchester College students who were leaders at my first camp! My camp diary is stuffed with exclamation points and asterisks to indicate my struggle with such revolutionary concepts. (I remember this when these now-respected leaders are elected by Annual Conference to duties in the church.)

Growing up is a difficult process for both parents and children. The first day of school, the first camp, the first date, going away to college — all are milestones in the parents' lives as well as the child's. God grant us patience, perseverance, a sense of humor, and all the perspective we can muster. How much we need them! □

continued

speaking up

Why I Wear a Robe

by FRED W. SWARTZ

Several months ago I made the decision, after consultation with the pastoral and music committees of my church, to begin wearing a robe in the pulpit during morning worship services. I did not realize that the actual donning would take place in the midst of a raging controversy over the propriety of ministers' being robed. Apparently a number of pastors have been *taking off* their robes because they feel the robe is a barrier to open and honest relationships with the laity, or members of their congregations. (See Ron Morgan's article in the June 6, 1968, Messenger entitled, "I Took My Robe Off.")

All of this, however, has not changed my viewpoint. I still have a definite yearning to wear the robe, perhaps for reasons, though, that are more accurately branded practical than theological. I must confess that I see relatively little theological significance to wearing a robe: Most surely there is no biblical commandment; there is no direct identity with the clothes of Jesus and the disciples, nor the prophets before them, for the robe was street dress to them; and, if anything, the Master deemphasized the importance of attaching the label "Made by Divinity" to any earthly *thing* which we wear or use, lest the thing become our god.

Perhaps it is precisely because to many clergymen the robe has become a god, a divine "staff of security," that has led to the stigma or feeling against the robe. I am aware of the common objections: "A robe makes the service too formal," "the robed pastor resembles an infallible Pope," "it's too high church," and so on. It is true that for many centuries the clergy were recognized within society distinctly by their clothes. In the first few centuries of the Christian era the common fashion for men moved from a long, flowing vestment to a more practical shorter and lighter garment. The clergymen, however, chose to keep the more graceful, longer robe. By the middle ages a class system had developed in society, and the clergy, by virtue of their position with the church, which also to all intents and purposes was the government, and by virtue of their wealth (much secured rather contra-Christianly!) had become a very distinct and rigid class of their own.

By the time of the Protestant Reformation, the clergy and the laity were really separated in nearly all phases of life – education, power, and opportunity. The clergy had even sought to take over the thinking for the common man, a trend which greatly alarmed Martin Luther, John Wycliff, and some other reformers.

The popes, bishops, and priests of the Middle Ages were rich, much of their wealth unfortunately coming from extortion and vice. With the new power of earthly possessions came the temptation to have the symbols of earthly success. Schaff (*History of the Christian Church*, Vol. II, pp. 804-5) reports that "the extravagance of bishops and other clergy in dress and ornaments gave rise to much scandal. . . . They followed the fashions of the times in ornamenting themselves with buckles and belts of gold and silver. . . ." It was only a short step from this era of separation and ostentation to the concept that has prevailed for most of five to eight centuries since, that there is a definite gulf between the ordained clergyman and the layman – primarily conceived as a difference in spiritual understanding and *capacity*, which tends to set the pastor on a pedestal and associates him with fine, silken robes and a jewel-adorned crown! In denominations or communions where there is a very precise "chain of command" in the church's beliefs and organization the vestments for the clergy include ornamentation which reveals their degree of authority.

It is not without reason, therefore, that the robe has been branded as formal, as a symbol of separation and status. But it seems to me that to condemn the instrument and not the source is mistakenly to make a scapegoat out of the robe for our failure to relate properly to one another. To say, for instance, that one should no longer use the symbol of the cross because we have, with thought for the aesthetic beauty of the sanctuary, cast it out of shiny brass instead of rough wood, would be to fail completely to acknowledge that, whatever its outward appearance, there is an intrinsic value in the cross that is eternal!

I see in the wearing of a robe a tool which can be effectively used to demonstrate some desirable ideals. These are my reasons for putting on a robe. They are four in number: a uniform of vocation; a symbol of simplicity; an aid to worship; and a reminder of dedication.

First of all, I see advantages in thinking of the robe as the uniform of the professional ministry. In this regard, the robe should be more appropriate for our day than ever before. From time to time I catch a glimpse of my neighbors as they depart for their work in the morning. Can I tell what sort of activity they will be doing that day? Nine times out of ten – for the milkman wears his hat and jacket; the beautician leaves in her dress of white, but she doesn't have the white stockings and three-cornered hat the nurse wears; the feed store representative leaves in his top shoes and khaki clothes; the Firestone supervisor has the familiar store name on his shirt pocket; the office worker wears his tie and sport coat; the salesman reveals his product on a tiepin.

Do these uniforms make me uncomfortable? On the contrary, I am able to identify quickly with their wearers: I know something about them; I know what's important to them. Recently the telephone company issued a statement to the public to the effect that telephone repairmen will always be wearing a certain authorized identification. This is the age of specialization. It is natural to be identified in a tangible way with your vocation or occupation.

I feel led to a particular vocation, quite in addition to my "calling" as a Christian. There are aspects of my pastoral responsibility that are not included in the normal witness of a Christian layman, nor does anyone have the ability and training to perform them, just as it is not conceivable that everyone could be a plumber, or a mechanic, or a musician. And I think there is a very authentic sense in which the robe can serve as the uniform of that occupation or vocation.

I think the problem of relationship and dialogue between pastor and people is created more by what a person is trying to be, or in his sincerity and integrity, than with what he wears. A pastor should personify the same concern for and commitment to Christ and persons whether he is occupied with ecclesiastical detail on church premises, attending a convention, or taking his son to a football game.

Then, I think we need to emphasize and lift up the vocation of the ministry. Much of the discussion about ministry in the world and clergy and laity being like "priests" in this ministry has tended to make the professional ministry appear less attractive and desirable. It seems to me that the robe could serve as a weekly encouragement to youth that there is a mantle of professional ministry that needs to be worn by each generation. Indeed, I have heard no one saying that we ought to phase out the professional pastor! The church apparently still needs the guidance of full time "pastoral shepherds," and if the robe can indicate that the shepherd is more than a mimeograph cranker, it may well be worth its wearing!

Secondly, I see in the robe, when plainly worn, a symbol of simplicity and humility, quite the opposite of formality and stiffness. For me, the plain robe is symbolic of the singleness, the simplicity of the life of the Christian who is dedicated in single purpose to Christ.

This is a Brethren tradition. Many Brethren still wear simple dress as manifestation of their lives and goals. I see a continuing symbol in the robe — but the robe worn plainly!

Thirdly, and this may be purely a matter of personal taste, I consider the robe, rather than being a detriment or barrier to meaningful worship, as an aid to worship. For one thing, it makes for uniformity in the chancel, where choir and acolyte also are robed. For another, it lends dignity and sacredness (don't associate these with formality and stiffness) to a setting worthy of our best thoughts and offerings. I further believe that the robe can become an aid to the pastor whose worship leadership carries with it the awesome responsibility of listening and speaking to the yearning hearts and searching minds of his congregation. In this regard, the robe can be a humbling, absorbing mantle instead of a badge of authority and a big stick of holiness.

Finally, the robe is a reminder of the dedication and diligence that I am obligated to give to my calling as pastor and preacher. In a very real sense, the robe prompts me to become the leader in morals, relationships, and service. No — my obligation is not greater at this point than yours. We are all called to be the "salt of the earth," to "set our lamps upon a hill"; but the robe is my reminder of this in a very special way. And I feel that it, too, can serve as a weekly reminder to you of the dedication and commitment God desires from all his servants, clergy and laity. ☐

MY SERVICE STRIPES

They tell me I am growing old —
I'd rather say mature
For in the process I have learned
Of values that endure.
I've learned of such important things
As loving and forgiving
And every line upon my face
Is a service stripe of living.

by Betty Fox Seifert

in brief

ELECTED

A Kansas pastor with wide denominational and ecumenical service was chosen moderator-elect of the Church of the Brethren at the 183rd Annual Conference.

He is **Harold Z. Bomberger** of McPherson, Kansas, a former regional secretary and a recent representative of the Brethren to the annual meeting of the National Association of Evangelicals.

Pastor Bomberger has held the McPherson pastorate since 1960, after nearly five years as the Eastern Region executive. Other pastorates at Allentown, Pa., and Westminister, Md., have filled the career of the 51-year-old graduate of Elizabethtown College and Bethany Seminary. He has served two years as president of the Kansas Council of Churches and a year as its vice-president.

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Stewart B. Kauffman, pastor, Huntingdon, Pa., and former director of evangelism for the denomination, was named chairman of the General Board in its annual reorganizational meeting. He succeeds **Raymond R. Peters,** who was the first general secretary of the board.

Other board members newly named as officers were one commission head, **C. Wayne Zunkel,** pastor, Harrisburg, Pa., chairman of the Parish Ministries Commission, and two members to the board's Executive Committee, **Mrs. John Carter,** housewife and minister, Bryant, Ind., and **Ira B. Peters,** layman, Roanoke, Va.

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Continuing officers held last year are **Arlo K. Gump,** vice-chairman; **Paul S. Hersch,** chairman, General Services Commission; and **John Metzler Jr.,** chairman, World Ministries Commission. Pension board officers include chairman **Paul S. Hersch** and vice-chairman **Ira B. Peters.**

Conference delegates elected thirteen Brethren to national denominational offices in proceedings at the 183rd annual meeting. Among them are:

General Board, for three-year terms, **Paul H. Fike,** Weyers Cave, Va.; **Arlo K. Gump,** Fort Wayne, Ind.; **Floyd H. Mitchell,** Martinsburg, Pa.; and **Miss Gladys C. Weaver,** College Park, Md. . . . For two-year terms, **Mrs. Curtis (Anna Mary) Dubble,** York, Pa.; and **Kenneth S. Frantz,** Des Moines, Iowa. . . . For a one-year term, **Stanley L. Davis Jr.,** Chicago.

Bethany Seminary elector is **Carl W. Zeigler Sr.,** Elizabethtown, Pa., and confirmed by delegates as alumni representative was **Floyd E. Bantz,** Roaring Spring, Pa.

W. Clemens Rosenberger, Lititz, Pa., was named to the Annual Conference Central Committee, and **John D. Metzler Sr.,** Fruitland, Idaho, to the Committee on Interchurch Relations.

Confirmed as officers of the Pastors' Association were **Luke H. Brandt,** Mountville, Pa., and **John S. Breidenstine,** Glendale, Ariz.

In a reorganization meeting board members were assigned to commissions:

General Services Commission

Paul S. Hersch, chairman
Harold Z. Bomberger
Earl J. Brubaker
Arlo K. Gump
Norman L. Harsh
Robert M. Keim
Everett Mishler
Ira B. Peters

Parish Ministries Commission

C. Wayne Zunkel, chairman
Russell V. Bollinger
Mrs. John Carter
Paul H. Fike
Floyd H. Mitchell
Leland A. Nelson
Clyde R. Shallenberger
Gladys C. Weaver

World Ministries Commission

John Metzler Jr., chairman
Charles M. Bieber
Stanley L. Davis Jr.
Mrs. Curtis Dubble
Kenneth S. Frantz
Anna B. Mow
Raymond R. Peters
Nevin H. Zuck

Named representatives to the National Council of Churches, serving until 1972, were **John H. Eberly, W. Harold Row, E. Paul Weaver, William G. Willoughby, Charles M. Bieber, Earle W. Fike Jr., Ralph G. McFadden, Joel K. Thompson, Harold B. Statler,** conciliar representative, and **S. Loren Bowman,** ex officio.

CONFERENCE PERSONALS

Of all Brethren arriving in Louisville for the 183rd Annual Conference, likely none exerted as much leg power as **Ron and Pat Hostetter,** who bicycled the 640 miles from their home at Lancaster, Pa. Their eleven-day trip on a tandem bike was without mishap.

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Five visitors from other denominations greeted delegates and friends at Louisville: **Robert G. Torbet** of the American Baptist Convention, **Richard Allison** of the Brethren Church (Ashland), **James Reusser** of the Mennonite General Conference, **Bishop Alexis** of the Russian Orthodox Church, and **Msgr. Bernard Law** of the Roman Catholic Church.

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The World Ministries Commission confirmed at Annual Conference the appointments of twenty-seven to volunteer ministries. **William Brownsberger** has begun a two-year term as treasurer of the Church of the Brethren Mission in Ecuador. He will be based at Quito. Also going to that Ecuadorian city are **Carol and Roy Valencourt,** for three years. He will teach at the Theological Center.

Other three-year appointees include **Fumitaka and Charlotte Matsuoka,** Indonesia; **Larry and Ann Fourman, Philip and Barbara Berkey, John Hoover, Alan and Nancy Kieffaber, Galen and Shirley Wampler,** and **Arthur and Hildy Nickler,** all Nigeria, pending visa clearance.

Persons who have accepted two-year assignments include **Eric Bachman, Peter and Victoria Bergstrom,** and **Dennis and Pamela Cory,** all Germany; **David Morse,** Czechoslovakia; **Louis and**

Carolyn Ortmayer, England; **Elaine Hendricks, Christopher Jocius,** and **Mary Strom,** Poland; **Donald and Connie Merkley, Caleb Trapnell,** and **Dr. and Mrs. Douglas Weddle,** all Puerto Rico; **Henry Hesuse,** Lybrook; and **Ted Studebaker,** Vietnam.

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Nine Brotherhood staffers participated in a consecration service as part of concluding ceremonies Sunday at Annual Conference. The nine were **Shantilal Bhagat, John G. Fike, H. Lamar Gibble, Matthew M. Meyer, J. Bentley Peters, Ronald D. Petry, Clyde E. Weaver, Thomas Wilson,** and **Carl W. Zeigler Jr.**

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Honored at the World Ministries Commission dinner at the Louisville Conference was **John H. Eberly,** for the past five years the denomination's Washington representative and since 1947 related to Brethren Service ministries.

CONFERENCE COLLAGE

Statistics that found their way out of the week of deliberation at Louisville signal a new pattern of **Five Year Goals** for Brotherhood Fund giving, moving from the present $13 to $18 per member. . . . Self-Allocations of congregations for the Brotherhood Fund of 1969-70 totaled $1,704,847, up $42,000 from last year. . . . **Bethany Seminary development funds** soared to $193,772, a $4,300 gain over last year's figure. According to Leland Wilson, director of interpretation, the report "reflects a determined effort by a large proportion of congregations to achieve their Five Year Goal for Brotherhood Fund giving."

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The Credentials Committee registered **1,038 delegates** for the 183rd Annual Conference. Included in that tally were the forty-nine Standing Committee members. More than 650 congregations were represented.

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Annual Conference Treasurer Robert Greiner reports that **offerings at the 183rd** totaled $184,379. The 1969 figure compares with last year's total giving of conferencegoers at Ocean Grove, N.J., $200,010. . . . Not included in the offering total is the special **Fund for the Americas,** proposed from the floor to be used for unrestricted gifts to organizations under black control and for education regarding racial and social justice. Cash and pledges for the Fund for the Americas reached $11,701.

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Three Bethany Seminary seniors — Ernest Bolz, Larry Fourman, and Roger Soloman — designed the Annual Conference **worship center,** a translation of the Conference theme, "Faithfulness in Change," in realistic terms.

A montage of changing pictures depicted contemporary life on a giant screen. Below was an 1804 table, the type used at love feasts in old meetinghouses. On it appeared a Bible, a cup, a basin, and a towel. Suspended from the ceiling in front of the images was a plumb line, representative of faithfulness.

The table, built by Jacob Bucher in Lebanon County, Pa., is from Elizabethtown College. The giant plumb was created by Wilbur E. Brumbaugh.

* * * * *

Set as locales for future Conferences are **Lincoln, Neb.,** 1970; **Roanoke, Va.,** 1971; **Louisville, Ky.,** 1972; **Fresno, Calif.,** 1973; and **Detroit, Mich.,** 1975. The location of the 1974 Annual Conference will be determined in September.

* * * * *

Louisville conferencegoers will have a new resource for sharing the week's experience back home — impressions in sound as well as sight. **Highlights and Issues,** a presentation of twenty minutes of interviews and excerpts from major speeches and discussions coordinated with thirty slides, may be ordered for delivery now from the Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill. 60120, for $10.50. Partial orders of thirty slides only ($9), tape only ($1.50), or ten slides ($3) are available. Teamed in producing "Highlights and Issues" were William Smith, North Manchester, Ind., and John G. Fike, a new member of the Parish Ministries Commission staff.

OPPORTUNITY

The position of **church custodian** is open at the Manchester Church in Indiana. A man or a couple nearing retirement may seek full-time employment in that post by writing Robert Beery, R.F.D., North Manchester, Ind. 64962.

THE BROTHERHOOD AT LARGE

Jerome L. Petry of Dayton's Mack Memorial Church in Ohio received Scouting's highest honor, the God and Country Award.

Pastor of the Somerset, Pa., church **Paul R. White** was recently elected president of the ministerial association there.

W. Owen Horton leaves the Blue Ridge Chapel in the Shenandoah District in September to assume the pastorate of the Madison Avenue church at York, Pa. . . . From the United Methodist Church **Nelson R. Jordon** joins the Church of the Brethren as part-time pastor of the Elkton church in the Mid-Atlantic District.

CALENDAR

Aug. 1-3	**District conference, Middle Indiana, Manchester College**
Aug. 3-9	**Group Life Lab, Manchester College**
Aug. 8-10	**District conference, Northern Indiana, Camp Alexander Mack**
Aug. 14-16	**District conference, North and South Carolina**
Aug. 14-16	**District conference, Tennessee and Alabama**
Aug. 15-16	**District conference, Southern Indiana, Union Grove**
Aug. 15-17	**District conference, Southern Missouri and Arkansas, Shoal Creek, Fairview**
Aug. 15-17	**District conference, Oregon and Washington, Pacific University, Forest Grove, Wash.**
Aug. 21-24	**District conference, Michigan, Cadillac**
Aug. 31	**Labor Sunday**

On August afternoons
a lazy fisherman
sleeps away vacation hours.
His body and his spirit rest
to wake refreshed.

AUGUST

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1	
3	4	5	6	7	8	
10	11	12	13	14	15	
17	18	19	20	21	22	
24 31	25	26	27	28	29	

A Musical Potpourri

The Seven Kammermusiken: Hindemith (Telefunken), or as the front cover of this three-record album boasts, "the so-called Brandenburgs," may well stand as twentieth-century equivalents of Bach's famed concertos or suites. Written between 1921 and 1928, the composer's twenty-sixth to thirty-third year, they manifest vitality and variety, a liveliness and an economy of means rarely seen in his later work. Included are concertos for piano, *viola d'amore,* cello, violin, viola, and organ; Number One features twelve solo instruments and is the most rambunctious of all. This one and a couple of others have been in and out of the record catalogs over the years. Only one is currently in — of the seven presented here. A new group called the Concerto Amsterdam proves that it speaks Hindemith's musical idiom with wit and grace. Don't look now, but there *are* a couple of Kammermusiken in the catalog which are not among these seven — and, for instance, the organ one, called *Organ Concerto* instead of *Kammermusik No. 7.* Never mind; enjoy these seven!

Requiem: Kabalevsky (Melodiya/Angel) is the work of a Soviet composer best known for his vivacious suite, *The Comedians* (1940). Kabalevsky reportedly spent two years writing his magnum opus, the 1963 *Requiem* "for those who died in the war against fascism." Sad to say, it is a tired, hackneyed work. Although composed after the post-Stalin "thaw," in an atmosphere of relatively artistic freedom, it is full of the worn Stalinist musical cliches of the late 1940s. Some of Kabalevsky's music from the 1930s is vividly memorable. There is nothing in the *Requiem,* however, which one cannot cheerfully forget. So save yourself the trouble — forget it in advance.

Music for Renaissance Instruments; Match for Three Players: Mauricie Kagel (Deutsche Grammophon). Dulcimers, recorders, crumhorns, *viola da braccios,* and a spate of other instruments from the age of Monteverdi provide unusual tone for a thoroughly abstract, avant-garde work by a young Argentinian-German composer. The second work, as its title hints, is a kind of joust between two cellos, with percussion as umpire. It gets to be fun once you've heard it a few times.

American Brass Music (Nonesuch) includes works by Alvin Brehm, Peter Phillips, and Henry Brant, whose "The Fourth Millenium" is a programmatic work about the idiocy of nuclear war. Star billing, however, goes to three works by Charles Ives. In these the brass quintet is augmented with percussion, voice, and, in his most striking work on this disk, the carillon of Riverside Church — "From the Steeples and the Mountains," written 1901, premiered in 1965, and still as vibrant as ever.

Revelation and Fall: Peter Maxwell Davies (Angel) features sixteen instrumentalists playing assorted woodwinds, brasses, strings, and a battery of specially made percussion instruments as background for soprano Mary Thomas singing or declaiming lines from an expressionist prose poem by Georg Trakl. Both words and music have a dark oracular power that is more fascinating than comprehensible. Overside is Roberto Gerhard's interesting *Collages* for electronic tape and orchestra, conceived as a sonic commentary on the third verse of Psalm 113. Both these avant-garde British works date from the 1960s. — WILLIAM ROBERT MILLER

readers write

continued

AGAINST DISARMAMENT

In answer to Mr. Garry L. Loucks (April 10). . . . You feel the draft is illegal. If everyone felt that way, who would have protected our first Brethren who came to this country for freedom from the Catholic and other churches you speak of? How long do you feel our country would have lasted against barbarian hordes like the Nazis, Japanese, North Koreans, or the North Vietnamese? . . .

As a law-abiding sportsman, gun owner, and member of the National Rifle Association, I will never agree with the Church of the Brethren that the way to peace with atheistic barbarians, whether they're North Vietnamese, North Koreans, Chinese, or Russians, is to show weakness in disarmament. The only reason we haven't been overrun already is because they fear our deterrent power, now slowly dwindling because of misguided and misinformed people who don't realize the communists aim to bury us. . . .

As for why we're in Vietnam, we're fighting for the rights of the South Vietnamese people to be free of communist oppression.

I've had it up to here with our churches' spouting this communist rubbish, and I dare you to publish my letter because it disagrees with your viewpoints.

Robert F. Breneman

Mt. Wolf, Pa.

ANSWER TO AGNOSTIC'S PLEA

My heart ached when I read "Agnostic's Plea" in MESSENGER (Feb. 27). I feel I must answer, although I am not a writer.

For one who never prays
There are no ways
To find the quiet grace
And strength we need
To help us bear our sorrows.

The way is prayer through Christ.
The reading of his blessed
Word imparts to us the faith
To rise above ourselves and gives
To us the strength for our tomorrows.

Elsie Hobaugh

Durand, Mich.

STAND AND BE COUNTED

I am impressed with this thought: Jesus was the greatest revolutionary the world has ever known.

He began very young. Though not denying his parents, he questioned them thus: "Wist ye not that I must be about my Father's business?" Nevertheless, he went with them and was subject to them from that time forth.

When he was baptized by John and was afterward tempted by Satan in the wilderness, he came out victorious.

Immediately he began his preaching of

Wealth in Heaven

W. O. Beckner

Money can make you poor; money can make you rich; you can take it with you. Jesus said this about money so Dr. James K. Quay told an Annual Conference in urging the Brethren to have "a treasure in the heavens that does not fail."

Long before Dr. Quay addressed Conference W. O. Beckner of Elgin, Illinois, had consecrated his life and substance to the Lord of life. Space will not allow a detailing of his vocational contributions in the Philippines, at McPherson College, in public school systems, or his pioneering in the Credit Union movement. In the local church his enthusiasm, generous sharing, and spiritual glow have been hallmarks of W. O.'s participation in its life and work.

Stewardship has meant far more to this good man than current giving and other aspects of his personal witness in the workaday world. Years ago he made his first commitment of funds on the Annuity Plan. From time to time he has placed other sums with the General Brotherhood Board, Bethany Theological Seminary, Manchester College, McPherson College, The Cedars, and Bethany Brethren Hospital. He has derived much satisfaction also in being able to contribute a considerable portion of his substantial annuity income to God's work. His simple though comfortable pattern of living and his total life dedication have been major factors in this faithful steward's creation of a grand total in annuities and other income plans which is amazingly large.

Now over age ninety W. O. radiates his great joy in creative sharing. Truly the afterglow of his life will be a rich blessing to countless other lives.

Harl L. Russell, Director of Special Gifts
General Board, Church of the Brethren
1451 Dundee Avenue, Elgin, Illinois 60120

Please send, without obligation, information on the Annuity Plan and the rate for my age. (If you desire rate for inclusion of another as a co-annuitant, please fill in his or her birth date as follows:

Month ________ Day ________ Year ________)

My birth: Month ________ Day ________ Year ________

My name: ________________________

My address: Street, RFD ________________________

City ____________ State ____________ Zip ____________

Should you desire information concerning a Memorial Annuity Agreement, please check here: ____.

love, even for one's enemies. No suggestion of reprisal was ever hinted by him. Rather he advocated returning good for evil.

He did not hesitate to condemn the scribes and Pharisees for their hypocrisies, their lush living, and their fine raiment obtained by placing on the poor "burdens grievous to be borne.". . .

He was the only king who ever served his own subjects, a king who never asked his subjects to fight for him.

So these hypocritical leaders got together and stirred up the mobs against him. They knew that, if Jesus were allowed to continue his teaching, they would lose their privileged estate.

By means of lies and treachery, they convicted him of conspiracy against the Roman government and thus brought about his crucifixion.

The same principle holds in our present time: The person who opposes the "high and mighty" who are in the saddle is going to suffer by imprisonment and, in some cases, even death.

To stand up and be counted means all this and more. As it was in Jesus' day, so it is now. We must stand against all odds.

David C. Snider

Salem, Oregon

A MINISTRY OF ENCOURAGEMENT

The Farr Family Band, featured in a MESSENGER article a year ago, presented a program last week in Youngstown. We were delightfully entertained and inspired by this fine family. Their musical variety and wholesome family fun making not only made the evening unique in the way of entertainment but has inspired families to do some singing together themselves.

Nick Farr, his wife, and six children offer a ministry of encouragement, and it is our hope that they will be received readily throughout the Brotherhood in future tours.

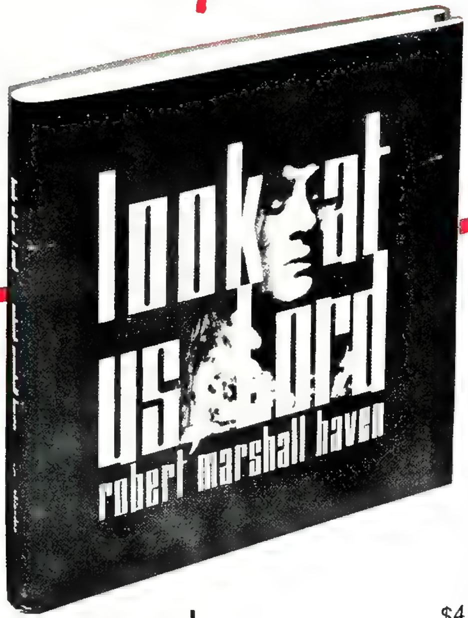
Richard D. Speicher

Youngstown, Ohio

CLASSIFIED ADS

FOR SALE — By owner. Six-bedroom house one block from Manchester College campus. Double garage, very good income property. Excellen condition. Box 10, North Manchester, Ind. 46962

Inspirational Books



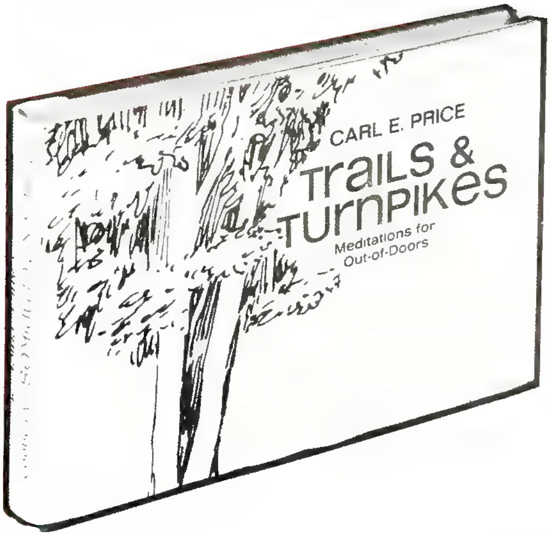
Look at Us, Lord $4.95
Robert Marshall Haven.

At last! An inspirational book that communicates with 20th-century readers. Robert Haven's intense prayer poems and James Finney's poignant photography make an unforgettable combination. A world of experience is compressed into these pages. Each selection refers to a specific incident, but the implications are universal. Joy and tears, faith and failure, success and doubt, laughter and pain are depicted in sharp images of reality that speak forcefully and demand to be remembered. The total effect is an emotional experience producing a sense of insight and a deeper grasp of the meaning of religion. Printing is in two colors (black on white) resulting in high contrast with extraordinary depth.

uncovered feelings
Herbert F. Brokering

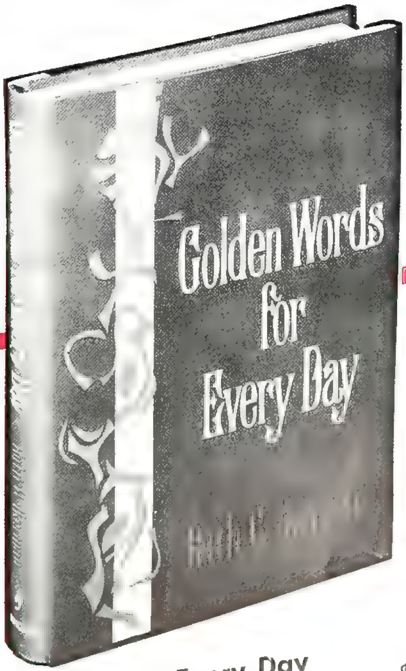
Uncovered Feelings $3.95
Herbert F. Brokering.

Ordinary events — and wide-open reflections on ordinary events. Put these two together, along with some unusual photography, and you have something like Uncovered Feelings, provided you can reflect and write like Herbert Brokering. The book and its format are as fresh as tomorrow. It is insight; it is joy; it is native to the Gospel. And it is all of these without being bathetic, obscene, profane, or maudlin.



Trails and Turnpikes $2.75
Carl E. Price.

A series of twenty-three meditations which celebrate the beauty and goodness of God's creation. Families, youth, and adults will find this meaningful personal reading as well as an excellent source for group worship during camp-outs, hikes, and church retreats. Line drawings add to the atmosphere.



Golden Words for Every Day $2.95
Ruth C. Ikerman.

In these 366 brief devotions — one for each day in the year — Mrs. Ikerman uses familiar verses of scripture, short devotional messages, and prayers to add greater meaning to daily living. Each month is introduced by a separate and appropriate prayer.

Church of the Brethren General Offices, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS **messenger**

News of the 183rd. *A nine-page section offers a kaleidoscopic series of photos featuring the Louisville Conference. Basic news stories cover the church's response to the racial crisis (page 2), a policy statement on civil disobedience (page 5), questions of church union and unity (page 7), and actions relating to the professional ministry (page 8). Related also to Conference is an introductory editorial, "Who Writes the Agenda?" (page 1) and miscellaneous news items in the In Brief section (page 28)*

Who Speaks for the Church? *Anytime an individual or a representative body presumes to speak in behalf of the church, questions arise as to authority and authenticity.* Some of the basic issues are introduced in an article by Harold Bosley and in three short responses by Robert Kintner, Arlo Gump, and Noah S. Martin. page 10

Brethren Look at Church Union for India. *Prepared for discussion at Annual Conference, here is a series of questions and answers regarding the Plan of Church Union in North India and Pakistan and the relations of Brethren churches to it.* by Everett Fasnacht, Shantilal Bhagat, and others. page 16

What You Heard Is Not What I Meant. *A linguist-anthropologist reveals some of the hangups of the missionary in communicating his message.* by Charles H. Kraft. page 20

A Mother With Sixty-two Babies. *Mary and Mahlon Adair have four children of their own. But they have been foster parents to more than sixty others.* by Olive Peters. page 23

OTHER FEATURES include "Day by Day," by Paul and Mary Lee White (page 15); recognition of five retiring workers (page 18); "On Sending the First Child to Camp," by Evelyn Frantz (page 25); "Why I Wear a Robe," by Fred W. Swartz (page 26); a poem by Betty Fox Solberg (page 27); an August calendar, by Janie Russell (page 30); and reviews of recordings, by William Robert Miller (page 31).

COMING NEXT

In a keynote address, geared to the theme of the recent Annual Conference, Guy Wampler Jr. discusses attitudes that persons may take toward change, looking hopefully toward such a change as "From a Caterpillar to a Butterfly." . . . Louise Gray suggests ways in which love, on the part of parent or teacher, is related to a child's learning since "Love Is the Engineer." . . . Barbara Ward, a British economist and Christian leader, looks at the needs of people around the world and asks, "How Can Christians Work for a Better Tomorrow?"

PHOTO CREDITS: Cover, 2-9, 18, 19 (second, third, fourth from left) Don Honick; 15 Gene Ahrens; 20 artwork by Augusta Lucas; 25 Paul Hughey; 30 artwork by Janie Russell

KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, managing editor; HOWARD E. ROYER, director of news service; LINDA CZAPLINSKI and JEANNE DONOVAN, editorial assistants. MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1968. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change.

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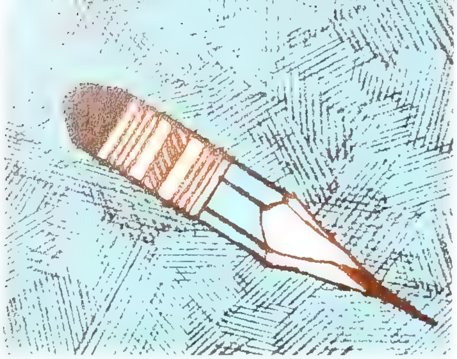

readers write

PRAYER AMENDMENT

I want again to call your attention to the Dirksen Prayer Amendment, S. J. Res. 6. It was introduced by Sen. Dirksen and co-sponsored by forty-five other senators on Jan. 15, 1969, in the 91st Congress.

The amendment reads: "Nothing contained in this Constitution shall abridge the right of persons lawfully assembled, in any public building which is supported in whole or in part through the expenditure of public funds, to participate in nondenominational prayer."

If the godless efforts of one woman's influence could remove voluntary, audible expressions of prayer and Bible reading from the schools of America, could the efforts of one God-filled woman spark a movement to restore voluntary, audible prayer and Bible reading to the classroom? Bible reading could be limited to the Psalms to avoid offense to any ethnic group. I am willing to try in D.C. Will you try in your state?

There seems to be a conspiracy abroad in our land to destroy respect for our God and our country. It can be stopped if there are enough Christians with enough concern to do something where they are — in their own street, school, P.T.A., Bible class, church, or civic organization.

Remember, at present our government supports prayer in the Senate, House, Supreme Court, and armed services — all on the adult level — but denies it for our children. Surely this is a part of the heritage of every child. Many will never hear God's name mentioned except in profanity unless it is read in a Psalm by a teacher or another pupil. Some schools no longer salute the flag.

May God guide in your efforts to restore an awareness of the Supreme Being and his place in the founding of our nation and in the hearts and minds of our children and future generations.

Mrs. Bennett G. Miller

Washington, D.C.

WHO SPEAKS FOR THE BLACK MAN?

Very important is the answer to this question. Men without credentials are standing up and proclaiming that they speak for one tenth of the population — ten percent who seek fifty-one percent of the power. They asked our Conference for help.

The question is not as to whether we should help the black man but which ones we should help and how. My heroes in that race are Booker Washington, George Carver, and Laurence Jones. But their groups are not in line for the big sums which are demanded by the blatant, self-appointed upstarts. Archie Hargraves, who spoke at the Conference, told me he had never met Laurence Jones and knew little about his work. Let us seek out and aid the ones who work and study instead of raising cain. Conference has assigned this task to the General Board, and it is a big one.

And please heed what a wise minister said to me at Conference: "Money will not solve the problem unless we bring the needy ones to Christ." Today the cry is, "We need money." Tomorrow it may be, "You can't buy our friendship."

William J. Finkle

Eaton, Ind.

TO PROTEST DRAFT CARD BURNING

I am writing this to protest the shameful act of civil disobedience which I personally witnessed on Saturday, June 28, on the stage at the Annual Conference of our church, as a young man burned his draft card while some ministers and approximately one hundred others stood with him to support his act. . . .

I am a wife, mother, grandmother, and housekeeper; and for twenty-nine years I have worked as a waitress. I am fifty years old. I was one of a family of nine children. I grew up in a mining town where there was no Brethren church. I had wonderful Christian parents for which I never let a day go by that I don't thank God for their influence in my life.

At the age of eighteen I came to the city of Harrisburg, Pa., to seek employment. One of the first things I did was to look for a Church of the Brethren. It was my first time alone in a big city, where if I went more than a few blocks I lost my way. By asking directions I found the church. The first time I attended church services, at the close of the service the preacher gave the invitation to accept Christ. I went forward. The preacher told me he always gave the invitation to accept Christ when he saw strangers in the church.

I was baptized into First church in Harrisburg and have been an active member ever since. I have always been humble and proud of my Christian heritage, but when a young man who calls himself a draft resister stood on the stage at Annual Conference and said he was going to burn his draft card and wanted support from the audience and got it, I couldn't believe what I was hearing or seeing. My first reaction was: "I can't sit and watch this shameful act"; so I got up and left. My next reaction was to cry for all the boys that gave their lives so that all youth could grow up in a free land. My next act was to seek out my pastor and other leaders of my church in attendance and tell them I was ashamed to be a member. I left Conference on Sunday ready to leave the church I love so much.

Now that I am home in Harrisburg and have had a good look at the situation, I have decided I am the one at fault because I have let the leaders of the church who have the advanced degrees and formal education make the decisions for me, because I assumed they are better trained to handle such matters. I am sure I was not alone in my ignorance of what a draft resister stands for because I checked with others at Conference and at home. I am to blame and will try to be better informed in the future and will resist with my own person any similar act of civil disobedience in my church if I am informed beforehand it is going to occur.

Luella Reinhold Harris

Camp Hill, Pa.

WHAT IS THE RESISTER TRYING TO DO?

I am writing in the convention center at Louisville after seeing a boy publicly burn his draft card. We are emotionally disturbed, and I may revise this before going home. I do not understand what he is trying to do.

I do understand that we Brethren love those who demonstrate and also those who are demonstrated against (if this boy is demonstrating against anyone). We love our soldier boys whose conscience lets them destroy life and property in the East — and these boys who are at the other end of the line destroying in their way (draft cards, flags, or property), and the boys in the middle who cannot conscientiously destroy in either way and so do nothing spectacular.

If this boy is trying to mold public opinion, the public speaks a different language from us — for instance, in the mind of the public, "civil disobedience" means burning or destroying the American flag, beating up a policeman, arson, and looting. I don't think the Brethren intend to encourage these.

If this fine young fellow is trying to change or influence the government, the logical or probable effect (aside from personal penalty) will be a tendency to restrict tolerance of the CO conscience, risking destruction of some alternate service privileges. Does it seem that the more lenient the government is, the more we try to push toward the limit of tolerance? So it might seem that this means nullifies itself and may destroy the rights of others.

In the days when we were called "slackers" and yellow and some of us were confined on bread and water and some beaten, (I could give names), the government grudgingly allowed some of us to do constructive work and to feed and minister to human need, but only to our friendly neighbors. Still we felt that if a soldier compelled us to go a mile we would offer to help him by carrying his pack another mile, but not to help him kill and destroy.

Do we now want to feed and minister to our enemies but not to our friends? This also speaks a language with a different meaning to the "world" than to us. It might seem futile, but Jesus said his kingdom is not of this world; if it were, his servant would fight to defend him.

Working for his kingdom, it is hard to determine the things that would help the kingdoms of this world. So if we had the power to compel the government to quit destroying life and property in Vietnam, we would simply help the communists destroy more life and property. Destroying a draft card does not feed the hungry, minister to the sick, or liberate the captive. This boy is sincere, but why can he not see his way clear to do constructive work and help save life, even though it cannot be done without some limitations?

Alfred Alling

Cabool, Mo.

GUARANTEED INCOME

We have been hearing a great deal about the issue of a guaranteed national income lately, and there seems to be some favorable talk about it among the Brethren, along with many others. The purpose of this letter is to raise several questions.

First of all, if legislation is completed to provide a guaranteed national income for all Americans, won't this help to solve the problem of many of our churches which cannot afford to pay a suitable salary for their pastor?

The second question is, How many of our pastors would be willing to work under this kind of arrangement, for the sake of the kingdom of God?

A third question is, If we get legislation that provides for a guaranteed national income and if some pastors do receive at least part of their income from this source, what happens to the principle of separation between church and state?

Along with these questions go several basic assumptions, including the principle that we ourselves should all be perfectly willing to live under whatever conditions we set up for anybody else. I don't see how we can promote the idea of a guaranteed national income on any kind of an assumption that "this is for other people . . . not for me." As I read the New Testament, being involved means sharing the life of others completely. It seems to me that if we are going to promote a guaranteed national income we must be fully prepared to live under that system ourselves.

Earl E. Snader

Sandstone, Minn.

ON COMPLETING ALTERNATIVE SERVICE

It's been great and I want to thank you for it. Brethren Volunteer Service has meant many things to me. It has been a complete experience. I leave New Windsor with a feeling of fullness in person, after having met and experienced time and events with countless persons, and knowing that BVS at New Windsor will never leave my person.

But this letter is not to talk about my experiences, but to let you know that I am very grateful to the Church of the Brethren for supporting Brethren Service, for the opportunity to participate in constructive peace work instead of fighting in the military, for the insight to take Jesus' command of "love your neighbor as yourself" seriously, and for actively participating with words, thoughts, and bodies in the work of reconciliation among all peoples.

My thoughts on completion of alternative service (but not of service) are hopes and dreams that positive approaches, strong ideals, and radical discipleship to Jesus Christ will fill each of us to continue our work in the church of God within the spirit of hope, friendship, love, and peace for all men.

Tom Hurst

New Windsor, Md.

HELP WHOM DO WHAT?

If we aim to finance those who support a man who promises to (1) take over our government; (2) set up a military dictatorship; (3) put his minority in control of America (See Black Manifesto, page four), then indeed we must pay for (1) a huge broadcasting system; (2) a giant publishing complex; (3) aid in strikes and other coercion against our government.

Perhaps we are right in bypassing our own aged ministers and missionaries. (They should have looked out for themselves.) Maybe missionaries are a wicked part of "the establishment" as the same paper suggests.

Perhaps this is the best way to help this minority. Maybe all those other churches who voted "No" were wrong. Perhaps.

Roy White

Citronelle, Ala.

BYLINES: **Patricia Kennedy Helman** (Mrs. Blair) is wife of Manchester College's president. Immediately following Annual Conference she wrote a poem from which portions were selected for the meditation on page two. . . . Pastor of the Ephrata church in Eastern Pennsylvania, **Guy Wampler Jr.** delivered the keynote address at the Louisville Conference. . . . The wife of the economics department chairman at Baldwin-Wallace College, **Louise Gray** has a degree in religious education from Union Theological Seminary and has worked on projects with retarded children. She and her family live at Berea, Ohio. . . . The moderator-elect of the Church of the Brethren, **Harold Z. Bomberger,** carries pastoral responsibilities at the McPherson, Kansas, church. . . . British author, economist, and lecturer **Barbara Ward** holds the Albert Schweitzer professorship of international economic development at Columbia University. . . . Currently director of the department of interpretation for the Brotherhood, **Leland Wilson** will leave the General Offices this month to assume the pastorate of the La Verne, California, church. . . . A former minister for the Christian Church (Disciples), **Eugene Tester** lives in Elgin, Illinois, teaches part time at Northern Illinois University, where he is a candidate for the Ph. D. in history.

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Annual Conference 1969

The gathered church at Louisville invokes your presence, Lord of hosts.
You are the plumb line against which we can measure
Ourselves, each alone, and Brethren together.

Scarlet draperies frame the screen.
The screen contains the changing scene.
Watch the screen. Watch the world.
Watch the church in the world.
The images on the screen move.
Look! There is life in the church!

The moderator takes the gavel in his hand.
He invites us to stand and be counted.
Let every man say
His yea or nay to:
Civil disobedience
Draft resistance
A raise for pastors
People from committees
Reparations for past sins
visited on our black brothers
and any others who have suffered
of our complacent minds.
How do you say?
Yea or nay?

The gathered church is a shattered church:
A perplexed church, a reluctant church, a church off-balance
With one foot in the grave of an old world a-dying
And one foot in the new world a-borning.
Lord, you are the plumb line straight and true
Against which we measure the old and the new.

Out of the convention chaos the church speaks:
The moderator leading, pleading,
Cajoling, extolling,
A good no-nonsense voice
About his Father's business.
The general secretary saying loud and clear,
"This is the year
To become what God intends us to become."

Anna, the prophetess, while the
Smoke of the draft card burning hovers in the air,
"Love is the way. Walk there with me."

Paul, the teacher, comfortable and kind,
Calling for respect as mind relates to mind.

John, the radical, fire in his eyes
Informing us that prison may swallow up his skies.
By his choosing he goes — his witness seldom understood.

The gathered church disperses,
Moving out from the beachhead of togetherness
Onto the sea of aloneness.

Father God, who made us in your image,
Are you pleased with us?

Son and brother Christ, who wept over Jerusalem
Did you weep over Louisville? Or laugh?

Holy Spirit, hover over us in our dispersion.
Move in us so that when we gather again
There will be more devotion, less emotion,
More decision, less derision,
More commitment, less committee,
More witness, less wit,
And more love, more love to you, O Christ. Amen.

by Patricia Kennedy Helman

From a Caterpillar to a Butterfly

by GUY WAMPLER JR / Three requisites for the faithful Christian's style of life in a world of change

It is not surprising that the theme of the last Annual Conference in the sixties should focus on change. This has been a turbulent decade. It has been marked by what one spokesman called "the acceleration of accelerating change." Change is not new. There has always been change. It is the breath-taking speed of change that is new. And change which is so apparent in the world triggers change in any church which seeks to contemporize the gospel.

Three observations about the Christian style of life in periods of change may be helpful.

... is creative

First, faithfulness to Christ means creativity, not status quoism. Faithfulness is not the same as rigidity. How many times has the church been on the wrong side of change? How many times has the church persecuted its most original thinkers? How many times has the church imprisoned its Galileos and strangled its Tyndales? How many times has the church, instead of seeing itself as a *force* to be used to influence change in the right direction, seen itself as a *form*, a fixed code, a fixed creed, a fixed liturgy, a fixed theology?

This is not in keeping with the biblical view of faithfulness in change. The Dutch theologian, Van Leeuwen, has pointed out that the four great classical civilizations of the ancient world, China, India, Mesopotamia, and Egypt, were all static civilizations. They resisted change. They considered their leaders to be divinely ordained and therefore not subject to change. Then came the pushy Jews. They didn't believe that things were in a once and for all ordered creation but rather that the One who began history was at work trying to move history along toward its fulfillment. "In the beginning God created the heaven and the earth" (Genesis 1:1). That took six days. Then God leaned back and rested — but only for one day. He's been busy ever since. That active God brought Abraham out of the static Mesopotamia. He brought Moses out of static Egypt. God said to the people, "Remember not the former things, nor consider the things of old. Behold, I am doing a new thing" (Is. 43:18, 19). Judah and Israel kept weaving back and forth wherever there was change, wherever the dynamism of history was in force, finally bringing us to Jesus. Christ was, in many ways, a fulfillment, a culmination. Yet in many ways, he was a new beginning, a new man, a new creation, a new Israel. Van Leeuwen says it is this dynamism of the Jewish Christian view of history, always moving, that has contributed to the dynamism of western civilization.

To be Christlike in the twentieth century does not mean that we must live first-century style. To worship Christ as the shepherds who worshiped him in the first century does not mean that we have to wear old bathrobes in some Christmas drama. Suits and turtlenecked sweaters will do. The false prophets of the twentieth century don't come dressed in sheepskins. That was their first-century disguise. They come dressed like bunny rabbits now.

To be a Good Samaritan in the twentieth century is not a simple matter of administering first aid along the road. In the first century, good deeds were of necessity limited to an individual to individual basis. Men lacked the means to do much about the great social ills that affected humanity.

Modern technology has changed that. Now something can be done about hunger, disease, pollution, population, and illiteracy on a worldwide scale. It is this fact which presents a totally new challenge to the church and to fail to respond to this new God-given opportunity is to walk by on the other side of the road. Will the American church so prick the conscience of this prosperous nation, will it so vigorously challenge our national leaders that they will employ the unprecedented technological means and economic resources we enjoy to make this world a more hospitable place in which to live for that seventy percent of its inhabitants that are now poverty-stricken? Will the twentieth-century Christian be creative enough to see where the road from Jerusalem to Jericho is today?

There is also a place for creativity in theology. The twentieth-century concept of heaven will not be identical with the first-century concept. I heard two ladies struggling with this last week. As they passed me on the street, one said disdainfully, "What are they going to do anyway when they land on the moon?" "Heaven knows," the other said. Then she continued with consternation, "The thing I wonder is, where are heaven and hell? We know they exist, but where? Heaven is not on the back side of the moon." There was a lady who is working at it but who still has not quite gotten into the '60s theologically. Her concept of heaven still reflects first-century cosmology — the view that heaven was at the top of the universe. She'll have to develop a more contemporary concept of heaven if she expects to speak persuasively to the new generation. They know that heaven is not up there, that if we point up and the Chinese point up, we're pointing in opposite directions. She needs to see that heaven has no specific location. It has no planet and street address.

Heaven is a spiritual realm. It is a relationship. Heaven is "being with God." This is the view of heaven that is recorded in the Bible, though it is expressed there in first-century forms of thought.

There is risk in innovation. Change is threatening, more or less, to all of us because it introduces the unknown and untried. We may not be altogether happy with the old way but at least it was familiar. Too many of us sprinkle our conversations with the well-worn cliche "I may be old-fashioned but. . . . " Particularly in this era when much change seems to be in the wrong direction and when horrible disasters occur, many people are deeply upset and bewildered by change. They try to whittle this world down to manageable size. They do it in many ways. Rigidity is one of them.

It would be easier if we had a fixed code to follow. It would spare us tension if there were a few clear-cut, comprehensive biblical passages that would neatly settle for once and for all the question about civil disobedience. We would make fewer mistakes if everything were cut and dried, black or white; if there were a set mold into which we could squeeze ourselves. But life doesn't work that way. Life, to be life, keeps moving on. So we serve not under a fixed written code but according to the spirit (2 Cor. 3:6 and Rom. 7:6).

To be faithful in change is to be creative, not rigid. It is to believe with Pope John XXIII: "The church should open its windows and let some fresh air in." It is to believe with Michael Wohlfahrt: "God may be pleased from time to time to afford us further light." It is to believe with Isaiah: "God is still doing a new thing."

. . . is controversial

Second, the faithful Christian in change will not shrink from conflict. He knows that change, even needed change, is often accompanied by controversy. He knows that discipleship is sometimes costly.

The great prophets accepted this. They were not afraid to disturb the peace. They saw that God's Word and the world cannot co-exist without tension. They, like the young of our day, were not afraid of conflict.

Paul, also, for the sake of Christ did not flee from trouble. He withstood Peter to his face. Their sharp differences were over the universal nature of the gospel.

Remember Jesus. Remember his boldness despite conflict. Remember his forthright words: "Do not think I have come to bring peace on earth; I have come not to bring peace but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's foes will be those of his own household" (Matt. 10:34-36). Why is it that Brethren who take the teaching of Jesus seriously pay so little attention to these words? Is it because we care too much about superficial unity in our congregation and not enough about faithfulness as we face the crucial issues of our time? How can we be so much at peace with the world when Jesus brought a sword?

When reliable polls show that the average active churchman is as prejudiced, as militaristic, and as materialistic as the average nonchurchman, it becomes apparent that the critical need is for a bold confrontation.

When, as Gibson Winters has documented, the American church has become a captive of the social and cultural values of its suburban members, it becomes evident that Christianity has lost its cutting edge in too many congregations. Jesus brought a sword.

This question of conflict is difficult to resolve in local situations. The faithful Christian does not seek conflict for its own sake. Unity is desirable. "Behold how good and pleasant it is when brothers dwell in unity. It is like precious oil upon the head," the Psalmist wrote (Ps. 133:1). There is a place for courtesy and sensitivity. We need to be able to put ourselves in our brother's shoes. We need to be able to listen to one another. We have been admonished to "turn the other cheek."

But, we dare not be so superficially nice to each other that we lose sight of the issues between us. We must avoid the flimsy reassurance we are prone to give. We dare not be so fearful that we will offend that we begin to speak half truths. We need to know how to fight fairly, to argue constructively, and to keep conflict creative, because conflict at its best is a great stimulus to growth.

One wonders how the church will view the current conflict between generations. Will the church be bold and perceptive enough to stand man-to-man (eyeball to eyeball, as one preacher put it) with that fractional percent of youth who seek only to destroy? Will the church also listen critically, but humbly, to that substantial block of youth who are perhaps the real prophets of our time and who in attacking universities, government, and churches are, in fact, attacking our sick society?

The most urgent need in the church is for reform and renewal. Shallow homilies on religion, pat morality, smooth stewardship programs geared toward "raising funds" rather than toward confrontation, superficial evangelistic efforts undertaken to hike up the membership figures rather than to convert are not the real needs of the church. A critical need is for clergymen who can read the Bible and read the times and are painfully honest in their declaration of the truth. An even more urgent need is for congregations which embody in their deeds the truth they proclaim. This means that church boards and congregations will deal in their decisions not only with statistics and personnel but also with such issues as: Should the congregation be encouraged to write congressmen about defense expenditures? Should the congregation publish a statement in the local newspaper about Vietnam? Should the congregation work to keep the local swimming pool open to the entire community?

Renewal will occur only when words are matched by deeds. Most people will ignore what is said so long as nothing is done and so long as they are not asked to make a "yes or no" decision. It is when a congregation needs to make a decision on a specific issue that the meaning of discipleship comes into clear focus. Will churchmen, laymen, and clergymen alike have the boldness and gusto to accept God's call to that discipleship which alienates as well as unites?

Insecure persons will seek to stifle all conflict. Destructive persons will seek to turn conflict into chaos. Mature Christians will work and pray to keep conflict manageable and constructive. Where cure is slow in coming, they go on daring, caring, and serving.

. . . is committed

The faithful Christian in change is *creative*. He is, if need be, *controversial*. Now finally let us observe that he is *committed*. Faithfulness is not a matter of mere activism. It is not a matter of "get with it, man" no matter what the direction is. A faithful Christian in change is Christ-centered. His creed is, as Brethren say, the New Testament.

This does not mean that the Bible will give ready answers to modern questions. One of the president's cabinet members put it well when he said, "The United States is for peace in the world, but that does not necessarily tell the Secretary of State what to do when he gets up in the morning." The Christian does not have obvious answers to complex problems but the Bible does provide a context from which a Christian can arrive at right decisions.

Regrettably the majority of laymen do not yet know how to read the Bible. They read the Bible mechanically. They fail to see that much of it is written in metaphor and picturesque phrases. "He knows his Bible," they say about anyone who can quote prooftexts no matter how irresponsibly he may use them. They still separate the Old Testament from the New Testament. They rip verses from their historical context. They are unable, for example, to analyze the nature of God's encounter with Pharaoh. They seem to think that God was creating a scene from a Cecil B. DeMille movie. They fail to grasp that what God did in the Ten Plagues was to rip to shreds Egypt's economic base. That is how he brought Pharaoh to his knees. If more laymen could understand this ancient reality they would be better equipped to confront some of the realities of our day.

Whose fault is it that so many churches' laymen are still unable to discern the Word of God in the words of the Bible? Whose fault is it — the theological schools, the clergymen — that biblical scholarship has not yet filtered down from the seminary to the grass roots? Biblical scholarship is a tool. It should not be withheld from serious-minded laymen because if it is employed it will equip them to read the scriptures meaningfully and will give them a sense of direction as they cope with change.

May I give a practical observation about knowing Jesus Christ? In the last analysis we learn to know him not dogmatically but devotionally. We do not learn to know who he is by speculating in the abstract about such things as the virgin birth, the nature of miracles, the meaning of the atonement.

He confronts us in the actual milieu of life. Let as much light as we have shine as far as it will. Let us not dwell on what we do not believe. Let us take instead what we do believe and go with it as far as we can. Let us follow Jesus and eventually we may discover that he has become quite important to us — maybe even as our Christ. At any rate this is the only way. We will not be persuaded by argument. We are more likely to discover who he is from the hungry, the distressed, the sick, the enslaved. It is in them that he meets us.

The faithful Christian is committed. He does not have all the answers, but he *does act* in light of whatever wisdom he has at the moment, moving ahead with a prayer on his lips that more light may be given.

If the Christian doesn't give up, it's because he has *hope*. His hope is not that he will be able to lift himself by his own bootstraps. His hope is that God is at work now and throughout the long span of time.

He considers the caterpillar and the butterfly. The caterpillar is a worm-like creature which is to most people one of the most loathsome of all living objects. Yet from this ugly, crawling thing develops in time the most beautiful of the insects — the butterfly. This is not the caterpillar's doing. It is God's doing, and it is marvelous in our eyes.

Likewise, God looks at the creation. He sees the marred face of the earth and the marred faces of men. He sees suffering and struggling. But he looks with hope. His hope — expressed by Paul — is this: that the groaning of the whole creation is the groaning of labor pains (Rom. 8:22, 23), that a new heaven and a new earth are being and shall be born, that "the suffering of this present time is not worth comparing with the glory that is to be revealed" (Rom. 8:18), that underneath the experiences of our lives — our successes and failures, the pats on our backs and the anonymous calls on our phones, the answered prayers and the unanswered ones — underneath it all "God is at work in us to will and to do for his good pleasure" (Phil. 2:13). Let us go forward with hope putting our trust in God who is at work. □

FAITH LOOKS UP

During a fifteen-month stint in India, 1949-50, the people there would ask us, "Do you like India? Do you like Indians?" The interrogation seemed even more penetrating: "Do you love Indians?" The real issue was not if we liked the weather, the sanitation, the poverty, but do we love Indians? To answer "no" would have been a repudiation of the greatest commandment, to love God and neighbor as self.

My wife and I agreed that the answer was "yes" and that we should waste no time in giving affirmative response in thought, word, and deed. Now it may seem strange that a fifty-five-year-old ordained minister needed to go to India to learn this elementary gospel teaching. We did know it intellectually, but now it gripped us in a fresh way emotionally.

That was twenty-one years ago. It grows more and more apparent to us that life's mission is to love God and man. The mission is to love Indians (all persons) and to keep on exploring new ways of making this real. It is not simple. Life is very complex. Jesus staked his life on the truth that each person, even an enemy, is worthy of love. He gave his all in a brave witness for the worth of persons. He could abhor a man's bad conduct and yet keep on loving him. How can I love the man who shot my mother? Kagawa suggests, "Happily, there is a guide for me. Jesus left a molten cast of God's own portrait on his own flesh." When they had done their worst to Jesus his dying words were that they might be forgiven.

Few of us are put to such a crucial test. But all of us are put to the creative test. How translate our love into practical values? How use the twenty-four hours per day, our skills, and material resources so that our love is more than sentimental?

The love everybody movement, which has become a slogan for many groups, including hippies, is a beautiful impulse. It has little value until the general idea is broken down into many small parts and practiced usefully in the workaday world. Withdrawal from the world of plowing fields, preparing meals, and repairing motors for the purpose of spirit infilling has its place. There is always urgency that we return to work and put the new spirit into the arena where we toil for our daily bread. Our small bit may seem so little to have much influence in the world. Was it John F. Kennedy who said, "In waiting for the perfect let us not fear to do the possible"? □

H. SPENSER MINNICH lists his status as semi-retired, but he keeps busy as a counselor in planned giving for La Verne College and as secretary of the Brethren Hillcrest Homes Board. He and his wife Eva have lived in La Verne since 1960. For forty-one years prior to that time Spenser was employed in editorial, stewardship, and financial promotion positions on the Brotherhood staff. He is the author of Brother Bonsack. *The Minnichs have two sons, five grandchildren, and five great-grandchildren.*

Love Is the Engineer

by Louise Gray

Mankind today is caught in the grasp of a fascination with technological achievement. In striving for technological success, we have neglected love, the aspect of human nature which, along with physical needs, curiosity, and achievement, controls the learning process. That process is the essence of human existence, and love is the engineer.

Christians have talked a great deal about the interaction of spiritual growth with physical and technical growth. This growth or learning process is life to man. But without the use of love it has become distorted to the most grotesque of human creations — in which two mammoth societies threaten each other's extinction and entice others into their manic rationalizations.

Consequently many scholars today are searching for the pragmatic relationship of love to learning. This study seems formidable to many parents and teachers because of the complex nature of love. Every parent and teacher, however, can be a part of this dynamic research. As persons closest to the new life in each child, they can discover how their use of love can guide and develop the child's learning process. In this way the child can soon become a free sharing agent capable of determining what is best for self and society rather than fitting into the ancient, self-destructive grooves.

Psychologists have stressed the role of the mother, both before and after birth. This is especially true today because women are leaving the home at an accelerated pace to prove their intellectual equality with men. But the role of father should not be overlooked as an essential psychological support to the mother and tender "lover" of the child. When parents equally value their roles in the life of the child and instruct, support, and praise each other, their own emotional and intellectual satisfactions will be heightened.

Unfortunately, a chaotic family life presents a need for parent substitutes. In fact, children without these will search them out, in some odd form, in every stage of their growth — the LSD dream being, next to suicide, the most extreme form.

Nearly everyone concerned with education today knows that the pendulum of thought and practice has swung from stern discipline, learning by copying, and achieving by memorizing facts to the extremes of ultrapermissiveness found in the experiments of some schools and homes. Dr. Spock and his followers have been accused of fostering too much permissiveness.

Dr. Spock, who gave many women the courage to be the loving mothers they wanted to be, does not deserve this politically inspired accusation. It is the very rare parent who can stand living for long with a child or children allowed to discover their world experimentally without restraint. Rather the problems of today's delinquents are related to the neglect of the child in all types of families. The automobile and the telephone have seduced immature parents from the home and left it colder than the Eskimo igloo.

In her 1942 study on the "factors influencing the general development of the child during preschool years," Bertha Bowley concluded that difficulties in emotional development start at ages three and four. Significantly the study showed that the parents' economic circumstances were far less important than "parental attitudes and atmosphere for home play" in the child's social and emotional development. The study explains why a leader from the slum or ghetto can be as maturely balanced and intellectually capable as one from the middle or upper class. It is only in the area of verbal expression that lower-class children are generally more deprived. There is, then, an improper balance of verbal opportunities in our society. If balance is to be achieved more persons at the top of the ladder will need to listen to those on the bottom rung —both in society and in the family.

This brings us to the major contributor to love's effectiveness in learning. Parents and teachers who listen to the child's comments, by ear, eye, or skin, will have the insight to feed the child's intellect according to its individual needs.

While satisfying the child's basic needs for food, warmth, exercise, and cleanliness, verbal parents, aware of nonverbal signs of attitudes —touch, facial expression, tone of voice, choice of activity — can respond more effectively. Depending on what appears to be a child's most urgent need, they can directly answer the child's questions. Or they can rephrase questions in such a way that the child will continue his own search for answers. In the most keenly developed relationship, where love is unconditional, the parent-teacher will find that he is less aware of the occurrence of nonverbal communication but that it grows more effective.

Most of us are only partly aware of this. In fact our conditions set on the giving and receiving of love — "you must be good, or successful, or like someone else I have in mind, or just

like me!" — have blinded us to the signs and signals our children are attempting to send us from the first kick of life.

Most of us have first to attack our fears about health, sex, and death that separate us from one another. Actually, in opening our minds and bodies to love in others, we begin to climb the spiral staircase to greater awareness of nonverbal communication as well as the enjoyment of well-chosen verbal experiences — where a "word to the wise is sufficient."

Our anxieties — or the lack of them — about health are quickly transmitted to our children. A parent who does not react on hearing the familiar roar of a plane overhead communicates that not all noises are threatening and so the child does not "hear" the plane.

Likewise, the parent who can explain the various aspects of sexual behavior and feeling to his child — preferably before he asks as well as when he asks — in the same way that he explains the care and feeding of the child's pets, will provide a secure basis to this major, ongoing experience of life. When the child reaches the age (and it gets younger all the time) when he discovers that society makes jokes about sex — because man must laugh at what he fears or feels guilty about — it is best for the parents and teachers to be able to indicate their ability, in moderation, to laugh too, or they will shut the door on further important questioning.

It is strange that in our modern society when the experience of death of a loved one is far more rare than fifty years ago, it is still the ever-present mystery that disturbs and thwarts our capacity for creative mutual understanding. In fact our fear of death broods beneath our fears of health and sex. It seems that even as medical scientists discover new means of conquering death and preventing unwanted and thus warped life, others invent and spread ever more sophisticated means of inflicting death. Even some medical scientists dedicated to saving lives can contemplate planning biological warfare.

Only through the experiences of a secure and holy love on earth can the fear of death be dispelled. Thus every parent is compelled to seek guidance in religious thought and prayer in order to provide an atmosphere of faithful confidence. At the same time children whose parents are dedicated to preserving peaceful, healthy, meaningful lives rather than working in war's ancient machinations are among the most secure young people today. This has been studied and proven by eminent psychologists. These children find security in the hope, faithfulness, and courage of their parents. For them death is a new door to greater fulfillment in God's love, not a guilty punishment. These children who openly face questions of health, sex, and death may not all be geniuses in knowing facts, but they have unusual capacities for using love creatively in interpersonal relationships — the highest goal of educational achievement.

John Dewey, the founder of modern educational principles, said as long ago as 1902 in *The Child and the Curriculum,* that the child's world is a "somewhat narrow world of personal contacts. Things hardly come within his experience unless they touch intimately and obviously his own well being, or that of his family and friends. His world is a world of persons with their personal interests, rather than a realm of facts and laws. Not truth, in the sense of conformity to fact, but affection and sympathy is its keynote." We would do well to guard against computerized education taking the place of interpersonal learning experiences between human persons in the classroom.

Loving parents and teachers however, do have some teaching "tools" that are available to them. Consider the following.

- *Individual characteristics.* If understood and appreciated, positive characteristics can be encouraged and negative ones controlled. The too aggressive child can be taught the value of listening; the introspective child, the joy of sharing in self-expression.
- *Rewards and punishments.* In the use of these recognize that the child wants to please others and needs to know how to do so positively. Material or physical rewards and punishments, unless symbolic of the child's interests, will simply be a waste of time or a cause of latent rebellion.
- *Affection.* From the time of fondling the small infant to the friendly pat on the back or warm hug, everyone needs affection from time to time. In a society so fearful of sexual feelings our natural tenderness has been suppressed, causing freakish behavior. The sensitive parent-teacher knows when it is wanted and when the child's urge for independence rejects it. As communication grows there is less need for overt acts of affection.
- *Firm control.* From the very beginning the child should sense the parent-teacher's confident firmness and know his rules. This may be through tone of voice, the making of just decisions and abiding by them, and occasionally a strong arm and straight talk. However, a child who is confident of love and has opportunities to explore is less likely to revert to extreme behavior. The disturbed child needs

greater outer control but also more intense experiences of communication of love and understanding. At each age children will want to try out different life-styles. In fact the dramatic arts provide an excellent outlet for this need. If the parent gives some leeway, discusses the consequences, and is willing to change rigid but disproven notions himself, the child will not forsake the basic premises of proper behavior.

- *Trust and honesty*. This is perhaps one of the most difficult areas of parent-teacher behavior. We fear the sharing of our human feelings and failings. There are those who would even equate these two. But it is not necessary to appear a paragon of virtue in order to maintain discipline. In fact the admission of failings will create trust in our own search to do better. Out of honesty comes trust. Therefore, discipline that inflicts threats which will not be carried out actually stifle learning in the child's frightened, angry, and guilty (because he is angry) mind. In fact, if these occur too frequently he will not trust anything the parent says.
- *Independence and cooperation.* Since these are our ultimate goals for the child he must have many experiences of both in controlled settings according to his age and abilities. Here the schoolteacher can aid the parent all along the way.
- *Feed back*. The best part of child rearing in love is the child's returning the parents' insights as his own in his own words and as his own discovery. Teachers call this feedback and it is truly this that gives teaching its rewards. Greater than any monetary satisfaction are those moments of mutual exchange of views, ideas, and experiences verbally, through artistic expression, or meaningful acts.
- *Reasoning*. This is the next step beyond feedback and has given the impetus to progress in society. When the child recognizes the consequences of his acts, he can be guided to think things through. Ideas can be suggested but they cannot be imposed. The child must be able to discover the results of acts either through actual activity or through imaginative contemplation. The give and take discovery of "Why" both at home and in the classroom is the essence of educational activity. Sometimes a parent will be tempted to shout or even spank, thinking this might push the ideas in harder. But while spanking may temporarily impose his ideas, it only postpones the day of genuine reasoning and may thwart it altogether.
- *Letting off steam*. This is an absolute necessity occasionally. Allowances must be made for outbursts of temper, without guilt. To restrain anger is to avoid opportunities for creative reasoning and intellectual and emotional growth. At the same time, where there is an assurance of love, momentary outbursts can be cooled to controlled reasoning. At this time a sense of humor is an indispensable asset. According to Gesell and Ilg in *The Child From Five to Ten,* laughter "dissolves tension and increases pliancy of the mind" making it more receptive. And so does forgiveness.
- *Sharing*. When the child knows that the sharing of the life process, whether it be food, chores, educational experiences, challenges, disappointments, or insights, is the basic function of family life, he will be keenly aware of his own potential and eager for parent-teacherhood himself. It is in this area that the family unit acts in a capacity that no other group can, providing for the child strong emotional ties that make sharing the subconscious urge it should be.

In using these love tools the parent and teacher will quickly recognize the need to encourage the child's innate drive to explore and discover his world. When facts make sense out of the chaos and confusion of material and invisible ideas and thoughts, a child will want to learn them. Each at his own pace and with his own set of priorities will tackle our vast world of knowledge and insight.

Unfortunately curriculums and literature for children are still often oriented to rural experiences and ancient times. It is no wonder he turns hopefully to television. The child of today must know where and what he is now if he is to be prepared for his complex future. Then he can review the past more meaningfully. He should be learning the words that tell *Who am I? Who are they? How do we feel?* and *Where are we?* before those words that simply say *What is it?*

A house is built on the basis of plans. A child needs to know his plan of selfhood if he is to build humanness into his role in the world. The experts call this identity. Socrates said, "Know thyself." Jesus said, if you would live abundantly, "search me, find my ways." Find the Jesus, or divine, image in the self and release it in the child.

If these are not the ways that children love to learn and learn to love, then our Christian faith has no relevance — but if they are, then the church and its arms in society have every opportunity to make Christlikeness in many forms survive. ☐

news

The crisis of two Americas: How will Brethren respond?

What will be the nature and scope of the Church of the Brethren's response to the social and racial crisis?

The answer, to a significant degree, rests with districts and congregations. For in follow-up to the Annual Conference consideration of the matter, a deliberate effort is being launched to seek out district and local expression.

General Board secretary S. Loren Bowman, in contacting district officers, is urging that district conferences extend to participants "the opportunity to face the challenges inherent in the current social crisis and in the Annual Conference actions." Local leaders, especially those named as district conference and Annual Conference delegates, in turn are urged to enlist congregations in similar discussion and action.

In most district conferences, the matter is coming as a new item of business, just as it did at Annual Conference in June. At Louisville, a group of delegates had framed a "resolution for action," detailing a series of steps to be taken by the denomination in dealing with racial injustice. The resolution was referred to the General Board, along with instructions for implementation.

While the series of motions enacted on the paper may appear contradictory at a point or two, Dr. Bowman said the actions of delegates clearly suggest:

- that Brethren be afforded new opportunities for involvement in the struggle for social justice by the nation's minorities.
- that Brethren examine their own attitudes of racism and their personal and institutional practices which contribute to injustices for minorities.
- that a response begin now, entailing study and action throughout the Brotherhood at the deepest levels.

District action: In line with the "at-onceness" aspect of the instructions directed to the General Board, the general secretary is urging each district conference this summer and fall "to struggle with the issues in ways similar to those experienced by the delegates at Louisville." In part, the concern is directed to the tendency of the nation to polarize into separate communities — the two Americas — black and white.

In regard to the "Fund for the Americas" which the General Board was to establish, Dr. Bowman announced that the contributions of individuals and congregations will be recorded separately, apart from the Brotherhood Fund. He also indicated that the offering at the closing session of the Louisville conference netted $3,600 in cash and $8,092 in pledges for the fund.

The general secretary also is requesting district officials to share with the General Board a resume of district discussions and plans on how the church might respond appropriately to the social, economic, and educational inequities.

Through such procedures the General Board seeks to pursue the grass roots approach begun at Annual Conference, an approach in which the denominational action will be shaped by the will of the members.

Local encounters: A similar examination of issues and directions regarding the social crisis is urged for congregations. In addition, the congregations are invited to explore agencies within their respective communities which might be channels for the use of monies from the Fund for the Americas.

Also, when congregations enter on their own into direct participation with local agencies, they are urged to report to the General Board on the efforts and sums invested.

The emphasis upon local involvement reflects the view of many church leaders who see congregational action as crucial in combating racism and coping with other related problems across the nation.

As districts and congregations assess their own role in the drive for justice and reconciliation, the General Board at

In joint discussions in Louisville, members of the Standing Committee and General Board favored a grass roots approach to determining the church's response to the urgent social crisis

the same time will review its programming, investments, and priorities.

Origin: After hearing Chicago professor Archie Hargraves lift up the concerns of the black community, the delegates at Annual Conference opened the agenda to consider what the Church of the Brethren's response should be. From the outset a "resolution for action," drafted by a group of delegates comprised mostly of younger clergymen, became the focal point of the deliberations.

The paper at first was referred by the delegates, 484 to 363, to the General Board for study and concrete proposals a year hence. However in subsequent actions, soon to follow, delegates instructed the General Board "to act immediately in raising and receiving monies" for the fund, to "administer them according to its best judgment," to broaden the program "to include all disadvantaged minorities," to "use the monies already at its disposal to implement the program as seems wise," to word a statement of purpose for the fund, and to encourage the church at large "to take this matter to heart for concern, study, and action during the year."

While the initial resolution itself lifted up a goal in the amount of approximately $2.5 million to be expended in unrestricted grants to black agencies and for educational programs related to racism, no set amount nor specific use for the fund was finally adopted. Hence dollarwise the goal is open-ended, as is its specific application.

Cited as the factors underlining the resolution, as stated in its opening section, were (1) the church's responsibility to deal with problems of the day; (2) the sin of racism, both personal and institutional, which "plagues our membership and our fellow citizens"; and (3) the need for "unprecedented response" from churchmen in dealing with violence and hatred between the races.

Interpretation: In reporting the Louisville discussion to the members of the Williamson Road church, Roanoke, Va., pastor Harold S. Moyer commented, "This fund was not in response to (James) Forman's Black Manifesto. It did not come from the General Board but from the delegate body."

In a similar vein Richard C. Witmer, pastor, Pleasant Hill, Ohio, reported to his parish: "It was interesting to observe how we as a delegate body squirmed and wiggled to get out from under the pressure of making a decision on a resolution to permit the General Board to appropriate a sizable sum of money to underprivileged minorities. I sensed that among the delegates there was an almost frantic cry: 'Please don't make me have to make a decision on this issue and to be responsible for it.' The delegate body tried in several ways to dispose of the resolution without a specific decision for action and finally succeeded by referring it to the Board with suggestions."

On the docket: The squirming and searching in Louisville was only an opening round, for the item is to appear on the agenda of the Church of the Brethren at all levels.

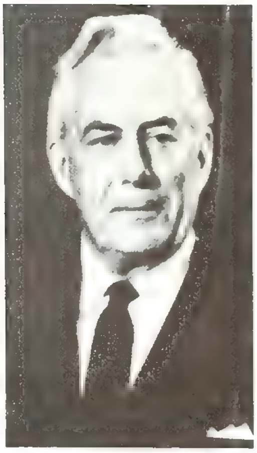
What its final disposition will be, however, rests to a very large extent upon the priority and seriousness given to it by districts and congregations in the weeks to come.

Church as challenger

"RARELY HAS any federal agency been so thoroughly denounced by a court as the Federal Communications Commission was this week," stated *Washington Post* writer Lawrence Laurent.

The event was the U.S. Court of Appeals overturning in late June an FCC decision and withdrawing the broadcasting license of television station accused of racially discriminatory programming. The action was unprecedented.

And making the pain of the FCC even worse, Mr. Laurent noted, was that the decision was written by Warren Earl Burger shortly before he became Chief Justice of the U.S. Supreme Court.



Judge Burger: Overturns FCC ruling on bias in broadcasting

Judge Burger's stinging rebuke of the FCC's handling of the case contained language "that can be regarded only as castigating," the *Washington Post* columnist stated.

Charges: A complaint against station WLBT-TV in Jackson, Miss., was entered by the United Church of Christ's Office of Communications. The complaint charged that the station used derogatory terms for a Negro, that a "Sorry, network trouble" sign had been used to avoid telecasting an interview with the late Martin Luther King Jr., and, in general, that the station had failed to serve the Negroes in its area of coverage.

Judge Burger wrote that the FCC had a "built-in prejudice" in favor of established broadcasters. Instead of requiring the challengers — including the United Church agency — to prove its charges, wrote Judge Burger, the FCC should have sought an "affirmative public interest" to justify renewal.

"Landmark decision": Everett Parker, director of the UCC Office of Communications, lauded the recent court action as "another landmark decision to protect the rights of the public to proper service and access to the broadcast media." Commenting on the church's involvement in the seven-year dispute, he said, "We feel we've done something to bring government back into control of the people, instead of leaving it in the hands of monopolies that already have control of our most valuable natural resources."

The WLBT license was ordered vacated and new applicants were invited to file. A possible reapplication by WLBT was not ruled out.

news

New members of staff

WITH MAJOR STAFF RESTRUCTURING of the General Board nearing completion, the following eight full-time appointments and two interim assignments are to become effective on or before Sept. 1. Named are:

Charles L. Boyer. To serve on the personnel resources team of the World Ministries Commission, Mr. Boyer will direct volunteer services.

For the past five years he has been campus minister at Purdue University, working under auspices of the United Campus Ministry Association of which the Church of the Brethren is one of four denominational sponsors. His assignment has included a special ministry to foreign students.

A native Hoosier and from the West Manchester church, he is a graduate of Manchester College and Bethany Theological Seminary. He also was part-time pastor of the Fairview church in Indiana, 1965-68, and a participant in the Student Interracial Project in North Carolina, 1963.

In Brethren Volunteer Service he traveled in 14 European nations. He has been active in district youth programs and more currently has been moderator of two congregations and a member of Standing Committee.

He is married to the former Shirley Campbell and has two children, David, 5, and Valerie, 3. His parents are the Ralph Boyers of North Manchester, Ind.

His hobbies include piano and baseball.

Merle Crouse. As church development consultant, Mr. Crouse will be the World Ministries' liaison with overseas churches.

For the past 11 years he has been a missionary in Ecuador, where he has had a strategic role in the development of the United Evangelical Church and the Center of Theological Studies. He earlier was a BVSer in Germany and Turkey and an assistant in refugee resettlement at New Windsor, Md.

Mr. Crouse is a native of Maryland and a graduate of Bridgewater College, where he set track records which still stand. He has degrees also from Bethany and Princeton Theological Seminaries and has had intensive language study in Costa Rica.

On furlough in 1961-62, he was pastor of the Cooks Creek church in Virginia.

A naturalist, Mr. Crouse was once a licensed bird bander in Illinois and while in Ecuador has exported live scorpions and sloth skeletons to the States.

He and Mrs. Crouse, the former Jean Potter, have five children, Karen, 13, Gerald, 12, Deborah, 9, Peter, 8, and Timothy, 5. His parents, the Clifton G. Crouses, reside at St. Cloud, Fla., and Queen Anne, Md.

H. Lamar Gibble. As consultant on peace and international affairs, he will carry responsibility in World Ministries for the church's ventures in international relations, peace, exchange programs, refugee assistance, and reconciliation.

Since graduation 13 years ago from Bethany Seminary, Mr. Gibble has been pastor of the Good Shepherd Church of the Brethren, Silver Spring, Md.

While pastor he has twice been president of the Wheaton Ministerial Association, district board chairman, on various committees of the Council of Churches of Greater Washington, D.C., a member of the Congress of the Columbia Cooperative Ministry and on two of its committees, a director of the Washington Peace Center, and delegate to the Interreligious Conference on Peace. He has been involved also in the Suburban Maryland Fair Housing program. Last year he received a foundation grant to attend the World Council of Churches Fourth Assembly in Sweden as a special guest of the WCC Executive Committee.

Mr. Gibble holds degrees from Elizabethtown College and American University as well as Bethany Seminary. He received a master of arts degree in international relations from American University this year.

He grew up in the White Oak congregation and was licensed and ordained by the Palmyra congregation, both in Eastern Pennsylvania. As a youth he earned the Keystone Farmer's Degree, Pennsylvania's highest award for achievement in the combined areas of farming, leadership, and scholarship.

He lists photography, tennis, golf, gardening, camping, and choral music among his special interests.

He and his wife, the former Nancy Heatwole, have two sons, David, 12, and Daniel, 9. His parents, the John S. Gibbles, reside at Mt. Joy, Pa.

Matthew M. Meyer. To serve on the planning counselors team of the Parish Ministries Commission, Mr. Meyer will have tentative responsibilities in congregational extension and evangelism.

While pastor of the Glendale, Calif., congregation since 1956, Mr. Meyer has held key offices in the Pacific Southwest Conference, the Glendale Council of Churches, and the Southern California Council of Churches. He also has given leadership to the Glendale Verdugo Hills Planning Council, the Glendale Human Relations Council, the Brethren Coffee House and the Brethren Youth Center, and released-time education in the community and prayer therapy groups in the congregation.

For his work with youth in Glendale he was recently awarded a lifetime membership in the national PTA. He was also presented a plaque by the Human Relations Council for his pioneering effort in starting the Glendale council.

From the Fredericksburg church in Pennsylvania, he is a graduate of Elizabethtown College and Bethany Theological Seminary. This June he received a Doctor of Religion degree from Claremont School of Theology.

He is married to the former Barbara Ann Nelson. The couple has three children, Mark, 10, Daniel, 7, and Sally, 3. His parents, the Samuel G. Meyers, are deceased.

He includes sports, especially golf, music, and painting among his hobby interests.

J. Bentley Peters. On the team of human resource developers under Parish Ministries, Mr. Peters will have tentative responsibilities in recruitment and educa-

New staff appointees, l. to r. from top: Charles Boyer, Merle Crouse, Lamar Gibble, Matthew Meyers, Bentley Peters, Ronald Petry, Thomas Wilson, Carl Zeigler, Larry Fourman, Ronald Hanft

tion for the ministry and in campus ministries.

He has been pastor of the University Park church, Hyattsville, Md., since 1966. During this time he has been a director of the Prince George's County Division of the Washington Metropolitan Council of Churches, a director of the United Campus Christian Fellowship at the University of Maryland, and involved in leadership roles in community action, mental health, YMCA, and Foster Grandparents programs. He also carried assignments for the Mid-Atlantic District.

A native of Roanoke, Va., he is a graduate of Manchester College and Bethany Theological Seminary. He formerly was pastor of the Clear Creek church, Huntington, Ind., and chaplain at Bethany Brethren Hospital, Chicago.

He is married to the former Nancy Jean Petry, and has a son, Jeffrey, 1. His parents are the Raymond R. Peters of North Manchester, Ind.

His hobbies are sports and music.

Ronald D. Petry. As a member of the stewardship enlistment team, Mr. Petry will work in the stewardship education tasks of the General Services Commission.

During his nine years as pastor of the Kokomo, Ind., congregation, he had the unusual experience of leading a congregation in the building of a church plant twice. The first edifice was leveled by a Palm Sunday tornado in 1965.

Mr. Petry has been chairman of the Southern Indiana district board, district moderator, secretary of the Indiana Cooperative Board, a member of the district merger study committee, on Standing Committee, active in the Kokomo Association of Churches, president of the Ministerial Association, on the board of the Howard County United Fund, and a leader in the formation of the Human Relations Commission.

He is a graduate of Manchester College and Bethany Theological Seminary.

He is married to the former Beverly Ann Tobias. The couple has three children, Marvin, 12, Brenda, 10, and Ellen, 5. His parents are the Wilmer Petrys of Goshen, Ind.

Fishing, active sports, and reading are prime hobby interests.

Thomas Wilson. As a member of the Parish Ministries team of planning counselors, Mr. Wilson tentatively is to work with congregations in response to community social concerns.

He has been pastor of First Church of the Brethren, Chicago, since 1961. He also has been a member of the Church of the Brethren General Board, a director of Bethany Brethren and Garfield Park Community hospitals, district board chairman, and a member of the Urban Planning Committee of the Church Federation of Chicago.

In the struggle for human rights he has carried responsibilities as chairman of the East Garfield Park Community Union, as a vice-president of the Westside Federation, and as a member of the Chicago Freedom Corporation. A few years ago he and his congregation worked closely with the late Martin Luther King Jr. in endeavors for social justice in the Garfield Park community.

A native of New Orleans, Mr. Wilson grew up in the Baptist Church. After about four years in the Air Force, he entered Dillard College in New Orleans. Upon graduation he later enrolled in Chicago Theological Seminary, then transferred for his last two years of study at Bethany Seminary.

He and his wife, the former Ethel Allen, have three children, Douglas, 11, Elizabeth, 8, and Kecia, 9 months.

Carl W. Zeigler Jr. As a member of the human resource development team, Mr. Zeigler will work under the Parish Ministries Commission carrying tentative assignment in the areas of group life and training.

Pastor of the San Francisco, Calif., congregation since 1967, he has been on the board of the local Campus Christian Centers and on the board of the San Francisco State College and Medical Center. He also was a trainer for Friendly Visitor Groups of the Senior Activity Centers, under the San Francisco Council of Churches.

As a BVSer he served in Germany and Poland. He also taught junior high school in California for a year and was minister to students and an instructor in pastoral psychology at Bethany Seminary in 1966-67.

In addition to earning degrees from Elizabethtown College and Bethany Seminary, he has studied in other institutions in the fields of medicine, psychology, human relations, and counseling.

His wife is the former Carole Mae

McGreevy. The couple has three sons, Craig, 4, Richard, 1½, and Joel, 6 months. Mr. Zeigler's parents are the Carl W. Zeiglers Sr. of Elizabethtown, Pa. His home church is at Lebanon, Pa.

As special interests Mr. Zeigler turns to handball, hiking, foreign affairs discussions, and the live sciences.

Particularly impressive upon Mr. Zeigler has been Dr. Viktor Frankl, whom he met in a study group in Vienna, Austria. "His work in logotherapy and his experience in the concentration camps have influenced my life at significant points," Mr. Zeigler recounted.

Larry D. Fourman. On an interim, part-time assignment with the Parish Ministries Commission, Mr. Fourman will assist the material resource developers in writing and editorial tasks.

A 1969 graduate of Bethany Theological Seminary, Mr. Fourman is from the Painter Creek church in Southern Ohio. He is a graduate also of Manchester College.

His wife is the former Ann Hollinger. His parents, the George W. Fourmans, reside at Arcanum, Ohio.

Upon obtaining visas to Nigeria, the Fourmans plan to locate at Waka Schools, where Larry will teach Bible.

Ronald P. Hanft. On a one year's interim assignment, Mr. Hanft will be the training director at New Windsor, Md. He has been on the Brethren Volunteer Service training staff and in related assignments, including community service in Houston, Texas, since 1966. His work also included visitation of volunteers on project in several states earlier this year.

A native of Hartville, Ohio, Mr. Hanft is from the East Nimishillen church. He holds a bachelor of music education degree from Otterbein College.

A tempestuous 21st

CURRENTLY IN SESSION (Aug. 12-23) in Canterbury, England, is the Central Committee of the World Council of Churches. While the matters before the 120-member unit tend to be eventful in themselves, the gathering is all the more noteworthy because this month marks the 21st birthday of the global church organization.

World Council's Thomas: A layman leads

As it comes into its own, chronologically speaking, the World Council also moves into an era that demands maturity in great measure. On the agenda of the present meeting are matters of restructuring, intercommunion, world development, and global racism. Some of these items will long be with the council. And there are other items equally perplexing not far down the road.

New voices: On structure, a committee will be reporting on ways the council might realign itself to be more responsive to "tumultuous ecumenicity on the local level," to the criticism of young people, and to the demand for more representation of lay experts, experimental theologians, and leaders from developing nations.

At Canterbury the Central Committee also will hear reports of discussions on the thorny question of intercommunion, that is, communion together by Christians whose traditions rule against such experience; follow-up on last year's discussion at the Uppsala Assembly on the "unity of mankind / unity of the church" theme; and new approaches to the problem of world development.

Growing out of the WCC's global Consultation on Racism held in London this May will be recommendations that go well beyond present church policy in dealing with racial injustice.

If such issues were not formidable enough, very likely in the background, if not on the table itself, will be the question of the World Council's future relation to the Roman Catholic Church. As Msgr. Bernard Law told the Brethren conferencegoers in Louisville, the visit of Pope Paul VI in June to the Geneva offices of the WCC was "tremendously significant," made even more so by the pontiff's publicly raising the question, however cautiously, of Roman Catholic membership in the WCC.

Capital O: Even without Catholics in the council, the newly elected Central Committee now meeting reveals a considerable shift in composition from predecessor committees. Members now include 23 Eastern Orthodox and seven Oriental Orthodox delegates and, in addition, a lay chairman from India, M. M. Thomas. Orthodox spokesmen — Orthodox with a capital O — and the growing leadership of non-Westerners will be a decided break from what has been the heavy identity of whites, Westerners, and Protestants in the WCC.

In terms of the future, there are questions being asked quite aside from who may yet join the council — Catholics, evangelicals, pentecostals, whoever. One of the pressing questions, for example, is whether the WCC, with its present 234 member communions, can move beyond what many see as "an institution for dialogue," or as an enabler for bringing diverse traditions to share together, to something that goes beyond talk and tradition in basic orientation.

Pointedly, younger churchmen especially, but with a corps of support from some elders, are asking, Can the World Council become a leaven of protest, a force for creative change within Christendom? Can it take the lead in the struggle all over the world to create a more humane society? Can it lead the way into a more meaningful future?

To ask such questions and press their implications may rock the ship of church which already is tossed in stormy seas. But the tempests are stirring and must be dealt with. In the face of them — or perhaps because of them — what new directions can a council come of age chart for the next decade or two?

TOWARD RENEWAL AND REVITALIZATION OF THE MINISTER

by HAROLD Z. BOMBERGER

IT IS A HAPPENING hard to describe! It must be experienced. A layman whose minister participated asked in amazement, "What in God's name did you do to our pastor? He came back a new man. He really loves us now!"

This happened at an Advanced Training Seminar for Pastors, sponsored by Bethany Theological Seminary in cooperation with the General Board of the Church of the Brethren.

The Seminary, aware of the rapid changes occurring in our society and churches and of the interminable need for ministers to grow, is implementing a conviction that its responsibility is not ended when its genial president hands a graduate his diploma.

In 1964 Bethany began a unique, vital program of continuing education. It offers its total campus facilities to groups of from seven to twelve pastors, usually from the same seminary class or student generation, for an intensive educational experience.

Formally its goals are expressed:

- To help the pastor understand himself and his ministry
- To reexamine the church and its mission
- To examine current theological issues through dialogue with faculty and seminar members
- To provide a creative encounter with laymen and the church within the context of theological inquiry
- To provide opportunity for reading and study in a selected area
- To provide fellowship with other ministers from the pastor's own student generation
- To develop a strategy for planning change

"Oldest group": This April I was part of a seminar — a group of seven pastors and a director who met for eleven days on Bethany's new suburban campus. Ours was a unique group. Most of us had graduated from the seminary from twenty-three to twenty-six years ago and one was an alumnus for thirty years. This made us the oldest group that had yet met — not necessarily in ages, but in years since graduation. Just to be there was something! One staff member observed that more men from our age group have deserted the pastoral ministry than from any other.

We were unique, too, in what we brought. In addition to bifocals and dentures, we brought rich experiences in Christian service, not only as pastors but as servants of the church in many strategic responsibilities. All of us have been involved in important denominational, interdenominational, and community tasks. Whatever the term *successful pastor* might infer in its more positive implication, we have been that. Each one had upon occasion toyed with the possibility of fleeing the pastorate, but when opportunities for changes occurred and other vocations lured as attractive options, he chose another pastorate — as five of them recently have done. For the most part we have learned to hide our feelings and perhaps to resign ourselves to certain inevitabilities. At least our director accused us, maybe rightly so, of frequently wearing the "big white hats" — of being the "good (the Dodge) boys!"

Of course, we brought heartbreaks,

Continuing education: The happening which Pastor Bomberger recounts frustrations, doubts, and anxieties —even jealousies because of the successes of others. And freely we shared and helped one another deal with them. In addition to facing personal crises such as uncertain surgery for ourselves or members of our families and the resolving of conflict and hostility in family or parish relationships, one of the concerns which bugged us the most was whether we can adapt to an uncertain future.

Adjustment: When everything seems to be changing, can we adjust creatively to relate helpfully to people, churches, and communities? In a period when the word is circulated that no one over thirty can be trusted, is there a meaningful future for pastors who will in due time be twice that age?

And the institutional church! It's under heavy bombardment from all sides. It was *this* church which called us to the ministry, educated us, and sent us out to serve God and men. Within it we have achieved our satisfactions, joys, and successes, our hurts and discouragements. Currently it is suspect, disparaged; indeed, by many, written off as obsolete, irrelevant. What is our role — and our security — for the remaining years of our ministry? Can we be pastors or not? What does it mean to be a pastor during the next fifteen years? These are the questions! The answers and assurances we found must continually be reexamined.

This eleven-day experience is not a vacation, but hard, exhausting work involving long days and painful searching. Most of the seminar is informal, relying heavily upon what can be achieved in group processes, interpersonal relations, and sensitivity activities. Even our Bible study and worship, so intense, provocative, and enriching, followed this format.

Unparalleled: This Advanced Pastoral Seminar is without parallel in the United States, perhaps in the world. Many seminaries, colleges, denominations, and professional bodies offer a variety of programs in specifics, such as preaching clinics, group dynamics, sensitivity training, prayer development, Bible study, theological orientations, lectures, reading courses, pastoral techniques, or travel opportunities. Bethany's program offers many of these, coordinated with an in-depth experience of living together, marathon sessions, informal encounters with faculty, and a visit to an alive local church followed by an evening of discussion with its laity.

It also has workshop values. Each participant, prior to his arrival, submits a tape of a typical Sunday morning's service conducted in his home church. A faculty member (in this case, Earle W. Fike Jr.) studies each service and with the group offers positive, constructive criticism. An evening is spent in speech therapy (the use of voice, reading, public speaking) and another is given to the presentation of a sermon before the group and a TV camera by each participant. This Big Eye and having the video tape replayed before the group for analysis, criticism, and encouragement can be a shattering but growing discipline. Indisputably this shows how we get through to others, how we look, how we sound, before our congregations. This is both assuring and devastating. In almost the same breath a colleague commented, "I have better poise and contact with my audience than I realized," and, "Whew, now I know what people mean when they talk about my 'silly grin'!" This $20,000 worth of equipment, the envy of similar institutions, part of the Seminary's strategic program, is of incalculable worth. Close to midnight some of us reluctantly returned to our dorm — and permitted Dr. Brightbill to return to his home! Valuable, too, were informal contacts with the Bethany faculty and workshops on the initiation and direction of change and on the understanding and resolution of conflict.

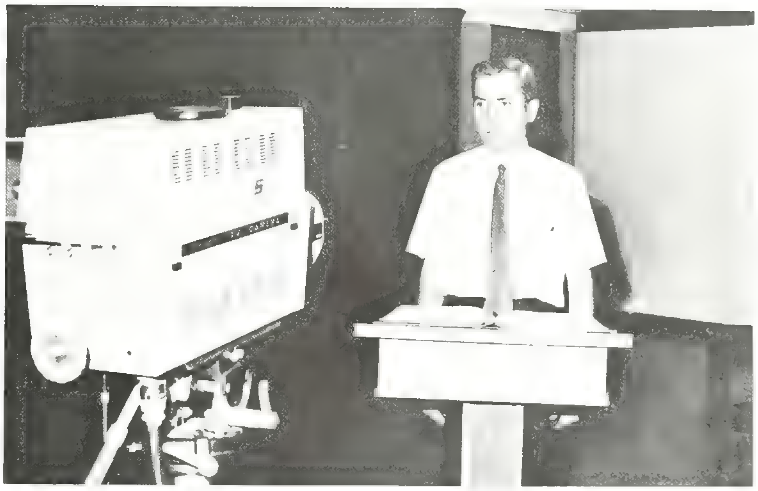
Pastor as person: The primary objective of the seminar, however, is the pastor himself. It strives to reach his central, basic needs as a person. Within

A hymn for pastors

Though I look you straight in the eye, get to my subject quickly, and illustrate beautifully, but keep wondering what they think of me, the whole affair is going to be a flop. And though I frighten my people with the perils of atomic destruction, talk about existentialism and the new morality, and apply the oils of anointing, but forget those to whom I minister, I am a phony. And if I work from 8 to 11, deny my family, and wreck my health, but fail to communicate, I have just been spinning my wheels.

A pastor knows his people and has no need to advertise himself. In committee meetings he can allow for group decisions, is positive in his approach, and finds real joy when he can slide into the background. A pastor, by the very nature of his work, must be prepared to work with all sorts of people.

A pastor's work never ends. The butcher, the banker, and the candlestick maker may go home at five; but for the pastor the time for retiring never arrives. The pastorate is no job for boys. It's a man's job. It has its frustrations but then there are the rewards. So there are many vocations, some exciting, others dull; but for this parson the greatest of these is the parish ministry. — *A paraphrase of 1 Corinthians 13 by William Kidwell, Nappanee, Ind., at an Advanced Training Seminar for Pastors, February 1969*



Interpersonal relations, group processes, speech therapy that entails facing the Big Eye, all this, along with prayer development, Bible study, theological orientation, makes up an Advance Seminar

the context of a group of peers and a skilled director, David J. Wieand of the Seminary faculty, the pastor examines his self-image, self-understanding, openness to growth, sensitivity to others, freedom as an individual, and his commitment to Christ. The total milieu is calculated to enable each man to discover himself more realistically as a human being of feeling, faith, hope, and creativity. Through varied experiences including the communion service which concludes the Seminar, he gains a more accurate perspective of himself and of his impact upon others. Questions constantly in mind are: Do I hear and see things as they are? Do I project the self I am or hope to be? Do I understand why others react to me as they do? And am I Christian and loving in my basic commitment?

This eleven-day investment, which includes being away from home, tuition, transportation, and extras, is minuscule in terms of what can be gained but almost astronomical when squeezed from many a pastor's inadequate salary or from what churches frequently allocate in budgets for the professional growth for a pastor. Consequently, the executive secretary of the Parish Ministries Commission of the General Board contacts local churches and urges them to grant the time and the necessary financial undergirding to enable pastors to attend. Bethany's President's Council can subsidize transportation if it amounts to more than $100 for a registrant. Some districts make funds available from leadership education sources for pastors. Many churches are exploring ways to make this happening available to their pastors. To date approximately 150 pastors, including nonseminary graduates, have participated in seminars.

Preservation: While evaluations and testimonials vary according to needs and reflect stages of growth and openness to participation on the part of pastors, many are glowing. Several pastors have reported that it is precisely this experience which has preserved them for the ministry. A man with fifteen years in the pastorate explains, "I've had a conversion experience; I've met the Lord in the way the others of the group have loved me." A minister's wife asks, "What happened there? My husband is so much more loving since he has returned. He has found a new freedom in Christ. He's a better man in the pulpit, too!" From the chairman of a pastoral board the Seminary heard: "Some of our board were not sure this costly investment could be worth it. When our pastor returned and preached his first sermon, we realized our church made a wonderful investment. It is no longer costly. He's a new man!"

Reactions vary; some are reserved, others almost ecstatic. Not all of us might acknowledge this to have been the most wonderful, significant thing that has happened to us. But we do affirm that it has been an extraordinarily profitable and necessary experience, which, with others which have preceded and shall follow it, unquestionably has enriched our lives and will make our ministry more effective. When the Seminary and the General Board begin inviting us for the second round, most of us will plan to return! The program is a valuable contribution to the church. We are grateful.

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by Barbara Ward

The starting point for judging our role in the world is to know where we are — Christians living in the wealthy West, a white minority making up about twenty percent of the world's peoples and enjoying eighty percent of the world's income.

But this is only a beginning, a raw statement of fact. And, as we know, facts rarely present themselves without a context. They come to us in a dense package of assumptions and experiences. Take such a fact as that Mr. Brown, worth a million dollars, gives nothing to Mrs. Smith. This is a fact, multiplied a thousand times over by all the Browns who do nothing for all the Smiths. But suppose Mrs. Smith is his widowed older sister who lovingly brought him up as a boy. Then the fact of his indifference becomes a completely different fact because the context has changed.

Most of the facts of our contemporary scene require this sense of context. They do not come to us neat and bare. And the first thing that has to be said about us as Christians is, presumably, that our context of presuppositions and commitments is somewhat different from that of anyone else's.

The gospels are full of the idea that the Christian angle of vision cannot be simply interchangeable with the secular or "worldly" point of view. Leaven makes bread rise because it is different. Salt gives a taste because it is not identical with the food. Light shines in darkness because light and dark are distinguishable.

All these images of the Christian community imply being "other" different — set apart but at the same time guiding, inspiring, changing, and entering into the whole sum of human existence. We are different; but our aim is communion. We are called to a vocation; but the vocation is unity. How

How Can Christians Work for a Better Tomorrow?

is this fundamental context of Christian living to be interpreted in the modern age?

Let us look at two widely accepted reactions to modern facts and see how they square with the Christian vision. The first concerns personal fortune. On balance, in the lands where the bulk of Christians live, the white, wealthy "post-Christian" societies of the North Atlantic — North America, Britain, Western Europe — the basic notion about income is to increase it, and, about wealth, to accumulate it.

In general, a family's standards of living, its claim on resources and its expectations of fun and comfort go up in step with higher earnings. One can find it hard "to make both ends meet" and be resentful of taxes at $6,000 a year, $12,000 a year, $24,000 a year, $48,000 a year and so on up — in fact, since taxes rise with income, complaints can be higher as wealth increases, even though expenditures now cover two houses and three cars.

Christian teaching, in stark contrast, reminds us that the higher the income, the greater the responsibility. The final counsel of perfection was given to the rich young man: "Sell all you have and give to the poor." Short of this evangelical extreme, the wealthy must not satisfy their own rising superfluities at the expense of the basic needs of others. If they do, they will enter eternity as easily as a camel through the eye of a needle — not a wholly reassuring analogy for our Western societies who have "never had it so good."

A second presupposition of contemporary society is that obligations and responsibilities stop at frontiers. A man of different nationality or citizenship is no formal concern of ours. The gospel approach is wholly different. All must be fed, even the least of the little ones. All must be clothed and sheltered. Even if the man in the ditch is a Jew and his rescuer a Samaritan, their traditional enmity must make no difference. The centurion's son is cured even if he is, in modern terms, a "hated imperialist." There is neither Jew nor Gentile, bond nor free, in the all-encompassing generosity of God. The brotherhood of man is not Fourth-of-July rhetoric but the basic meaning of our prayer: Thy kingdom come.

These articles* will, therefore, try to give not only the facts about our strange new world round which the astronaut strolls in ninety minutes. It will try also to suggest the context without which Christian judgment and response are hardly possible.

For if we judge only as secular citizens, will the "salt keep its taste"? May it not be fit only to be thrown down the drain? The developing nations today are not static or stagnant. With an average growth rate of 4.8 percent a year they are growing more rapidly than did the Atlantic world in its decades of development a century ago. They are positively leaping forward compared with the full stop to all growth which took place in the depressed '30s.

Yet two heavy anxieties cloud a picture which is, in essence, much more encouraging than popular judgment often supposes. The first is that the 4.8 percent rate of growth has been sustained by critically important inputs of foreign exchange, dollars, marks, francs, and sterling, made available either by ordinary investment, which does not reach the poorest lands; by economic assistance, which shows more and more alarming signs of falling away; or by international trade, which is rigged in favor of the rich nations.

The second anxiety lies in the fact

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* (In a second article Barbara Ward discusses specific ways in which Christians can support and extend world development. — EDITOR)

that although 4.8 percent is better than the Atlantic nations' traditional three percent it is not enough. In most of the developing countries, population growth, unleashed by the control of epidemics and the beginnings of public health, is driving forward by not much less than three percent a year. This leaves too small a margin for all the required investment in new technologies and for the food and health and schooling people need to modernize themselves.

If no population had ever become stabilized, if birth rates had always remained at three percent instead of Europe's and Japan's one percent, the despair would be in order. World population — at 3.5 billions today — cannot go on doubling every twenty-five years without exhausting the resources of our little planet. But the growth rate in developed nations has become more stable and this is precisely because they are developed.

When parents know that most of their children will survive the first five years, when a large family is not the only source of labor on the farm or the single prop of old age, when women are educated to want something more than an annual pregnancy with a fifty percent rate of infant mortality — when all this occurs, then in all kinds of society and culture, the birthrate ceases to go up like a rising flood.

And the reason is the simple one — the parents' own choice. Short of inconceivable interventions by government, parents' decisions control and will control population growth; and parents, on all historical evidence, exercise what has come to be known as "responsible parenthood" when the preconditions of development—health, schools, jobs, hopes — are becoming a reality.

It follows that the chief hope of securing a workable balance between population and resources lies in stimulating and hastening full-scale development. Those who advocate family planning without accepting all of the strategy that is necessary to modernize world society simply mistake band aids for basic cures. Responsible parents regulate their families by means their conscience accepts when their hopes of development, health, and schooling encourage a smaller family. When there is no hope, there is no responsibility.

One of the most widespread causes of discouragement about the prospects of developing nations is rooted in the belief that population must run ahead of resources, particularly in the critical area of food supplies. It may be true that full economic and social development is the chief reason for falling birthrates. But are we not confronted with a hen and egg dilemma? Development may reduce the rising flood of people. But population pressure prevents development. How can this vicious spiral be overcome?

The short answer is that it looks as though the world may be on the brink of a new economic revolution, as remarkable in its way as the industrial revolution. Over the last two decades, careful research carried on in large measure by the Rockefeller Foundation, first in Mexico, then in the Philippines, and now increasingly in the Indian subcontinent, has begun to produce and acclimatize new kinds of hybrid grains. Wheat, maize, rice — new types are appearing in all these categories. They are more resistant, stand better, and can produce six to ten times the old yields.

This is the really astonishing breakthrough. At last there is the chance of a sort of quantum jump ahead of the old rigidities. In India, production per capita actually fell between 1900 and 1947. For the next decade or so, there was a three percent annual expansion of acreage, but this no more than kept pace with rising population. Now there is the chance of doubling and trebling the rate of agricultural growth, ending grain imports, achieving self-sufficiency, flooding the industrial market with farm demand, and setting in motion an upward spiral of general expansion.

Admittedly, the miracle seeds need special care. They give their six-to tenfold return only if they get enough fertilizer and water. But a farmer will invest in both if he can see a tripling of his return. Farmers facing these prospects do in fact invest in agricultural modernization.

Encouraging results can be seen in an expanding grain production in such underdeveloped countries as India and Pakistan. If such results can be achieved in the Indian subcontinent, where nearly half the developing peoples outside China live, and if they can be extended to other areas, we confront a perfectly realistic chance of agricultural growth becoming what it has been in all previous processes of modernization in Britain, in America, in Japan — a powerful and decisive engine of general growth.

But these vast changes will not occur without large and systematic investment in the new technologies. Can we say how much? President Johnson's scientific advisers made an estimate last year. For seeds, fertilizers, pesticides, and machinery, they saw the need for some $21 billion before 1985. Since water, power, soil surveys, storage, farm-to-market roads, and farmers' credit are fully as critical, we should probably increase the sum fourfold — say to $80 to $90 billion or between $6 and $7 billion a year in addition to present investments. ☐

day by day

ABOUT TWO YEARS AGO we moved from the Star City of the South (Roanoke, Va.) to the Roof Garden of Pennsylvania (Somerset). This was a big jump for our family. Most of our residency had been in the mid-south. The last nine years had been in one city where our roots were deep.

Many families come under much stress and strain when they must move. It is hard to pack up your belongings and leave the friends you have known for years. Some folk have emotional scars because of a change of location.

Yet we are a nation on the move! One major mover estimates that one out of every five persons will change addresses this year. Many will leave to seek better jobs; others will be shifted by their employers. The average move is about 1,000 miles. This mobility will continue and even increase, according to the moving experts.

"The most critical time in the life of a Christian is the two months after he moves to a new location," said an observant pastor. It is easy to forget about our faith when we move to a new place. In two months we can become church and spiritual dropouts.

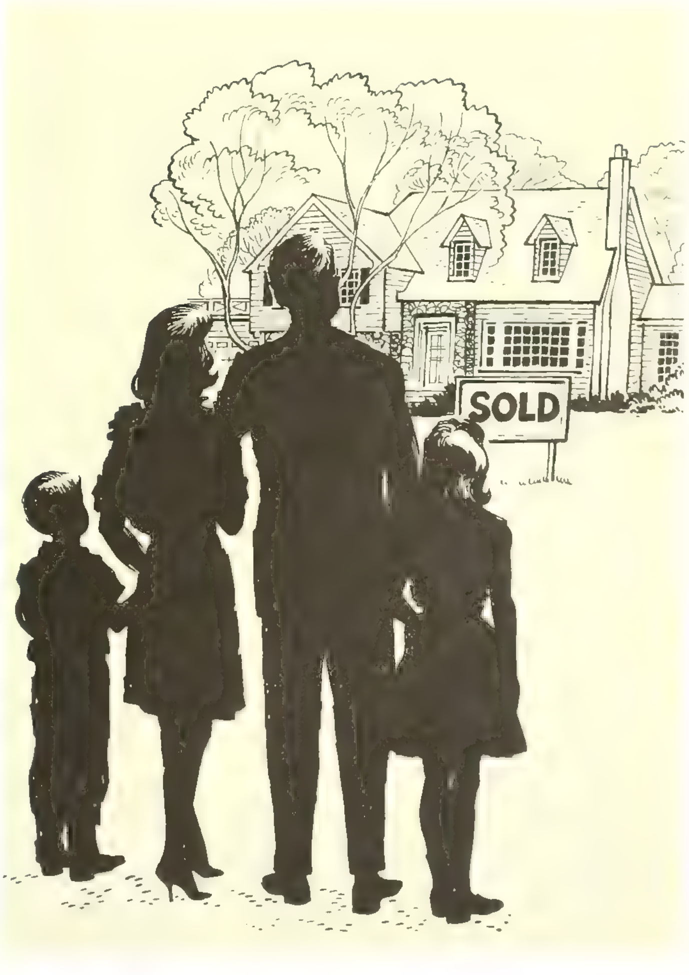
It is most important that we find a new church home and become involved when we move. The nonresident lists of many churches give ample testimony to the fact that when many people leave their hometown they also leave the church.

Suggested activities

1. Familiarize your family with the new location prior to moving. Study maps and history of the area. Local chambers of commerce will gladly furnish such information.
2. Visit the new area before you move. Scout the area for schools, churches, parks, stores, and other places of interest. This might be done when you seek housing in the new location.
3. Seek a new church home soon after arrival. Ask your pastor where the nearest church of your own faith is located. If none is near, find a church of another denomination in which you can become active.
4. Acquaint yourself with neighbors and people in the new community. Go the second mile in breaking the ice.
5. Become involved in the affairs of your new area. Join clubs and groups that are working for its betterment.
6. Expect things to be different in your new location. No two places are alike. Avoid excessive negative comparison of your new residency in contrast to the old.
7. Be on the lookout for new folk who move in after you have. Go out of your way to welcome them and be helpful.
8. Invite friends from your previous location to visit you. Correspond with the same. Maintain some ties with the people of your former location.
9. Plan a family visit to the old location if possible. Let children visit close friends. — PAUL AND MARY LEE WHITE

DAILY READING GUIDE August 17-30

Sunday Gen. 3:22-24. The first family moves.
Monday Gen. 12:1-9. God sometimes calls us to new locations.
Tuesday Genesis 13. A family moves to keep peace.
Wednesday Gen. 27:41-45. Fleeing to another country is a form of moving.
Thursday Genesis 31. Returning to an old home is not a new experience.
Friday Gen. 45:21 — 46:7. An old man moves.
Saturday Ex. 12:40-51. A nation exits from Egypt.
Sunday Josh. 3:7-17. A nation enters a promised land.
Monday Ruth 1:1-5. A time of famine sends people away from their homes.
Tuesday Matt. 2:19-23 A family moves for a child's sake.
Wednesday Matt. 4:12-17. Jesus changes residency.
Thursday Acts 8:24-40. A deacon travels.
Friday Acts 16:1-10. A missionary moves.
Saturday Acts 28:23-31. The disciples witness at a new location.



A Crisis in Style

by LELAND WILSON / **We are entangled in a professional and institutional style that chokes rather than feeds the church**

A crisis in style faces the Church of the Brethren at levels both conceptual and practical. Stated briefly, we are entangled in a professional and institutional style that chokes rather than feeds the church.

A decade, two decades ago, most of us bought an image of the church that might be described as "Downtown Presbyterian." The ideal was seen as a large institutional church that offered expansive facilities, including the latest in gymnastic equipment, electronics, and acoustics. The church was to be staffed by professionals in counseling, education, and music, and, of course, a robed pulpiteer who could easily shift to T-grouping. And covering both the cathedral-like building and the staff was to be the omniscient pipe organ. It mattered not that the Church of the Brethren actually had very few of these congregations — our small churches, once they turned to "serve the community," would naturally evolve into such institutions.

We are disillusioned. While we have proceeded to hold such an image of the church and to think of that kind of leadership, the Church of the Brethren has simply not developed in that way. In the process, the very image we hold dooms us to an inescapable malaise of failure. Many among us, pastor and people alike, are defeated, not from rejection of the Christian gospel, but because they seek a life-style that is unattainable and unsuited to them.

What of the assumption that every congregation, regardless of size, should enjoy the services of a full-time pastor? The Annual Conference recommendations on pastor's salaries made this a very practical question. Two thirds of our congregations have fewer than 150 members. An Annual Conference paper of a few years ago said that a church needs to have 150 members (or be in a specialized situation) to justify the services of a full-time pastor.

Looking at it another way, for the pastor to have a full-time job he needs to serve 150 or more members. By this standard, typically, many congregations of the Church of the Brethren do not require the services of a full-time pastor, though that is not the self-image we have. If pastors are paid an adequate salary, it will likely require more than 150 members. Even then, one of the hazards we face is that congregations may use almost all of their resources simply to support their pastors. If pastors are not paid adequately, it will aggravate an already serious problem of morale for both pastor and people.

More promising options in leadership style for congregations lie in such directions as lay leadership and multiple parish service by pastors. While some may hear this as the bugle sound of retreat, I do not so regard it. Necessity may mother a more responsible laity.

Beyond facilities and personnel, we approach a crisis in the manner of our working as a church.

The Brethren Service statement by Annual Conference a decade ago reflects the bias of our origins and, perhaps, the vision which gives promise for a new life-style. Included in that statement was the commitment "to remain mobile and noninstitutional, thus enhancing its mobility, yet without equating its service merely with temporary and superficial types of welfare programs.

"If institutions develop because of the nature of the ministry, Brethren Service will seek to have these cared for by local agencies or those of some other organization as soon as satisfactory relationships can be worked out and thus release Brethren Service to continue a mobile, creative ministry to the most pressing needs yet uncared for."

Brethren Service is a motif characteristic of our church, and in this statement a life-style is clearly evident.

The biblical image for this life-style is the pilgrim people — a people on the move, making a pilgrimage. To be a pilgrim requires a freedom of movement, a lack of encumbrances.

The people of God are not to become the custodians of society, the benevolent patriarchs dispensing goods and services. The church is rather to be as leaven, as salt, as catalyst. We are not to shoulder the whole luggage of man's problems, but we are to provide the nerve, the muscle tone. Concretely, this means that we do not presume to feed the hungry of the world, educate the students of the country, or care for our senior citizens. Rather, we lose ourselves in making it common purpose with all that each shall have the necessities of life. In doing this, the church will need to initiate specific projects and put forth leadership that becomes symbolic. These symbols in acts and persons provide a prophetic witness to mankind.

The role of the initiator (pilgrim) requires the ability to move on to new challenges once the witness has been made, once the whole society has adopted the concern as its own. Through the church, an interest in social welfare was developed. In earlier years, the church itself was a welfare agency. The responsibility of all citizens for the welfare of their fellow citizens is now generally recognized and reflected in government activity, surely to a large extent because of the work of the church.

Well-chronicled has been the role of the church in the development of higher education in this country. Having initiated, the church now confronts a new situation. George W. Weber, writing in *The Congregation in Mission* about the great needs and priorities of our times, contends, "This raises for the church the matter of its heavy subsidy of such institutions as Christian colleges and hospitals in a day when they no longer fulfill the function of ministry to forgotten needs of men. Perhaps the time has come here in America . . . to relinquish these institutions and to recognize that it is the job of the missionary congregations of America to provide laymen who will infiltrate as Christians the boards and staffs of institutions now properly in secular hands."

There is evidence that some of those most responsible for higher education in the Church of the Brethren are having similar thoughts. Morley J. Mays, president of Elizabethtown College, said in a recent issue of *Brethren Life and Thought,* "One wonders what the church can continue to contribute to higher education. It is doubtful whether the church has either the will or the interest to keep up with educational developments. What it once did now seems almost hopelessly obsolete. Having performed its service in founding colleges and giving them their basic orientation, the church as an institution should probably turn its attention to other areas where it can pioneer in mission."

Personally, I am not ready to say that we ought to sever the relationship between the church and our colleges. I am ready to question whether we should continue to ask our congregations to support the colleges. While that support is now only a small part of the college financing, in aggregate, it forms a significant proportion of the total resources of congregations. Whatever values we find in the church-related colleges, and I think they are many, will not necessarily be lost by the discontinuance of congregational support — the supposed axiom of control and support as inextricably tied has been much overplayed.

What is true of the institutions of higher learning is also true of other institutions. The church was involved in camping long before it became popular. Now, there are many public facilities for camping and camping itself has changed. The problem for the church is that we have not taken account of new circumstances. There may be a few situations in the Church of the Brethren where potential usage makes feasible the ownership and development of a camp. The more typical situation promises a long-term financial straitjacket of substandard facilities unacceptable to campers and legal health requirements. A new life-style will surely explore ways of meeting our camping needs without the full ownership and management of camps.

The church should not be in the business of providing institutional care for the aging (or the orphaned). Nor, as a practical matter should the church and the homes expect financing from the budgets of congregations. Some of our homes and retirement centers have demonstrated their ability to function as institutions without requiring congregational support. While it is hard to say "no" to some development plans, the church may need to say precisely that so far as its own congregational giving is concerned.

The General Board is not immune from the question of style in its operation. The program in Nigeria including the educational institutions at Waka and the hospitals conceptually challenge our mission strategy and practically threaten to overrun our economic base.

The crisis in style demands of us a painful examination of what we are doing and what we must do. Painful, yes, it is painful because we have invested our lives in certain decisions. Two generations have fought and won the battle to establish a professional clergy. Our families are knit right into the fabric of some of these institutions and to suggest another kind of support relationship is like pushing a child (though ready for maturity) out of the home. Moreover, it is easier simply to continue old patterns than it is to make new initiatives.

If Brethren are to be a vigorous pilgrim people, radical, as some have said, then there must emerge a life style less professional, less institutional. ☐

The Covenanted Community of Believers

THE BELIEVERS' CHURCH: THE HISTORY AND CHARACTER OF RADICAL PROTESTANTISM, by Donald F. Durnbaugh. Macmillan, 1968. 315 pages, $7.95

THE LATE 1950s and early 1960s were a period of optimism — optimism in the advancement of civil rights, world peace, and American education. This was also a period of ecumenical optimism. Church leaders increasingly believed that the unity of American Protestantism was at hand. In addition, Pope John's spirit was present in Catholic-Protestant dialogue.

Recent years have witnessed the bursting of the bubble of optimism in civil rights, world affairs, education, and church unity. *The Believers' Church: The History and Character of Radical Protestantism,* by Donald F. Durnbaugh, professor of church history at Bethany Theological Seminary, is one of a number of current books that confirm the disillusionment sweeping major denominations and theological seminaries concerning the ecumenical thrust. Durnbaugh's major contribution in this new book is to remind Protestant "ecumaniacs" that most major unity talks have failed to take into account the large number of churches outside the commonly used sociological typologies of Troeltsch's "sect-church."

Ecumenical efforts have failed in the past few years. They have failed because of a lack of knowledge of or an unwillingness to understand a large body of American free churches who differ radically from the "Life and Work" and "Faith and Order" of the World Council of Churches. Progress toward unity often has been achieved only with the sacrifice of the unique concerns of the more noncreedal churches. As in the secular world, where there is now more appreciation for diversity and the pluralism of various ethnic groups, there is a need in the religious world for a rethinking of traditional concepts of unity in order to encourage diversity and pluralism within unity.

As Sidney Mead *(The Lively Experiment)* and M. J. Bradshaw *(Free Churches and Christian Unity)* have shown, the major dynamic and thrust of American Protestantism has not been toward sameness; historically, this thrust has been toward voluntarism, revivalism, diversity, and pluralism. Dr. Durnbaugh, in *The Believers' Church,* attempts to give historical and theological meaning to this area of ecumenical thought.

The ecumenical movement today has lost much of its previous vitality. It is suffering from tired blood, confusion between ends and means, and ecumenical sectarianism. Durnbaugh's hope in writing this volume is that the believers' church (that is, the free churches) may give new meaning and vitality to the concept of church unity.

This book is divided into three parts. First, a working definition of the believers' church is given. Durnbaugh's definition is predicated upon Martin Luther's plan for a liturgy for the unlearned layman. The believers' church is defined as "the covenanted and disciplined community of those walking in the way of Jesus Christ. Where two or

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hree such are gathered, willing also to e scattered in the work of their Lord, here is the believing people" (p. 33).

This book is in the tradition of Frankin Littell's *The Free Church* and Gunar Westin's *The Free Church Through he Ages.* Dr. Durnbaugh, however, opts or the term *believers' church* instead of he commonly used term *free church*, the ormer term being used first by Max Weber in reference to the Anabaptists nd Quakers.

The second section of *The Believers' Church* traces the believers' church hrough history, including in the category hose groups from the Middle Ages to he present time who, Dr. Durnbaugh elieves, separated themselves from the nstitutional churches in order to mainain the primitive beliefs, character, nd witness of the New Testament church. The historical treatment inludes the following divisions: *Medieval Sectarians* — the Waldensians and the nity of the Brethren; *Radical Reformers* — the Swiss Brethren and the Hutterian Brethren; *Separatist Puritans* — the Bapists and the Quakers; *Free Church Pietists* — the Church of the Brethren nd the Methodists; *New Testament Restorationists* — Disciples of Christ and he Plymouth Brethren; and *Conemporary Expressions* — the confessing church and the new forms of the underround church.

This reviewer feels that the book has hree major weaknesses. First, the chronological span from the late Midlle Ages to the present allows only a canty treatment of the churches.

Second, Durnbaugh's dependence upon standard denominational histories is t times valuable, but he picks up the misconceptions along with the useful arts. For example his treatment of the Disciples of Christ accepts such assumpions as John Locke's influence upon Alexander Campbell rather than the more pronounced influence of the Scottish commonsense realism of Stewart and Reid; Durnbaugh accepts at ace value the overemphasis on Barton Stone's involvement in the Cane Ridge revivals. Durnbaugh accepts the official dating of Disciple schisms — the Non-Instrumental Churches of Christ in 1906 and the Independent Christian Churches in 1955. A careful examination of Disciples of Christ history reveals that the first schism took place shortly after the Civil War, and the second, by 1920. Secondary sources are often used by Durnbaugh, but with scanty documentation. While the treatment of the various churches would be of use for a quick review of the major points of history, a reader would be well-advised to inquire into the various histories cited for a more detailed and accurate study of the various groups.

The third weakness in Durnbaugh's historical treatment is the artificial inclusion of certain denominations, that is, the Methodists and the Disciples, which fail at many significant points to fit his definition of the believers' church.

The final section of *The Believers' Church* is an attempt to construct a working theology of the free churches based on the outstanding characteristics of the churches included in the historical treatment. Durnbaugh identifies the believers' church's outstanding characteristics as voluntarism, covenanted relationships, membership marked by works of faith, a closely knit concept of discipline, the mutual aid and support of members, a concept of ordinances that evolve and change out of the group's own internal history, and the use of the scripture as normative. Those within those churches Durnbaugh considers to be the believers' church will find his theological formulations useful; those outside his treatment would find his theological statements to be apologetic and offensive in places. For example, Durnbaugh argues that the believers' church took seriously the Great Commission, while the reformers failed to do so (p. 233); and his claim that the confessing church withstood the Nazis is too broad and apologetic on both theological and historical grounds, in the view of many outside the free-church tradition.

A teacher's influence is boundless. It reaches out in time to shape the future through the lives of students. Those who support higher education are helping to provide the means by which students live, learn, and react to the world around them. The gift in support of Christian higher education is one that abides, providing a measure of influence that cannot be bound by time. Support Christian higher education by giving an abiding gift to any of the six colleges of the Church of the Brethren.

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In spite of certain basic historical weaknesses, *The Believers' Church* is useful for those wanting a brief, concise treatment of a large but often ignored body of Protestant groups. If America is to survive today, we must appreciate and celebrate the diversity in society. Durnbaugh's voice is needed on the religious scene. If the ecumenical movement "is to be true to its best insights, [it] must be broadly comprehensive" (p. 302).

"Is this book sectarian?" Durnbaugh asks. "Decidedly not, if by this is meant that the groups depicted in it should think themselves self-sufficient and able to disregard their fellow Christians. Decidedly so, if by this is meant the conviction that the believers' churches are valid, if incomplete, representations of the Body of Christ. The household of God is indeed a many-roomed mansion. One wing, at least, is reserved for the believers' churches" (p. 303). — EUGENE TESTER

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Last Summer

FRANK AND ELEANOR PERRY are two of the most exciting — and largely unsung — movie makers of our time. They broke onto the scene with a splash *(David and Lisa)* and have solidified their position with sensitive, carefully crafted, minor masterpieces (*Ladybug, Ladybug, The Swimmer,* and, for TV, *Teacher, Teacher*). A Perry collaboration will usually find well-defined personalities realistically interacting, a strongly evocative mood, and inevitable audience involvement.

Last Summer enhances the Perrys' reputation in all these regards. By keeping the focus consistently on the interaction of four young people for a few weeks at the beach, Mrs. Perry's screenplay (from the Evan Hunter novel) and Mr. Perry's direction evoke a realistic mood piece of youthful ambiguities: innocence yet absorption with sex; gentleness yet cruelty; concern for truth telling yet self-centered dishonesty; desire for freedom yet desire for power over others.

Peter (Richard Thomas) and Dan (Bruce Davison) encounter Sandy (Barbara Hershey) as she tries to cure a wounded gull. The three become an unholy trinity, reveling in their summer freedom and their openness to one another, but with overtones of demonic exploitation. Sandy, in particular, by crushing the gull's head when it bites her, reveals a neurotic streak of cruelty.

Enter Rhoda (Cathy Burns), a homely, lonely girl, who is first despised by the three and then included for no apparent reason. Peter eventually warms to her, showing sensitivity to her feelings. He is the only one to show contrition when they talk Rhoda into taking a computer-found date with a Puerto Rican and proceed to get him drunk.

All this could be light-weight, teenage romance material until the denouement: an oppressively hot day which ends in rape. With this climax the evil that lies just beneath the surface of seeming innocence comes crashing through our sensibilities, for by this time we have become involved in the lives of these young people.

The key character is Peter. Dan, in Rhoda's words, will "end up as chairman of admissions for his country club," and Sandy reveals little compassio despite her vaunted I.Q. But Pete exhibits those values which this generation would most like to affirm: gentleness and sensitivity. Yet, at the crucia moment, when Rhoda turns to him fo protection, he casts his lot with th destructive passion of his compatriots Cowardice wins out over against sensitivity. In the final shot Peter recognize this, although the implication is that h will be able to do nothing about it.

This is a bleak vision the Perrys hav offered us, similar in theme to *Lord o the Flies.* Demonic impulses — theologians would call it sin — are never fa from perverting our more humanizin emotions. Oppressive heat, the hiddenness of the woods in which they try t escape from that heat, the animal sexuality which Sandy begins to flaunt, th hypnotic effect of chanting at Rhoda i order to impose their will upon her — all these release in Peter a passion an a cowardice which he cannot control.

Much of *Last Summer* is symbolic however, the Perrys have carried of the remarkable achievement of placin the symbolism within the context o believable realism. In large part this i due to phenomenally natural actin turned in by all four neophyte actors Miss Burns in a long monologue recounting the death of her mother is incredibly moving.

The viewpoint of *Last Summer* doe not cause us to think in stereotype about "those teen-agers," for the film illuminates too much that is near th surface of us all. We do not have t accept the Perrys' final, terrifying conception (just as we do not have to accept William Golding's in *Lord of th Flies*) to realize that here is a viewpoin of human nature with which we mus deal. If God's grace has any meaning that meaning needs to be seen in relation to the demonic that is always to close. — DAVE POMEROY

in brief

ERSONAL MENTION

Two members of the Church of the rethren represent the Brotherhood in ndiana's Project Equality, an energetic ffort of churches to use their own conomic power to assist in the advancement of minority groups. **Kenneth rown** of the Manchester College faculty nd **Eldon L. Morehouse** serve on the oard of directors for the ecumenical enture, begun in Detroit and currently perating in seventeen areas of the ountry.

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The Imperial Heights congregation at os Angeles, Calif., said good-bye to **ary Miller,** with a supper in her honor. he had participated in various congregaional activities, including the preschool epartment, for two years before her eturn this summer to Franklin Grove, ll. . . . In Northern Indiana the lymouth congregation gathered to honor **on and Connie Markley,** who left in une for Castañer, Puerto Rico, where he vill serve for two years as resident octor at the hospital.

Lynn Witmer, son of Pastor and Mrs. ichard C. Witmer of Pleasant Hill, hio, represented his county during a nonth's visit to the Netherlands as part f the Children's International Summer illage.

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J. Jack Melhorn, president of Mc-herson College, is an appointee to the omprehensive Planning Advisory Comnittee, a group responsible to the Kansas tate Education Commission.

La Verne College paid tribute to longime faculty member **Cleo Beery,** retiring s education department chairman, a post e had held four years. A graduate of a Verne, with degrees from Claremont raduate School, Bethany Biblical Semnary, and the University of Southern alifornia, Dr. Beery spent fifteen years vith his alma mater. He and his wife nticipate travel to India, Laos, and other nternational points.

Two World Ministries Commission ield personnel have announced end-ofervice dates. **Lucile Long Strayer** will retire from her teaching post at Nigeria's Hillcrest School after serving two terms there. . . . **Darryl Deardorff** will return from Quito, Ecuador, after serving there as treasurer of the Church of the Brethren Mission.

Forty-one years of service in the pastoral ministry preceded the retirement of **Raymond Peters,** honored at a banquet Aug. 9 at Manchester College. Letters of congratulations came from persons with whom he had worked in the four decades of his ministry.

Named to a full-time post with the Elizabethtown College history faculty is **Wayne J. Eberly,** a former Church of the Brethren pastor. Now a doctoral candidate at Pennsylvania State University, Mr. Eberly was graduated from Manchester College. . . . **Mrs. Rena Yoder,** of Akron, Ohio, marked her ninety-fifth birthday in May. She is a member of the Springfield church.

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A Pleasant Chapel church member who lived to be one hundred died in May. **Mary Alice Perkins,** known by the Northern Indiana congregation as "Grandma Perkins," at the time of her death was the oldest member of the church.

Ninety-two-year-old **William E. Sanger** of Boonsboro, Md., died June 23, 1969. A retired minister, Mr. Sanger in 1908 became pastor of the Peach Blossome congregation, a parish which included the Easton, Md., church and the Fairview church at Cordova, Md. An orchidist, he was active in Maryland's State Horticulture Society. . . . Another retired minister, **Edgar M. Detwiler** of New Enterprise, Pa., died June 27, 1969. He was 86. He had served the Church of the Brethren for more than sixty years in addition to pursuing a career in teaching which led to his appointment as director of church relations for Juniata College, his alma mater. . . . Our apologies to the family of **C. C. Louder,** whose death on July 25, 1968, was not recorded in MESSENGER. He was 73. His retirement in 1964 followed a career in the pastoral ministry, during which he served the Eden church of Northern Ohio for seventeen years.

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Congratulations go to couples marking golden wedding anniversaries: *Mr. and Mrs. David Reynolds,* Elkhart, Iowa; *Mr. and Mrs. Earnest Pairan,* Ashley, Ind.; *Mr. and Mrs. Oliver Hammond,* Battle Creek, Mich.; *Mr. and Mrs. Lincoln G. Nyce,* Varnfield, Pa.; *Mr. and Mrs. Harry Cosner,* Westernport, Md.; *Mr. and Mrs. Bert Jones,* Waterford, Pa.; *Mr. and Mrs. H. O. Rock,* Troutville, Va.; *Mr. and Mrs. Estle McCullough,* Beech Grove congregation, Southern Indiana; *Mr. and Mrs. Carl Thomas,* Ashley, Ind.; and *Mr. and Mrs. Walter Carey,* Whittier, Calif.

Among other couples celebrating anniversaries are the *Lloyd Nicholsons,* Twin Falls, Idaho, fifty-one; *the Henry Pletchers,* Nappanee, Ind., fifty-seven; and the *A. H. Shisslers,* Elizabethtown, Pa., fifty-eight.

CALENDAR

Aug. 14-16	**District conference, North and South Carolina**
Aug. 14-16	**District conference, Tennessee and Alabama**
Aug. 15-16	**District conference, Southern Indiana, Union Grove**
Aug. 15-17	**District conference, Southern Missouri and Arkansas, Shoal Creek, Fairview**
Aug. 15-17	**District conference, Oregon and Washington, Pacific University, Forest Grove, Wash.**
Aug. 21-24	**District conference, Michigan, Cadillac**
Aug. 31	**Labor Sunday**
Sept. 5-7	**District conference, Northern Ohio, Malone College, Canton**
Sept. 8-11	**District conference, Western Pennsylvania**
Sept. 14	**Brotherhood Fund achievement offering**
Sept. 19-20	**District conference, West Marva, Maple Spring church, Eglon, W. Va.**
Sept. 19-21	**District conference, Missouri, Messiah church, Kansas City**
Sept. 26-27	**District conference, Southern Pennsylvania, Chambersburg**

in brief

William Faw will leave the Douglas Park church in Chicago to begin a pastoral ministry with the Imperial Heights congregation in Los Angeles. . . . Silver Springs, Md., will be the new home of **Al Huston,** who will assume the pastorate of the Good Shepherd church in the Mid-Atlantic District. He leaves the Brownsville church in the same district. . . . The West Eel congregation will lose pastor **Philip Kessler,** who has accepted the call of the Logansport church in Middle Indiana.

Kenneth Long will assume pastoral responsibilities at the Keyser, W. Va., church in the district of West Marva, after ending his tenure with the Lakewood congregation in Northern Ohio. . . . Another West Marva congregation which has experienced a pastoral change is Sandy Creek, where **Lowell Ritchie** began his ministry last April. He came from a post with the Fairview-Allegheny congregation in West Marva.

Kansas City's Messiah church will welcome **Gene Wenger,** who resigned at Panther Creek in the Iowa-Minnesota District. . . . **Herman Turner** in May assumed the pastorate of West Marva's Wiley Ford church, after leaving the Greenland-North Fork parish in the same district. . . . **Clarence H. Rosenberger** has accepted the call of the Eastern Pennsylvania congregation of East Petersburg. He has been moderator of the Stone church at Huntingdon, Pa., and succeeds **Alan Whitacre,** who will begin a pastoral ministry at the Dayton, Ohio, Prince of Peace church.

Two United Methodist pastors will begin ministries to Church of the Brethren congregations: **Nelson R. Jordan,** at the Elkton church in the Mid-Atlantic District; and **R. Dean Fawley,** at the Sangerville church in the Shenandoah District. . . . United Brethren pastor **Burton Lange** will take up a part-time pastorate in the Downsville congregation, Mid-Atlantic District. . . . **Frank Layman Jr.,** a former schoolteacher, is giving part-time pastoral services to First Virginia's Ninevah congregation.

From one corner of the country to the other describes **Edward E. Lyons'** move to the Covington church in the Oregon-Washington District. He has been carrying pastoral responsibilities at the Orlando, Fla., church. He succeeds **Edward Zook,** who has accepted the call from the Sunnyslope church in Oregon and Washington. Leaving that congregation in September will be **Glenn R. Stanford,** who will take a pastoral post at the Mountain View church near Boise, Idaho.

The Salkum, Wash., congregation will receive a new pastor in September, **Jack Marshall,** a Disciples of Christ pastor who will serve that Washington congregation part time.

The yoking of two congregations has extended the ministry of **Paul Myers,** who will begin serving both the Piney Creek and the Thurmont churches in the Mid-Atlantic District. . . . The First Virginia congregation of Lynchburg will welcome **Clarence E. Quay,** who has left the Collinsville and Emmanuel (Dansville) parish in Southern Virginia. . . . **Robert S. Roller** has accepted pastoral responsibilities at the Franklin Grove, Ill., church, after a tenure at the Henry Fork-Boones Chapel yoked parish. Succeeding him there will be **Mark W. Wolfe,** who leaves the Hopewell church in First Virginia.

Accepting a call from the University Park congregation in the Mid-Atlantic District is **Paul W. Kinsel,** who has resigned from responsibilities at the Brethren Service Center, New Windsor, Md. . . . **C. Reynolds Simmons** will join the Shenandoah District's Mount Pleasant congregation in a pastoral capacity when he leaves his Southern Virginia church, Eden. . . . Lumberman **Raymond Smith** in May began on an interim basis a part-time pastoral ministry at the Amaranth church in Middle Pennsylvania.

E. Myrl Weyant will leave the Lybrook Mission in New Mexico to assume a pastorate at the South Bend City church in Northern Indiana. . . . The Southern Virginia congregation at Topeco has called **Ralph M. Spradling** to take up a pastorate. He will leave the Red Hill church in the same district. . . . The pastor at Twin Falls, Idaho, **Virgil Weimer,** has accepted the invitation of the Lena, Ill., congregation to carry pastoral responsibilities.

Pastor of the Tucson, Ariz., church, **J. Calvin Keeling,** participated last month in a radio dialogue, broadcast in the Tucson area and sponsored by the Tucson Ecumenical Council.

Two men have recently been licensed to the ministry: **Eddie Hammon,** Rockhill, Middle Pennsylvania; and **Henry Hesuse,** Lybrook Navajo Mission, Western Plains.

A licensed minister from Southern Pennsylvania, Bethany Seminary student **Robert L. Earhart** serves Pinchot State Park in Pennsylvania as chaplain, providing Sunday morning worship and other ministries during the week to vacationers who fill the 350 camping spaces in the park. . . . **John Ebersole,** Neffsville, Pa., a member of the East Fairview congregation and a retired pastor, recently celebrated his fiftieth year in the ministry.

A United Church of Christ congregation and First Church of the Brethren in Virginia Beach, Va., this summer are conducting **joint Sunday worship,** to include two celebrations of communion. On the last Sunday of their combined effort, the two pastors, L. Gene Bucher of First church and B. Edmon Martin, will present a dialogue sermon reflecting on the impact of the summer's experience.

Recently elected coordinating committee members for the **Pennsylvania Peace Fellowship** include James Drescher, Mountville; Mrs. Paul Grubb Jr., and Kenneth Kreider, Elizabethtown; Dorothy Hess, Lancaster; Donald Rummel, Ambler; Gary Shenk, Chiques; Glenn Hassinger, Myerstown; James Gibbel, Lititz; and Wayne Zunkel, Harrisburg, First.

* * *

Meeting the needs of persons has top priority on the agendas of several ventures related to Church of the Brethren groups. In Pennsylvania Mission Twelve groups and junior highs of the Martinsburg church have opened a **coffeehouse.** Located in the basement of a restaurant, the gathering place is offered to the community as a center of interaction between persons. . . . "Where there is a human need, call Crosslines for help" goes the motto of **Crosslines of Springfield,** sponsored by several church groups in that Missouri city. Volunteers, including Edward Murray, pastor of the Good Shepherd church, man telephones to answer calls for help. Among expected needs are medical aid and transportation. Crosslines will refer callers to other agencies for immediate aid.

* * *

Six church bodies in Dayton, Ohio, including the Church of the Brethren, have joined in sponsoring a **draft counseling service** in the Dayton community. Counselors will provide information and assistance on draft problems to eligible males, parents, school officials, and other concerned citizens. . . . An effort to encourage new and creative forms of worship has resulted at the University Park, Md., church in **The Celebration,** an every-Monday-evening event through the summer. The Monday gatherings will occur in addition to Sunday morning worship.

* * *

Dedicated in June was the **Woods Memorial Convalescent Hospital** at La Verne's Brethren Hillcrest Homes. Mr. and Mrs. Ernest Cline, who have lived at the homes longer than any other residents, participated in the ceremonies. Southern Ohio's **Donnels Creek church** in June hosted dedication ceremonies for a new Christian education and fellowship annex. . . . Marion congregants in Middle Indiana conducted a **groundbreaking service** for a new church building, to be ready for use next December.

A centennial celebration Aug. 30-31 is being planned by members of the **Panther Creek church,** Adel, Iowa. Activities will include tours to points of interest in the community, a songfest, and an address by Earle W. Fike Jr., Parish Ministries Commission executive.

Building plans are fomenting at the **Friendship church** near Wilkesboro, N.C. The new plant will be located on the land where the present building stands.

Six Pennsylvania families will host high school students from Costa Rica, Germany, and Switzerland, a part of the **International Christian Youth Exchange** program. The families are the Charles Biebers, Big Swatara; the Maurice Sankos, East Petersburg; the Stanley Dotterers, Elizabethtown; the Harry Frys, Ephrata; the Ernest Shenks, Lititz; and the Arthur Bergeys, Philadelphia, First.

[illegible]

Pennsylvania's **Brethren Theological Discussion Group** will meet Oct. 14 for its fall session. Leading a discussion on Donald Durnbaugh's book, *The Believers' Church — The History and Character of Radical Protestantism,* will be Armon Snowdon, professor of religion and philosophy at Elizabethtown College.

DEATHS

Argabright, Lura, Fairview, Mo., on June 14, 1969, aged 84
Baker, Floyd, Mondovi, Wis., on April 26, 1969, aged 77
Bollinger, Norman, New Windsor, Md., on June 1, 1969, aged 53
Brubaker, Clyde E., Hollidaysburg, Pa., on May 25, 1969, aged 57
Brumbaugh, Susie K., Martinsburg, Pa., on June 8, 1969, aged 96
Crist, Alverta, York, Pa., on June 25, 1969, aged 70
Crosby, Bertha, Roachdale, Ind., on May 31, 1969, aged 89
Crusey, Annie, Chambersburg, Pa., on May 29, 1969, aged 81
Dilling, James J., Martinsburg, Pa., on March 19, 1969, aged 94
Dodson, John, Sipesville, Pa., on June 9, 1969, aged 57
Eberly, Edna, Denver, Pa., on June 4, 1969, aged 69
Engle, Cora, Salisbury, Pa., on April 27, 1969, aged 89
Goss, Ralph, Eau Claire, Wis., on Jan. 21, 1969, aged 74
Graybill, Rebecca K., Manheim, Pa., on May 30, 1969, aged 97
Greenleaf, Harry C., Martinsburg, Pa., on April 23, 1969, aged 90
Harshman, William Emory, Chewsville, Md., on March 11, 1969, aged 67
Hartman, Sara, York, Pa., on June 8, 1969, aged 79
Helsel, Alice, Roaring Spring, Pa., on June 6, 1969, aged 72
Hoffman, Edith, Sipesville, Pa., on May 19, 1969, aged 72
Jamison, Ellen Ikenberry, Boones Mill, Va., on Jan. 27, 1969, aged 91
Jarrels, Ruby, Mount Crawford, Va., on May 16, 1969, aged 77
Kintner, Lula, Adrian, Mich., on June 18, 1969, aged 80
Linn, Albert, Canton, Ill., on June 13, 1969, aged 85
Lloyd, Daisy, Oakwood, Ohio, on June 6, 1969, aged 87
Mark, Mrs. F. Don, Huntingdon, Pa., on June 22, 1969
Miller, Frank E., Modesto, Calif., on June 8, 1969, aged 86
Miller, Grace Little, Westminster, Md., on July 6, 1969, aged 85
Moody, Harry, Ottawa, Kansas, on April 17, 1969, aged 54
Myers, Eldon, Dixon, Ill., on March 18, 1969
Pote, Julius V., Roaring Spring, Pa., on May 19, 1969, aged 79
Pugh, Ruth, Salisbury, Pa., on May 7, 1969, aged 45
Rhodes, Harry H., Martinsburg, Pa., on Feb. 14, 1969, aged 53
Rohrer, Katie, Manheim, Pa., on Nov. 20, 1968, aged 72
Ross, Lottie Eller, Bakersfield, Calif., on June 18, 1969, aged 82
Royer, D. Mark, Denver, Pa., on Nov. 13, 1968, aged 77
Sargeant, Arvilla, Freeport, Mich., on May 14, 1969, aged 77
Singer, Ida B., Manheim, Pa., on Feb. 23, 1969, aged 84
Spangler, Sadie Eller, Bridgewater, Va., on June 13, 1969, aged 67
Spence, Charles, Pontiac, Mich., on June 5, 1969, aged 75
Steerman, Clara, New Oxford, Pa., on June 18, 1969, aged 90
Veach, Nettie Bell, Purgitsville, W. Va., on April 11, 1969, aged 68
Verbit, Betty Miller, Martinsburg, Pa., on May 2, 1969, aged 50
Warstler, Clarence A., Goshen, Ind., on June 20, 1969, aged 71
Weller, Edward, Continental, Ohio, on May 18, 1969, aged 83
White, James R., Oakland, Calif., on April 30, 1969, aged 90
Wolf, Claud, Peru, Ind., on April 12, 1969, aged 73
Zimmerman, George E., Martinsburg, Pa., on Jan. 25, 1969, aged 74

EDITORIAL

The Bible at Louisville

One complaint we have heard about recent Annual Conferences is that church leaders no longer turn to the Bible as their basic authority for making decisions and establishing policies. Perhaps the same objection may have been voiced at Louisville in June, but we doubt if it would have been justified. As a matter of record, this reporter heard the Bible quoted freely. The only difference from past years may have been that some of the quotes were unfamiliar, but we heard some familiar ones too.

Take the worship setting, for example, which called attention to the Conference theme, "Faithfulness in Change." It included changing images of contemporary life, but there were also symbols reflecting John 13, Amos 7, and Isaiah 28, of which verse 17 might well have been quoted, "I will make justice the line, and righteousness the plummet."

In several of the controversial discussions a number of latter-day prophets held up appropriate scripture passages as a kind of plumb line by which to measure a proposed action. As might have been expected, the question of civil disobedience prompted references to Acts 5, Mark 12, Romans 13, and elicited differing interpretations of John 2:14-15. The debate on the professional pastoral ministry quoted selections from Matthew 10 and 1 Corinthians 9; and both sides found support for their arguments in Ephesians 4. In deciding what to do about a resolution for action relating to the racial crises, delegates referred to Exodus 11 and 12, to Matthew 5, and Galatians 6. We also were urged, in considering how much sanction to give the draft resister, to invite him to church and to accept him in the spirit of Matthew 18.

Among the speakers who opened their Bibles to draw forth less familiar texts was Donald Barnhouse, news analyst and broadcaster, who emphasized the contemporary application of Isaiah 1 ("establish justice," "correct oppression"); Psalm 82 ("give justice to the weak and the fatherless"); Jonah 3; Jeremiah 18; as well as the familiar parables of Jesus.

All of this, of course, was in addition to the Bible hour messages and inspirational addresses, some of which are yet to appear in these pages. If there was anything unusual in this year's scripture quoting, it was the fact that the Bible was appealed to more often by those advocating radical action of some sort than by persons who were on the side of cautious restraint. It appeared as if some conferencegoers, unwilling to endorse any other kind of manifesto, were happy to discover in the words of biblical writers the script for a manifesto that would be more revolutionary than others colored black or red.

One thing about this year's conference did puzzle us, however. Where in the Bible did a few nervous delegates turn to find their arguments that taking a certain stand "might bring reproach on the Brotherhood," or might be "misunderstood" by the neighbors back home? Did not Jesus say, "Woe to you, when all men speak well of you, for so their fathers did to the false prophets"? And was not the suffering servant of the Lord, with whom Jesus is usually identified, described as one who was "despised and rejected"? Could it be that we are hesitant to accept a thoroughly biblical approach to current controversies lest we find in doing so that we are classed with publicans and sinners and others who are not quite respectable? — K.M.

two *New BOOKS* by Brethren authors

HIS END UP
VERNARD ELLER
his end up

FOR THOSE OVER SIXTY AND THOSE WHO EXPECT TO BE
So who's afraid of birthdays
ANNA B. MOW

Vernard Eller

HIS END UP

$3.95

"It takes two for the see-saw, and modern theology must discover how to give God his due." How the "new theology" might learn how to teeter-totter is the theme of this unique and witty approach to a theology of hope. Not an attempt to replace the "new theology," it does offer needed corrections. Vernard Eller declares that successive generations of theology have lost the art of the dialectic see-saw — a game in which Soren Kierkegaard was the virtuoso. A result of the loss is the God-is-dead movement — a movement which saws off God's end of the board altogether. However, Eller does not reject the "new theology" with its "man come of age" — he does maintain firmly that it misrepresents Bonhoeffer and desperately needs balancing. It is not the author's intention to make God more acceptable or easier to believe in. He does try to come up with the truest possible understanding of the God of the biblical revelation.

Anna B. Mow

SO, WHO'S AFRAID OF BIRTHDAYS

$3.50

Here is a book of reflections on growing old graciously, written with warmth, wit, and wisdom. At age 76, Anna Mow sees clearly the problems and possibilities for fulfillment in the "crowning years." Echoing Browning, she writes: "Grow old along with me, The best is yet to be." Her hope and her aliveness shine from every page. Mrs. Mow writes about the problems that beset so many as they grow older: loneliness, illness, feelings of uselessness, and self-pity. She shows how it is ever possible to begin anew, how the years following retirement provide new opportunities for spiritual growth. And she gives practical pointers on what to do with one's self without merely killing time. The book is set in large, easy-to-read type.

CHURCH OF THE BRETHREN GENERAL OFFICES
ELGIN, ILLINOIS 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

From a Caterpillar to a Butterfly. *Change can be shattering to a person, or it can help to work a transformation. To be faithful in a time of change one must be creative, responsive to conflict, and committed to Christ.* by Guy Wampler Jr. page 4

Love Is the Engineer. *Much has been written about the way children learn. Not enough has yet been said about the relation of love to learning. The author suggests tools to be used by parents and teachers.* by Louise Gray. page 8

Toward Renewal and Revitalization of the Ministry. *An Advanced Training Seminar for pastors, sponsored by Bethany Theological Seminary, is turning some ministers into new men.* by Harold Z. Bomberger. page 17

How Can Christians Work for a Better Tomorrow? *Living in the wealthy West, Christians are mostly a white minority enjoying eighty percent of the world's income. How can we square the facts with the Christian vision?* by Barbara Ward. page 20

A Crisis in Style. *If our ways of working are choking rather than feeding the church, new patterns and new initiatives must be tried.* by Leland Wilson. page 24

OTHER FEATURES include a meditation, "Annual Conference 1969," by Patricia Kennedy Helman (page 2); "Faith Looks Up," by H. Spenser Minnich (page 7); news of Brethren response to "The Crisis of Two Americas" (page 12); introduction of new members of the general staff (page 14); "Day by Day," by Paul and Mary Lee White (page 23); a review of "The Believers' Church," by Eugene Tester (page 26); a review of the film "Last Summer," by Dave Pomeroy (page 28); and an editorial, "The Bible at Louisville" (page 32).

COMING NEXT

T. Wayne Rieman offers an enthusiastic affirmation to the effect that life is good, that it is not to be suppressed or denied because "Life Is for Living." . . . Concert pianist Marvin Blickenstaff in an interview describes the progress of a musical career and his belief that "Music Can Be a Religious Experience." . . . Barbara Ward, British economist, asks Christians in Western, prosperous countries to choose between "Arms for Us or Food for the Hungry."

PHOTO CREDITS: Cover "Past Winds" serigraph by Wilbur E. Brumbaugh. 7 Dueringer-Williams, Elgin; 8, 9, 20 De Wys, 11, 13, 16, 21 Religious News Service, 12, 15 (second row, left, third row, right) Don Honick; 15 (top left) Camera Craftsmen; (top right) New Light Foto Ideal; (second row, right) Loomis Studios, Glendale, Calif.; (fourth row, right) Helene and Paul Sommer, San Francisco; 17-19 E. Floyd McDowell

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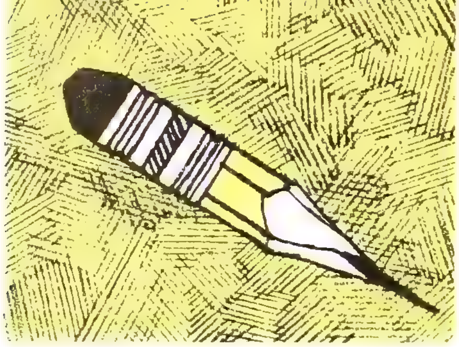
Music Can Be a Religious Experience
Arms for Us, or Food for the Hungry?
Life Is for Living!



readers write

UNDERSTAND THE VIETNAMESE

Do we Americans — even Brethren Christians — understand the Vietnamese, especially the educated Buddhists? A recent open letter to President Nixon written by the journalist and overseas representative Tran Van Dinh, suggests that at least some of the Vietnamese do understand us quite as well as we do them. This letter, printed in the March 5 *Christian Century*, deserves a few quotations: "Mr. President, I know you will laugh at this business of astrology . . . you who are the symbol of Western technology and science. . . . Your knowledge comes from computers, ours from thousands of years of meditation, of living in harmony with nature and with spirits . . . (Here I reflect that we acknowledge some truth in astrology when we say that the Magi were led by a star to come to Jerusalem. And we acknowledge the importance of spirits if we accept the scripture admonition 'test the spirits.') I am afraid that the flood of information on Vietnam you now receive will as in the past be a flood of misinformation channeled through wishful thinking. . . . The Vietnamese people are civilized enough to know that you too have to save face. . . . If and when you decide to call back your troops and planes . . . the Vietnamese people will roll out the red carpet for your soldiers."

Another Vietnamese university man, the Buddhist monk Thieh Nhat Hanh, who has twice spoken at the University of Chicago, has proven himself very understanding in his book, *Vietnam — Lotus in a Sea of Fire*, published by Hill and Wang and available through the General Offices at Elgin.

O. E. Gibson

Westmont, Ill.

ABSENCE OF A GOOD MOTIVE

Referring to Frederick Buechner's article on Jesus' first miracle of turning water into wine ("The Wedding at Cana," July 17), I must say that in the four gospels John is the only author who mentions this story; and John is considered by most theologians to be the least authentic of the four authors. Mark, Matthew, and Luke are known as the synoptic writers because of their emphasis as biographers of Jesus. John, on the other hand, emphasizes the mystic nature of Jesus and is considered more of a poetic painter of the personality and mission of Jesus.

The truth of the miracle is doubted by many Christians who rate the story from a logical and rational standpoint. In the first place, Jesus was opposed to any miracle unless good was derived from it. One may read the wine and water story from every standpoint and come up with no conclusion or objective except that thirty-six gallons (six gallons to a jar) of strong wine were made to satisfy the thirst of a small crowd that already had consumed enough wine. This miracle is rejected by the very absence of a good motive.

In many instances of Jesus' healing power he was reluctant to perform miracles, thinking that the people would regard him as mostly a miracle performer while losing the import of his main mission in life. Many times he instructed the person whom he had healed "to go and tell no one."

Cana was a small place near Jerusalem and the phenomenon of changing water into wine would have spread like wildfire. Josephus, the greatest historian of that time, would have made mention of it. Pliny the Elder (23-79 A.D.), a contemporary of that era, makes no mention of this miracle. Last, but not least, if Jesus could be interrogated on the subject he might wonder why Luke, Matthew, and Mark overlooked the story or he might rebuke the fourth gospel author for recording the story at all.

V. P. Mock

Chippewa Falls, Wisc.

THE MEANING OF SERVICE

I just finished rereading the letter from Steve Mason in the July 3 issue of MESSENGER. I can fully appreciate his feelings, but I must disagree with them. I was a member of the January '68 BVS training unit; and, after the two months' training at New Windsor, I was ready to go out and "save the world."

It didn't work quite that way. I traveled to Elgin, Illinois, to become the secretary to the Director of Volunteer Services. I enjoyed my work — at least for the first three months. A growing dissatisfaction within myself and with my involvement in BVS brought me to ask myself these questions: How am I serving God and mankind sitting behind this desk in this modern, air-conditioned office? Why couldn't I be somewhere in Kentucky or New Mexico — a place where I would have direct contact with the persons and problems BVS and any Christian anywhere are concerned about?

But there were lots of good people who put up with me through this difficult period of indecision and had patience and understanding. They helped me to realize that service really is "an attitude, a state of being" and that one volunteer's work is just as important as another's.

The dollars and cents I and others like me saved by being volunteers in lieu of salaried workers would go a long way in meeting with not only our nation's but the world's needs also. Now, after completing BVS seven months ago, do I feel as though I am understanding wholly the real meaning of service.

1-W salary men who feel they are not being of real service in their work have better channels of doing something about it than volunteer workers have. They claim they are willing to give up their salaries and their cars. Good! Go ahead! Give them up! Just think how far that salary will go in provision of food, clothing, or medical relief to the poor and hungry and sick in our world.

Attaining and maintaining the feeling of being appreciated was one of the most difficult phases of service for me. After service ended, I learned, as I am sure others have, that each person, young and old alike, shows his appreciation in a variety of ways. Learning how each person demonstrates his appreciation for something should be considered another challenge in this rat race we call life.

Terry Fleck

Red Lion, Pa.

BYLINES: British economist, lecturer, and author **Barbara Ward** manifests her concern for the hungry and dispossessed of the world in her activities as a member of the Pontifical Commission on World Justice and Peace. . . . **T. Wayne Rieman**, Manchester College faculty member, chairs the department of religion and philosophy. . . . After serving in Vietnam for a year with International Voluntary Services, **Ervin L. Huston** completed his alternative service at Brethren Service centers in Pasadena and Modesto, California. . . . Retired **Merlin G. Miller** lives in Kansas City, Missouri. . . . Staunton, Virginia, is the home of **Leonard B. Carlisle**, pastor of the Shenandoah District's Staunton congregation.

The Christian must know and care how his money is spent

Arms for us or food for the hungry?

by Barbara Ward

Today we confront the curious fact that many people in the Atlantic world talk about the "drain" and "waste" of economic assistance programs which are not much above $6 billion a year. Yet hey swallow, without any apparent rouble, the annual arms figure of some $150 billions a year spent by all developed governments, including the communist states. The United States, with $80 billion a year, is the largest absolute spender. But in terms of percentage of national income — about ten percent — the Soviet Union is in the same class, as far as can be estimated from incomplete statistics. Of the lesser powers, Britain and France are both in economic difficulties yet use part of their national income on such expensive follies as hydrogen bombs they cannot afford.

The sums spent by the developed powers do not, of course, exhaust the terrible hemorrhage. Some developing countries spend much higher proportions of their pitifully small resources on arms. In most cases, this is because they are engaged in some ugly dispute over national frontiers. India and Pakistan, contesting Kashmir; Egypt and Israel, locked in Middle Eastern conflict, eat up resources that might be devoted to peaceful development if a solution to their quarrels could be worked out.

We cannot discuss all the angers and griefs of our troubled world. What is at issue here is the policy of the developed powers, above all, of the so-called "super-powers," America and Russia. It is clear that if they can find means of working together toward a general relaxing of strained relationships, the major problems of world waste through the use of resources for destruction will be some way along the road to solution. Some of the lesser problems will also look rather less intractable.

In spite of the cost of the Vietnam fighting, for example, the most heavy spending flows from the direct confrontation of strength between the superpowers. Here it is "normal" to talk of $50 million for the next stage of an antiballistic missile screen, even though giant antimissile lasers may make it before long as obsolete as are manned bombers today. To the arms race in this form there is no technological or rational end, since science renders every stage of defense obsolete almost as soon as it is introduced.

It follows that vast sums can be saved, now and in the future, provided both great powers agree to accept a political solution — for instance, controlled deescalation, say, from four times overkill to only twice. Thus they might keep the balance of terror within limits which both sides can live with, while they work for the day when they accept for themselves the rational controls of international arbitration and supervision.

This possibility of agreed deescalation is no longer a pipedream. The cost of arms on both sides is pushing the superpowers toward some form of accommodation. It is not wholly fanciful to look for percentage reductions in the expenditure of arms over the next two or three years — say, a modest ten percent cut on both sides.

If, in addition, the war in Vietnam is negotiated to a peace, one could envisage a fall of some $20 to $30 billion in America's arms budget by the early seventies. What then? The truth is that we do not know. And it is time to ask ourselves how, as taxpayers, we want such savings to be spent.

Any such potential release of resources from the purposes of destruction must in any case be considered seriously. If citizens have no views, if they have made no judgments in advance, the first and obvious consequence of a fall in arms spending will be a reduction of taxes. The pain and grief with which the members of Congress increased taxation in 1968 are the measure of the speed and pleasure with which they would remit them in the wake of reduced spending on arms.

But is this obvious outcome good enough for Christian citizens? If we take the average American family income — some $7,500 — this year's ten percent surcharge is about $75 for a two-child family. The moral problem which the remission of this sum (or any larger tax rebate) presents to each Christian family is basically a very simple one. Given that every family can think of a dozen desirable ways to spend or save the money for family purposes, is it absolutely certain that these desires should have priority over a number of public programs which can only be supported out of tax money?

If, for instance, a family lives in a decent house in a reasonably pleasant neighborhood, what priority should it give to the task of rebuilding the hideously battered villages of Vietnam or replacing rat-ridden tenements in the American ghettos?

If the family enjoys a good, high-protein diet, stuffed with meat and eggs and fresh fruit, what should it wish to spend on the diets of thousands in America who live below the level of proper nutrition or the millions in Asia who, without large investments in agriculture, may fall to the famine line in another decade?

If the children are attending good schools with competent teachers and excellent library services, what ought parents to feel about remedial spending for wretched dropouts from run-down ghetto schools or about worldwide literacy campaigns needed to help millions of ignorant people to help themselves — in farming, in factories, in fact, in everything!

We are not taught, on the whole, to do this kind of moral calculus. Certainly we are not taught to do it on a planetary scale. All our folklore teaches us to speak of the "taxbite" as though it alone were a painful form of spending and there were no "bite" in other expenditures. But as Christians we have to look beyond the folklore and ask ourselves the questions which confront the conscience of all whose material resources have gone far beyond the fundamental provision of their own necessities. It is the question that God in the Bible puts to the rich in Jesus' parable of the rich man and Lazarus, to the man who filled up his barns — even, in an extreme form, to the rich young ruler. What are we ready to do for those less fortunate than ourselves?

A saving on arms spending is not the only possibility that raises this issue of public versus private expenditure. There is a strong likelihood that over the next decade the American economy will con-

Our representatives guess that all citizens, Christian and otherwise, want a remission of taxes for their own needs. So far we have hardly proved them wrong . . .

tinue to grow by at least $40 to $50 billion each year. Taxes levied at present levels could bring in, by the simple growth of the economy, some $15 billion extra each year. Should they stay at that level? What is our judgment about this possibility?

If we believe that rebuilding the ghettos should come before, say, new paint and new draperies in our homes, if the restoring of battered Vietnam should have priority over development in unravaged America, then we have to let our representatives in Congress know this judgment loud and clear. Their own guess is that all citizens, Christian and otherwise, want a remission of taxes for their own needs. They assume that we are all, more or less, in the camp of the rich man. So far, we have hardly proved them wrong. Once again, then, we confront the fundamental question: Will the rich tax themselves to help the poor?

Why does Pope Paul repeat again and again that it is a fundamental Christian duty to support and extend the work of international institutions? Why does he roundly declare that "the social issue is now a worldwide issue"? Why does he pick out the construction of a worldwide system of justice, peace, and cooperation as the gigantic, overwhelming need of our times?

The reason lies, of course, partly in sheer physical fact. One cannot ignore rules and obligations in a community in which ordinary travelers can make the round trip in little more than twenty-four hours (this will be slow time, ten years hence), and astronauts, in ninety minutes. One cannot be deaf to the worldwide implications of what nations do and think when television screens, night after night, give simultaneous coverage of our village planet's life — student riots in Paris or Mexico as immediate as Chicago or Berkeley, a boy's death in Vietnam almost as immediate as the motor crash in front of the living room windows. To allow raw emotion, brute force, total tribal and national claims to bash about in so small a neighborhood invites on a global scale that distintegration of order which people most fear inside the national community. We talk of teen-age violence; we talk of ghetto cities. But what happens if whole continents become ghettos and more than half their population is under twenty years?

To the fragility of our world, we must add its economic interdependence. True, it is still rather a one-way interdependence. The wealthy twenty percent of the world's peoples who live round North America and engross nearly eighty percent of the world's wealth invent so many substitutes — like plastics and nylons — waste so much money on armaments, and produce so large a food surplus that for a time they could ignore the two thirds of humanity who live on and below the poverty line.

But ten years from now? When farming has become even more productive, when every Western stomach is overfull, when automation has gobbled up more jobs, when color TV blares in every room in every house? How will highly competitive market economics deal with a situation in which they have to fight one another for the possibly saturated trade of the already wealthy twenty percent?

It may be that their demand for still unimagined luxuries and extras or a sudden spurt of growth in their populations, even some extravagant maneuvers in outer space, or even — unhappily — eight times overkill in armaments will still keep their economies in trim. But it is equally possible that the catastrophic disease of the Great Crash in 1929 — the failure of demand to keep pace with supply — may overtake the wealthy West within a generation.

These are arguments of reason and self-interest to regard the world as a single system in which the wealth of each is dependent in a real degree upon the wealth of all. These are valid economic reasons for putting the weight of Western political commitment behind a concerted effort to make the seventies a decade of genuine development and to use and develop international institutions which best express the world's common interests and common life.

But, for Christians, do these arguments — of reason, of enlightened self-interest — go far enough? It is no doubt admirable that if he is wise enough, the rich man can make Lazarus prosper as well as himself. Yet this is not the argument of the rich man's Lord. He argues for a certain extravagance and overplus of generosity, not suppressing reason but going beyond it. The man with two coats is to give both away. The rich young man is to dispossess himself of all he possesses. These, no doubt, are the extremes of evangelical love. But short of it, Christ asks for a haste, an eagerness, a willingness, a thirst for justice which goes far beyond the sedate dictates of reason and good sense.

And so, for a people who, like the Americans, are adding $80 billion this year to a national income of over $850 billion — and giving less than $2 billion to world development — we may wonder whether the Lord's judgment on the rich man is wholly beside the point. ☐

Concert pianist Marvin Blickenstaff insists that

Music can be a religious experience

One of the unusual features of the Louisville Conference program was a recital of piano music offered late one evening before a large audience by Marvin Blickenstaff, son of Dr. and Mrs. Ray E. Blickenstaff, of Nampa, Idaho. (His father represented the Idaho district on Standing Committee.) Marvin studied at The Oberlin (Ohio) Conservatory of Music and received his master's degree at Indiana University. He has given recitals from coast to coast and in Germany and Austria. This month he joins the music faculty of the University of North Carolina. At Ocean Grove in 1968 and at Louisville this year he served as conference pianist. On the day following his evening concert MESSENGER obtained this interview.

M*arvin, when did your musical interest develop? I assume that this was prior to the time you served in Brethren Volunteer Service. Is that correct?*

Yes. I began studying piano just before I started school at the age of six years. Two older brothers were studying piano and I wanted to follow in their footsteps.

I gave my first full-length recital when I was twelve years old. Then when I was an eighth grader I found a teacher so inspiring that there was no question in my mind that music was to be my profession. She gave me excellent high school preparation in terms of repertoire and technique, and so when I went off to BVS after I had had my freshman year in college, I already had a solid background in piano.

When did you serve in BVS?

I was in the September '54 Unit and arrived in Europe Thanksgiving of that year. During my stay in Austria, I used the piano at Brethren House in Linz and studied with an Austrian teacher. I was able also to do some performing in Austria.

How did you happen to secure an assignment to a city with musical traditions such as Linz?

That was completely up to the BVS authorities. I had no way of knowing I would go there, although I knew they were going to need someone in refugee resettlement in Austria. I was fortunate also in having some BVS friends in Linz who were very interested in music. We did a lot of concert going, which is, of course, very inexpensive in Austria. Many times on weekends we would go to Vienna and stay with the BVSers in the Karlschule there. So we had free room and board.

Just two or three blocks from the Opera?

Right. Those were marvelous years. They were very helpful preparation for me as I entered then as a transfer student into The Oberlin Conservatory. A direct jump from Idaho to Oberlin would have pretty well snowed me. But the additional repertoire which I accumulated in Austria, and especially being able to see opera and hear orchestral concerts — this was what I was lacking so much. Austria was a helpful preparation for entering conservatory life.

Then BVS was certainly no interruption to your musical interest and career. What other values did you find in BVS?

In Europe I was placed in a situation that required maturity, and there I was — nineteen years old, really responsible for some of the future actions of whole family groups. Should they immigrate to America? Should they stay? If a young fellow in the family was engaged to an Austrian, should he try to bring her to America with his parents, or should they try to establish themselves on the Austrian economy? They really looked to the immigration counselor for advice on these matters.

And when you are nineteen years old, you feel quite humble in the face of the situation. But I knew that there were many people who had faith in me that I could do this work. It turned out to be a marvelous experience for me.

Many people tend to feel that a career, particularly in one of the arts such as music, is somewhat removed from interest in social issues and concern for people. Is that really so?

I think that is a misconception. It is true that a professional musician must spend a tremendous amount of time developing his skill. And that can be dangerous if it takes him away from people. On the other hand, music is a communicative art and you do have to feel that you are communicating with people. In the case of music you aren't communicating with facts; you are communicating with sounds, which involve the emotions and this is all a part of our spiritual makeup. I know many, many musicians who are very concerned about social issues and do what they can to promote constructive solutions. In New York several so-called Peace Concerts have been given, and groups of musicians have given time and money to settlement school scholarship funds. In contrast to the general consensus, I would judge that the average musician is keenly aware of the suffering and inequality around him.

Tell me about the work you did in Harlem under Dorothy Maynor's direction.

Dorothy Maynor is not only a famous Negro soprano but also a very religious person. She had a very successful concert career and is married to a Presbyterian minister who has a church in Harlem. While she was touring one season, not too many years ago, her husband became very ill with a heart condition. She decided right then that it was more important for her to be with him rather than to be concertizing. So she gave up her concert career and joined him in Harlem.

Obviously she had to have something to do. She is an extremely active person, very intelligent, and just must be doing something constructive. She discovered that there were numerous recreational projects in Harlem but there was no settlement music school in the area, where the students could come and maybe for a nickel or ten cents a lesson take some private music instruction. And so they began this program. At first she and a couple of other people were the only teachers. She taught piano, voice, theory, and music appreciation. But she had so many friends in the concert field, and they were so enthused about this project, that money began to flow in and she was able to accumulate a larger staff. I simply came into the situation because a friend of mine was going on a concert tour in Europe, and he needed someone to take over his classes. So I filled in one entire spring term. I taught class lessons in piano where a group of us would gather around and discuss the particular performance of a student, or would have several seated at the piano playing duets and discuss the problems and solutions in that way. I also taught some private lessons and a music appreciation class which was really rather problematic because I had some students who were third-graders and some who were ready for their freshman year in college. The following summer we had the students in class piano lessons and class theory lessons each day.

You gave your Town Hall recital in New York in April and apparently the critics approved. You included some of the same numbers last night. Do they reflect your enthusiasm for the music of the last hundred and twenty years?

The music I played last night was basically romantic and impressionistic and contemporary. I enjoy Bach, I play Bach, and I teach lots of Bach. And Beethoven is one of my favorite composers. I have a very strong feeling for Mozart. These composers were not included in the program because I felt that I perhaps could give even a better impression of the interpretation of some of the romantic and contemporary things. And when you are giving your debut in New York, you really put your best foot forward. Today a performer does not feel obligated to represent all periods of music history.

Does he feel obligated to include something fairly contemporary?

Not necessarily. I would say the majority of major performances in New York solo recitals do not have much contemporary music.

But I detected quite a bit of enthusiasm in your playing of the sonata by Ginastera.

I personally have a great deal of enthusiasm for that music and I feel that my generation should be supportive of contemporary composers. We've got to be performing it so it gets across to the public. It's the music of our time. And although there is a great deal of contemporary music to which I cannot respond, there is still a lot that I am learning, want to learn, and do teach because I feel it is important for us to know what the composers of our day are producing.

How do you feel about the immense creativity that young people show in their rock and folk groups? A lot of them lack musical training but they are original and creative.

This is a marvelous mushrooming of creative energy. Heretofore, with the exception of isolated folk music examples, a musician went to the conservatory and if he could last through all the arduous preparation and hours of practicing, then he could express himself with his instrument. But here we see people expressing themselves with a very modest musical background. There is a lot of this that I personally do not respond to, but there is also a lot that I am very fond of; and the more I become aware of

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he lyrics, the more I realize we should really be listening to hat they say.

Let me ask you about the church and its relation to usic. As conference pianist here, you play for offertories nd hymns. This is one auxiliary way that people have hought of music in relation to the church. You set the tmosphere. You are supportive. But also last night you rought us a concert in which the music was not a means oward an end but the thing itself. Should the church en-ourage more concerts and recitals?

Well, I am thrilled to see the Church of the Brethren oving to the point that Annual Conference would schedule concert — a full-length recital. Perhaps in the past we ut religion too much in a pigeonhole that centered around unday morning. Maybe we have not really made it a part f our general experience in life. And yet it should be this ay. I feel that music is a religious expression and a eligious experience. Some of the finest things that have ver been produced by man have taken the form of musical xpression. And because these things have been such high, plifting, emotional experiences for us, they then belong to he realm of religion.

Are there ways in which the church, even a local church, ould use some of its resources to "commission" a musi-al work that would reflect the integrity of the composer nd the performer and that would present this as an offer-ng to God?

Absolutely. Commissioning works for the choir or the rganist is very possible. Most of our churches do not have dequate organ facilities for a regular church concert, but ome churches would be able to do this. Let the organist repare an evening of organ music and schedule a concert.

Let me state another concern I have. I have mixed eelings about the way the church music program has been un in most of our local congregations. I think it is mar-elous that we are having our young people play for Sunday chool services and that we have our own members direct-ng the choirs and playing the organ and piano. But if the evel of musical performance and musical expression in our ocal churches is ever to be lifted so that it becomes more eaningful to us, a certain amount of professionalism must e involved.

We feel that a musician should give of his services to the church because this is a God-given talent and that there should not necessarily be any compensation to the organist or choir master for his services. And yet I think some of the best music programs are run by full-time paid staff. These are trained people who know how to get the best results out of a local congregation. They are trained for this. And their music programs are going to offer better and more meaningful worship experiences for the congregation.

As I say, I do have mixed feelings for I have seen churches which have used professional help for so long that they have almost killed the local talent. They have not nurtured it in their church, and that is a very sorry situation.

But, on the other hand, if we are going to get better responses from our choirs and if we are going to have better music, if we are going to get acquainted with better musical material, we must lean more toward professional service.

There is time for a question about your future plans. Are you to resume teaching soon?

I have been away from permanent college teaching for the four years that I have been studying in New York. I have done some teaching but it has been more on an elementary level. And I have long since regarded college teaching as my real profession. I will do as much concertizing as I can, but I do enjoy a college situation.

Last spring a position did open up at the University of North Carolina, where I will be teaching private piano lessons and the course in piano pedagogy. This past year I have been traveling around the country for a music publisher, Carl Fischer, giving lectures to groups of piano teachers on teaching problems and so the piano pedagogy course seems a natural consequence of this activity.

Any immediate plans for a concert tour?

Not specifically. I have invitations already for next year to play several places. A couple of them are again on Brethren campuses which I always enjoy. I feel very much at home on Brethren campuses and I enjoy playing and speaking there. Also a concert manager in Atlanta, Georgia, is interested in me and if we should reach agreement that will mean concertizing in the southeast. ☐

LIFE IS FOR LIVING!

"The best thing I know is that life is good"

by T. Wayne Rieman

I've been theologizing my four-year-old grandson. When we meet — every month or two — I greet him with the best thing I know: "Life is good! Yea!" Sometimes he beats me to it and he says: "Life is good! Yea!" And he says it at other times too: when he greets me in the morning, or the other day in a supermarket in a sophisticated suburb near Chicago, as he was pushing the shopping cart down an aisle, he belted out a joyous "Life is good! Yea!" And the mink-coated matrons with their sad faces, caught in the anxious rat race sometimes called life, were not prepared for this excessive joy and exuberance. And most of us are not!

Paul speaks in joyous exuberance, in an anticipatory mood of "the magnificent future God has planned for us," of the whole creation living on tiptoe to see the wonderful sight of people coming into their own, and of the "splendor of life" as present possibilities (Rom. 8:18-21, Phillips). And Jesus tells us he came to give life, jam-packed, abundant, and eternal — right here, right now.

But modern man doesn't know it! He's bounded on three sides by simple joylessness, meaninglessness, and deep despair. In his rat-racing life he bounces from side to side like a ball in a pinball machine. For all of his Miller High Life, Marlboro "never-never land," and awareness-expanding Yogi and drugs, he's sad.

Many inside the church as well as outside find it difficult to affirm the goodness of God, the goodness of life, or the goodness of anything. Even when they're singing "What a Friend We Have in Jesus," they often sound as if they've lost their last friend. And "Joy to the World," with all of the artificial respiration of the Christmas season, hardly gets us past the New Year.

And that is tragedy! We're only half alive! Stuart Chase describes it: "Every time I take a step I bump into a dead person." And George Bernard Shaw says our epitaphs ought to say: "Died at thirty, buried at sixty."

The best thing I know is that "life is good." Life is the best gift, the most besparkled jewel we have. It is better *to be* than not to be. Despite the agony of our era-turmoil, rebellion, riots, starvation, respectable murder called war, life is good. Life is good because every situation is filled with indeterminate possibilities for good.

Man is not wholly free, but he has significant freedom. We know both the agony and ecstasy of life, both the grandeur and the misery of men. So I must affirm with all the power of my being: "Life is good, yea!" Life is for living! Live it up! Talk it up! Love it up!

Having said this, one must admit that things are bad! Whose rose-colored glasses can shut out the ugly brutality of Vietnam, the galling deprivation of thirty to forty million poor people, the slow death of two or three million who are starving, and the eight million malnourished in America? Who can forget the starvation of thousands in Africa?

Who can wash his hands of responsibility for the three-century-long, steady discrimination against the blacks and the present disdain for ten million Spanish speaking people and one half million Indians?

What discerning, sensitive person — informed by Jesus' Good Samaritan story — can walk away from the other half of the world that is hungry?

All about us are terrible injustices, unexplainable sufferings, cesspool surprises, rules that are not fair, riots in the streets, and violence on the campuses. And the one who shouted most loudly for "law'n order" himself blocked the doorway preventing the exercise of the rights of a black student at the University of Alabama. And that's the way it is!

Some find life meaningless. In one way or another life is denied. Some argue that it would be better not to be at all, that nonbeing is better than being, and death is better than life. "Why was I born?" is not the cry of the isolated man but the unspoken anguish of thousands.

Others conclude that "life is absurd," that at the heart of things in this cosmos there is nothing — only unfeeling and unknowing Process. That stupidity and meaninglessness and nihilism are the final word about final things.

Albert Schweitzer finds the decay of Western civilization the result of the inexorable weakening of the ethical affirmation toward the world and life. He affirmed a "reverence for life." Postwar existentialism understands this not at all. Its preoccupation with nihilism, death, and absurdity has shut out the sun! And darkness is upon the face of the deep!

But life is good! We affirm it! We can "say yes, to life." We accept life — not in glum, dumb, oxlike resignation — but as *the single greatest good!*

The greatest mystery man faces as he looks at himself, others, this world, and at the vast reaches of the cosmos is: "Why is there anything? Why is there something rather than nothing?" And here man is forever the agnostic in terms of knowledge, but the Hebrew's faith stance was clear. Creation is good! Of the sun, stars, moon, creeping things, fish and fowl, plants and growing things it is said as a paean of praise:

It was good . . .
It was good . . .
It was good . . . (Genesis 1).

And then, making man of the dust of the ground, "God breathed into him the breath of life, and man became . . ." and then the final refrain, "It was very good!" Creation is good! Life is good! Life is the greatest gift! God is good! This is good news!

Yes, man sins. In our freedom, we fall. But life is good — in terms of its indeterminate possibilities. We need not live in sin and depravity. Sin is not our normal state; it is abnormal. It is not the order of things; it is the disorder of life. There's hope, renewal, and restoration. We are accepted, even when we are not acceptable. We accept life because we are accepted. Hedged in, determined in large part as we are, we are not wholly the "bound ban." Christ sets men free!

Viktor Frankl, in the hell-hole of Auschwitz, affirmed that, even there, a man had the ability to "choose one's attitude in a given set of circumstances." This is the ultimate freedom, the irreducible goodness of life that cannot be taken away.

We accept life and its givenness, as a starting place, not as a stopping place, not letting the status quo have the final word. We accept life as it is: no perfect people, no perfect institutions, no perfect laws, no perfect governments or economic systems. We accept God and life and man!

It is good to be — just to be! We did not ask to be born. Others decided this, but we can decide to accept life. Life is the most jewel-studded, dazzling gift anyone can give you. There it is!

Only you and I can choose to be — to continue to be. And at every moment we choose to be, and we choose to be this self rather than that self. Life only demands of us the strength we possess. Only one feat is possible — not to run away.

People who are very much alive are not understood. Some came to Jesus and John the Baptist — very strange but alive people — asking "Who are you?" And they expected answers regarding name, origin, ancestry, and what they did. Once, puzzled people came to Buddha asking, "What are you? Are you a god? an angel? a saint?" "No." "Then what are you?" Buddha answered: "I am awake." That's what Buddha means: to wake up and to know. While many sleep in a kind of daze, while we are wrapped in the womb of sleep, Buddhism begins with a man who shook off the doze of ordinary awareness. It begins with a man who woke up, who became alive.

Joan Baez' recent book — lovely, gentle, warm, blunt, stabbing, and full of life — is properly called *Daybreak*. That's what it is, a manual on how to be. It is good to be — and to be human.

Steinbeck has one of his characters say, "I feel that I am a man. And I feel that *a man is a very important thing — maybe more important than a star. . . . I have a new love for that glittering instrument the human soul. It's a lovely and unique thing in the universe . . .*" (East of Eden).

We are animal. We are spirit. Both are good! We make terrible mistakes, fall into sin, and are less than we could be. No papa pig ever touches a piglet on the shoulder and says: "Young one, be a pig!" Absurd! A pig is a pig is a pig! Contrarywise, most of us have been faced by some adult who said: "Be a man!" A man can fall, and he does. This is a part of his grandeur, not that he makes a fool of himself, but that he is sufficiently *free to be* what he can be

"Life is to be enjoyed. It is to say yes to who you are and to have courage to be less than perfect . . . "

in either direction.

The news is good about men! We can *become.* We can realize potentialities.

When we speak of the Eternal Goodness at the heart of things, when we recollect that we are loved, though we are unlovable, when we realize that we are accepted, though we are unacceptable — then we say *yes to life* — without caution or modesty.

Life has a way of flinging things at us: talents, capacities, handicaps, suffering, joys, poverty, wealth, war, frustration, and a thousand other things. These are given.

Say yes to life! Let's not run away — no escapisms into drugs or hedonism, or rationalizations or alibis. Let's accept things as they are. There is hope. Things are not doomed forever to be what they are now.

Say yes to life! Lot's wife, in a crucial moment, looked back in longing to the good old days and ways. She recollected how good things were in the present and past, and she became a pillar of salt — a poetic way of telling us that to look backward, to live in the past, is to rigidify, to stultify, to succumb to hardening of the categories of the soul.

Say yes to life! Say yes to Jesus — the God-man in whom we see the glory of God and what it means to be a man. Say yes to his life-style — to the way he lived, taught, died, and lives persuasively among us.

Dag Hammarskjold, at the helm of the United Nations for eight tremendous years, said *Yes* to life. He confesses:

I don't know Who — or what — put the question,
I don't know when it was put.
I don't even remember answering.
But at some moment I did answer *Yes* to Someone or Something.

To say yes to life is at one and the same time to say *yes* to oneself. It is to say *yes* to who you are, male or female; to accept your face and body and brains; to accept your parents, teachers, children, and the situation where you find yourself. It is to have the courage to be less than perfect so that you can move toward maturity. It is to push your feet hard against the starting blocks for the race of life.

Say *yes* to your brother — sibling, black, red, yellow, rich, poor, high, low. Say *yes* and carry his burdens; climb up his cross of despair, discrimination, and deprivation. Say *yes:* "I will share his humiliations," "I will bear his pain" as Nigger, Wap, boy, Jap, and Polack are shouted. Say *yes* as you march with him.

Say yes to life! This day will never come again! No escapisms! No disparagement! No orgy of hedonistic sex, food, drink, or irresponsibility. Life is good! Your life is potentially good! It is good to be! Say *yes* to life! Life is the process in which potential being becomes actual being.

Life is to be enjoyed. It was said of Winfred Garrison, who died in 1969 at the age 94, after a distinguished career as scholar, critic, administrator, preacher, sculptor, musician, and linguist, that he believed that life was to be enjoyed, not simply endured. He was a life-loving, life-affirming man. On his ninety-third birthday he wrote:

There is not much that we know about the future
And, when all is said,
The way is cloudy,
But the clouds are bright.

We are taught to be joyful in the Lord — that's the Christian faith — to live life in love and gratitude, "not as men who do not know the meaning and purpose of life, but as those who do" (Eph. 5:15, Phillips).

Life is to be enjoyed — not in sensuous hedonism, though the flesh is good; not with a case of Miller High Life; not with death-dealing Marlboros or Trues or Kents; not in some money-making binge that piles it up. No! But in simple service to God, in being a brother and neighbor, in doing the things God throws at you.

Worship is celebration! We celebrate the Eternal Goodness at the heart of things. Whittier says it for me:

I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.

Albert Palmer celebrates the daily round of things — work especially, and a sense of vocation: "I am not working for men or money, but for God the Master of the universe, whose recompense is sure."

And so we sing "Joy to the World" and other hymns of celebration. "What a Friend We Have in Jesus" was meant to be shoutingly celebrative. Why have we let church music be so sad? Jesus makes hearts glad! Praise God! Celebrate! God is good! Life is good!

Dietrich Bonhoeffer, in the year of his death, wrote to his closest friend saying: "Spread hilaritas around." This word *hilaritas* may be new to us. It's a first cousin of *hilarity;* it partakes of this but it is more than that. Jesus, St. Francis, Luther, Bach, Michelangelo, Schweitzer, Martin Luther King had *hilaritas.* Not all of them had the mood of merriment and dancing of a St. Francis, but they had *hilaritas:* the steady certainty that they had been called, confidence in their work, a certain boldness and defiance of the world and popular opinions, steadfast certainty that what they were doing needed to be done, the will to be about their business — come what may! Hilaritas!

Paul said it a long time ago: "Live your lives in love — the same sort of love which Christ gives us and which he perfectly expressed when he gave himself . . . for us" (Eph. 5:15, Phillips). The radical theologians of our day refer to Jesus as the "man for others," and it follows that to be a Christian means for us to be a man for others, to live our lives in love.

- To help others to become what God meant them to be.
- To love life and men as God loves them, for the sake of their infinite possibilities.
- To meet people at the level of their needs: cups of cold water, food, clothing, shelter, love, acceptance, bearing their burdens.
- To be truly present to another person, being there in the deep sense — knowing that God is as present as each of you will permit.
- To listen — open-ended listening which moves us from words to feelings.
- To share and celebrate beauty, goodness, truth, and love.
- To do an act of reconciliation, to speak a healing word.
- To share hope with your neighbor — every neighbor.

Throughout the Middle East the word *shalom* is used in greeting or departure. It means peace, but much more. It means to wish total well-being for the individual. And this is what it means to "live in love."

Sometimes when a child is born it does not begin to breathe. The doctor holds the child and smacks it sharply — to shock it into its own breathing.

Many of us need to be spanked into life! I wish it were as simple as a doctor spanking a newborn babe. But it isn't.

We have only one life. This day will never, never come again!

Life is for living! Live it up! □

[See tear-out poster on page 16]

faith looks up

The tensions of our world today, brought on by numerous crises, will continue to increase unless, somehow, we can grasp onto a firm belief that God is still concerned and is not idle!

Many persons are vaguely aware that God really exists but can't imagine his being concerned over hunger, disease, war, riots, strikes, and bitter resentments. These problems are too much for the human mind alone to cope with and we need something solid on which to base our faith. Early in my life I was given the opportunity, at church camp, to see God at work and to realize that all things work together for the good of those who love him. It happened at a certain vesper service on the hillside. In the beauty of God's creation a soft voice (of one of the campers) seemed to come a distance almost in a whisper, "Be still and know that I am God." And suddenly, I knew!

Many years later after directing a week of camp for the youth, I saw that same certainty in the eyes of a young man standing alone gazing into the darkness. All one could see were the reflections of light in the lake from small candles floating away in different directions, the end of an impressive candlelighting and dedication service that was to close our camp and send us back for service in our different areas of life.

The young man turned to me, his eyes swimming in tears, and said, "There's something about this place that really gets to a person." I silently thanked God, for here, too, was a person who had become certain of his existence. I had watched this young man grow through many camping experiences from the junior level through his graduation from college as a music major with outstanding leadership ability. God's pattern for good is working through him.

My interest in church camp was sparked by a dear mother who made tremendous sacrifices so that her six children might attend, for she firmly believed no experience was more vital to their spiritual growth. She talked about it, planned with us, and even went along with us as a leader. Her enthusiasm was catching, and we counted the days from one year until the next. A parent can make no greater contribution than to instill in the child the desire to go, give him encouragement, and assure him he will have fun along with his learning.

Today I feel there is hope for our turbulent times as I hear over and over again many remarks from church campers such as, "Surely God was here tonight"; "Nothing has ever meant so much to me as the vespers"; and from a junior high Negro girl, "This is the friendliest place in the whole wide world. People are lots different than I thought and I'm going home completely changed, for here I have found God."

Camp experiences may reach only a very few but these are the persons who will be able to stand when everything else seems to fall apart. These are the ones who will pick up the pieces and build again the kind of world God intends for his people. "To know God and to feel his presence and yield ourselves to him, heart, soul, and mind" is still the prescription offered for our own ills and the world's sickness. □

MARGARET (MRS. C. W.) MCGLOTHLIN, who lives in Johnson City, Tenn., lists her occupation as homemaker, pointing to her responsibilities toward her husband and two sons. But she is also organist and treasurer of her home church and financial secretary for the Tennessee-Alabama District. She has been a district director of women's work, district youth counselor, and president of her district's women's fellowship.

How do you stand on the war within?

by Ervin L. Huston

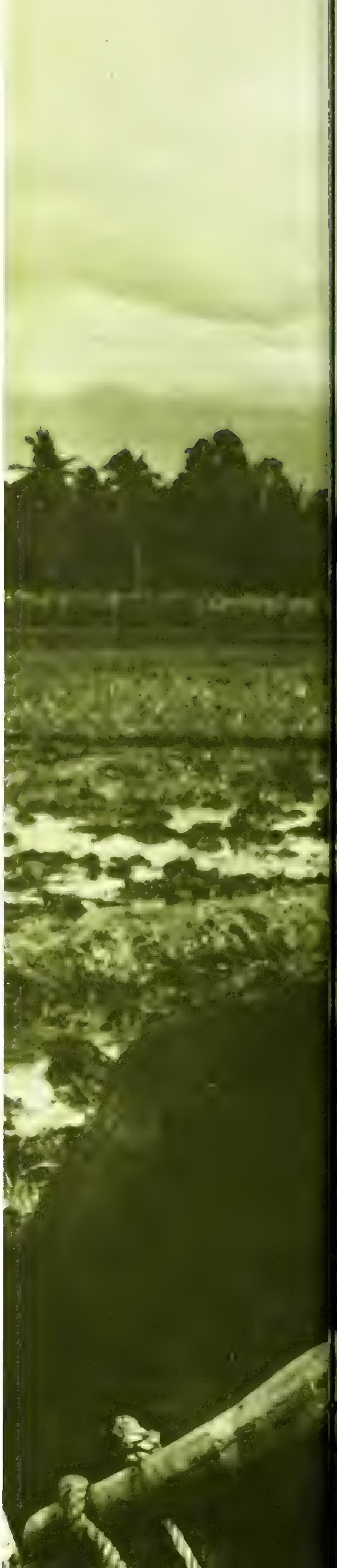
Ambassador Thai of South Vietnam

As I boarded the plane leaving Ton Son Nhut airport in Saigon last September, my mind held a conglomeration of the experiences of the past year and a half: graduation from college; summer at home; good-byes to family, friends; first trip to Washington, D.C.; International Voluntary Services orientation at Harper's Ferry, West Virginia; question and answer periods with the Vietnamese ambassador to the United States; dialogue with other IVSers.

The remembrances of these and many other experiences ran through my mind in such a manner that, to a stranger, I must have appeared to be in a daze.

For the entire trip I thought of the experiences of the year past — the two-week training period in the Philippines and an abrupt introduction to rice as a stable food product. It was there that my training group was introduced to the present agricultural methods of the Orient: water buffalo and backbreaking labor. After the Philippines, it was Hong Kong and shopping. After the short stay in Hong Kong, it was on to Vietnam, first Saigon and then Nha Trang for language training. Next it was to my post, a small provincial capital, about seventy miles northeast of Saigon.

There my job consisted of working with the Montagnards and the Vietna-



The author tries plowing with water buffalo

"The first inkling of the war within came when I saw the Baltimore ghetto"

mese government in an agricultural training center. I lived with the Vietnamese, associated with both the Vietnamese and American military, heard the complaints of each about the other, empathized with each and disagreed with both. While at this station I listened to young Vietnamese friends express opinions that they were afraid to express publicly for fear of government reprisal.

I couldn't think about the past year without thinking of Saigon: dirty, sprawling, corrupt, crowded Saigon; seat of government, bed of discontent. A beautiful city made ugly by the war and too many Americans. Saigon, where I saw the Buddhist leader, Thich Tri Quang, and his followers demonstrate against their government.

As my plane lifted off the soil that had become a part of me, I began to think of the people left behind. A people involved in a war that they couldn't understand. A war that wouldn't be if my government wasn't there in support of a government that they didn't want. A people full of fear — fear of Saigon, the Viet Cong, the U.S. military, and each other. A people wanting to express themselves but not knowing how to do it. A people and a situation that were ready to explode.

While sitting there, the future came to mind. I was returning to my homeland after resigning from IVS in protest to the policy causing the plight of these Vietnamese friends. I was going back to the good old USA, where the people have the right to express their desires through the freedoms of speech, press, assembly, and religion. I was going back to a country where there was no war. Or at least I thought there was no war. I was wrong!

The first inkling of the war within the United States came when I saw the Baltimore ghetto. All of a sudden, I was back in Saigon — dirty, sprawling, corrupt, crowded Saigon. The people around me kept saying this was Baltimore, Maryland, but they just didn't understand. For here was the same fear and anger that permeates Saigon. The same fear and anger that always arises when people are in a situation they can't understand or control. The people were different, but the feeling of war was the

One of the faces seen on the streets of a city here at home

same and present. The only thing lacking was the presence of the American soldier, and this was supplied in April of the following year.

The next vibration of the war in America came from the college campus. The young spoke and nobody listened. The young became active and the government repressed. Then came Chicago and the Democratic convention. In watching the confrontation of police and young, I remembered the Buddhists' confronting the Saigon government.

The man said this was the Democratic convention at Chicago, but he didn't know. It was occurring in Chicago, but the same thing had happened in Saigon. The Saigon police weren't quite so brutal to the demonstrators and innocent bystanders.

It was while watching the Chicago convention that the reality of the situation struck me: I was in a situation and among a people ready to explode. My countrymen were involved in their own little wars. Dr. Martin Luther King was assassinated with the same cold calculation that a leader of the people in Vietnam is assassinated by the VC or placed under arrest by the Saigon government. Robert Kennedy was assassinated in the same fit of passion that makes a Vietnamese join a VC suicide squad. The same hate, fear, distrust, and inability to answer the question "Why?" that I had found among my friends in Vietnam were found in those presently around me. The people were at war, within themselves, in their country, and in Vietnam.

Shortly after the Democratic Convention, I returned home, a small farm town in the far West. It was after a Sunday morning worship service that I became convinced that my country was involved in a war. Here at my home church was found the same hate, distrust, and deceit that had been found in the Vietnamese governmental structure.

Children on the streets of Saigon

Gradually I had come to think of the Christian as the reconciler and the agitator, the demonstrator and as the demonstrated against, the giver of love and the acceptor of hate. But, no, from those by whom I was surrounded I heard nothing of being the suffering servant of Yahweh. No one said we must wash the feet of the migrant, as Jesus Christ had washed the feet of his disciples. I heard those around me condemn "those college kids demonstrating against the Vietnam war" as traitors and communists. I didn't hear anyone say we must turn from the way of the sword, as Jesus had asked Peter to do.

Later, old friends advised me either not to be involved in social issues for it is not Christian to do so or not to believe in the Bible. But somehow both were wrong, for if my Christian faith was to be alive and real, it had to be applied in my everyday life and to all the problems that confronted me. It had to be able to speak to the ills of society as the prophets of the Old Testament spoke out on the ills of their society.

I had long ago said, "I am a Christian!" This meant I couldn't escape from my Christian responsibility in this war situation by hiding behind the scriptures as fundamentalist friends did. At the same time, more liberal friends had bypassed the Bible, and so I couldn't align myself with them. My decision was and is to take a stand somewhere in between and have a dynamic Christian faith founded on the Bible.

Where are you taking your stand? ☐

IS
GOOD
YEA!

LIFE
IS

LIFE
IS
IS
GOOD
YEA!

news

Three who stand firm

WOULD YOU BELIEVE that in this era of exodus from the pastoral ministry and of dismay over the local church, there are pastors who spurn offers to move on and out and choose instead to remain where they are?

In recent weeks MESSENGER has talked with three such Brethren who had declined invitations to join college or seminary faculties, the Brotherhood staff, or other more specialized types of ministry. The number of interviewees easily could have been enlarged. But what these three men reflected in terms of enthusiasm and commitment to the pastorate is sampling enough to speak of the vitality and promise which some clergymen see in parish life.

Prime time: One of the men, Ronald K. Morgan of the Mack Memorial church, Dayton, Ohio, a pastor for nine years, reflected on the stimulation that would come if he were to change jobs and work with "dedicated, vigorous and innovative colleagues" on an institutional staff. "But here at Mack Memorial," he added, "I have the opportunity also of working with skilled, committed, and growing laymen."

In weighing whether to accept a teaching position, he said, "I would enjoy having access to the prime time of people rather than their leftovers. Yet my contention is that all that people do has meaning and potential that needs to be interpreted and used." He expressed some reticence in limiting his contacts only to students, observing that the parish provides opportunities for self-fulfillment and mission among parishioners of all ages.

Were he presently depressed by "congregational pettiness," Mr. Morgan said he would find it easy to move. "But Mack Memorial is remarkably free of this, and gifted with leadership keen to avoid the petty and get to the primary issues at hand. Were my ministry here unacceptable or only succeeding among those with whom I agree, it would be easy to move, but so far at least I have been able to retain rapport even with those who disagree with my stands."

Even though some day he actually would like to minister through some other related church vocation Ronald Morgan enumerated additional reasons why he chose not to leave his present charge. Included were:

— congregational and personal goals he would yet like to see realized, especially in lay education and action.

— an entree he senses with the community in terms of yielding opportunities for Christian mission.

— the congregation's not only permitting but encouraging him to continue his education through contract, funds, time, sabbatical, and staff assistance.

Dean M. Miller

. . . new priorities

Howard A. Miller

. . . a team task

Ronald K. Morgan

. . . goals to attain

— the present opportunity he has to raise his family in a multicultural community and to work and live amidst "all major problems facing the world here in a microcosm."

— laymen "who appreciate excellence, tolerate weakness, encourage growth, and accept individuality" and who exert "less than ordinary" pressure upon the minister to conform to *their* image of the role of pastor.

While taking a quarter's leave this fall to be pastor in residence at Bethany Seminary, Mr. Morgan feels his calling for the present is to continue with the Mack Memorial parish. Alluding to a text in Timothy, he summed up, "I must stay at Ephesus to complete the work begun."

New perspective: Dixon, Ill., minister Howard A. Miller defines in simple terms his reason for remaining in his first pastorate where he has been for five years: "Here is where the cutting edge of the church is." It is at the grass roots level that he feels the decisions effecting change in this day are made.

But in his loyalty to pastoral work he does not see it always continuing to be carried out in the same manner as it now is. The style and image must be changed to meet the demands of a changing world, he feels. And he relishes helping to bring this about.

"The new perspective will see the pastoral ministry not as what the pastor does alone but as the task of the whole church," Pastor Miller stated. "This is a task which will need to be tailored to each congregation. The sharp distinction between pastor and people will be erased, with each member seen as part of the team which has the task of pastoral ministry in a given community."

In such a changing role Howard Miller sees the traditional expectations upon the pastor, such as preaching, visitation, and liturgy, becoming part of the pastoral ministry of the total parish.

"The new pastoral ministry is less concerned with correct doctrine and more concerned with personal relationships. While this in itself is nothing new, it is a sign of liberation for many in the present generation who grew up under rather oppressive strict teaching from the church."

He sees some movement, too, in younger members feeling an urgency to become involved "in work that helps other persons to realize more fully their true humanity." There is a tendency to turn from traditional "church work," he said, to community ventures in mental health, migrant services, youth coffeehouses, the local FISH program, volunteer hospital service. At the same time he sees renewed interest among younger members in teaching church school, especially with the advent of the new curriculum resources.

Most fundamentally, Howard Miller stresses the importance of the congregation as a total supportive body, one which is complementary to other humanizing causes or movements but which goes beyond them by providing a reconciling, redemptive community. It is this objective toward which he labors — and has chosen to continue laboring — as a member of the pastoral ministry team of the Dixon church.

Mutual quest: Ninety miles to the east in the same district, Dean M. Miller is pastor of the York Center church, situated in what is now suburbia but what in a few decades is destined to become the center of the Chicago metropolis. In beginning his tenth year in the pastoral ministry, Mr. Miller stays by with the firm conviction "this is where God wants me to be."

"No matter how sophisticated men become with technological advances, they all face tragedy and mystery with deep questions and profound longings," he declared. "I find that my life has meaning as I join in the struggle with them and together we can affirm the hope and joy of God's coming reign, which we now know even in part."

Earlier this year Dean Miller was awarded a grant for continuing education by the Fund for Theological Education, one of 14 fellows selected from across the nation for the first class.

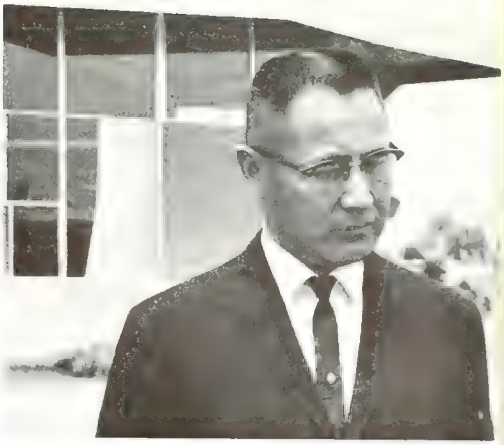
In his approach to congregational worship and education he draws heavily on multimedia resources and utilizes both contemporary and traditional forms. Of his ongoing work he says, "I find each day filled with new and different tasks — the variety is partly given and partly chosen."

As an individual, Mr. Miller cherishes in his pastoral role the "real freedom to *be* as I pursue a life-style which both participates in the establishment and yet stands over against it. I know of no other vocation which would give me this freedom to pursue both priestly care and prophetic witness.

"I continue in the pastoral ministry because I see the local church as a base of operation for influencing men with new priorities. I see the local congregation as having the potential to be in microcosm what God wants for all men.

"I remain in the pastoral ministry because I see persons moving along the continuum from suspicion to trust, from fear to love. As I become a channel for God's love and power to flow through me into the lives of others I am attuned to receive it back from them."

Without question the pastoral ministry in some churches and for some ministers is in trouble. For these three Brethren, at this moment in their lives and in all likelihood in the life of their parishes, the pastoral ministry is meaningful, compelling, fulfilling.



H. Hesuse . . . pastor at Lybrook Mission

Indiginizing staffs

ONE OF THE GOALS in Brethren mission enterprises has been to develop national or local workers to assume major roles of leadership.

A stride toward this objective has been taken with the calling of Henry P. Hesuse as pastor at the Lybrook Navajo Mission, Cuba, New Mexico. On Sept. 1 he will become the first Navajo to minister to the fellowship there. Previously the pastoral responsibility has been carried by the mission director.

In May Mr. Hesuse received a three-year diploma from Cook Christian Training School, Tempe, Ariz.

Mr. Hesuse is married and the father of three children. Other family members are part of the Lybrook fellowship, including his mother, Mrs. Mabel Hesuse, who has served several terms on the Navajo Tribal Council.

In other program developments, M. Stephen Garnvwa, a Nigerian registered nurse, has been appointed nursing superintendent at Garkida General Hospital, the first of his countrymen to serve in this position. He succeeded Mary Dadisman, R.N., who in turn succeeded Dr. John Hamer as head of Lassa Hospital.

In Chicago, at the Douglas Park Church of the Brethren, Fabricio P. Guzman, assistant pastor since 1967, has been named pastor succeeding William R. Faw. A native of Mexico, Mr. Guzman has studied at Bethany Seminary and has been engaged in community ministries to Spanish-speaking residents. He is married and the father of three children.

At Goshen celebration, Thurl Metzger, l., for 17 years executive director of Heifer Project, confers with HPI board member Theodore Van Dyck, ctr., and B. D. Kumar of the India embassy. An anniversary shipment of 90 cattle will go to India later this year

The anniversary celebration was held at Goshen to honor the man who conceived the Heifer Project idea, Dan West

An ensemble of junior college students from Prentiss Institute performed. The institute, aided by HPI, is demonstrating improved dairying in four Mississippi counties

Heifer Project celebration

25 YEARS

On a rough hillside in Spain in the 1930s, Dan West had a vision — a vision that was to result in the sending of livestock and poultry to thousands of families around the world. In Goshen, Ind., on July 12, some 1,500 friends gathered to honor Dan West and to celebrate the 25th anniversary of the Heifer Project, Inc.

A hope for the future, a challenge for the present, and appreciation for the past were the keynote expressions at the impressive occasion.

The compassionate dream that gripped Dan was first to become a reality in Elkhart County, when the men of Northern Indiana, caught by the drama

On the program were J. Harry Haines, l., United Methodist official who heads HPI board; U.S. Sen. Vance Hartke, ctr.; board member Ted Van Dyck

Jay Bontrager, a Mennonite youth from Goshen, Thurl Metzger, Dan West, Stan Wilke, executive director-designate of HPI, and Marion Lehman, Northern Indiana HPI representative, display Jersey bull to be shipped to India

OF GIVING LIFE

and practicality of the idea, sent the first shipment of heifers to Puerto Rico in 1944. Now, 25 years later, the impressive statistics record that more than 40,000 food producing animals and 1,500,000 chicks and hatching eggs have been sent to needy families in 85 lands.

Expansion: The project expanded from an exclusively Church of the Brethren work to include other churches and service organizations, and became Heifer Project, Incorporated, in 1953. Thurl Metzger was named executive secretary and has maintained his office in North Manchester, Ind., for 17 years.

A second office has been functioning in Upper Darby, Pa., where Dale Barnard, director of operations for HPI, and other staff were headquartered.

Great hope for the future of the program was shown at the last meeting of the board of directors where action of vast importance took place in implementing the beginning of an expanded program. St. Louis has been chosen as the location for the central headquarters and Mr. Stan Wilke of Kansas City, a United Church of Christ layman and Kansas City businessman, will become executive director on September 1.

In its restructuring the HPI board also will name a director of international program, whose tasks will include

Peace Corps director Gino Baumann presented an album and crafts depicting the story of Heifer Project work in Bolivia

Lloyd Harpist, l., of Southern Ohio's Oakland church, offers a family donation, a Holstein bull. Harold Umbaugh of Northern Indiana's Union Center church donates a Jersey bull, one of 12 given by the Union Center church as part of the current India shipment. At podium are Ted Van Dyck of HPI board and B. D. Kumar of India embassy

evolving new approaches to the distribution of livestock in lands where acute food needs prevail. He also will seek increasingly to establish development assistance programs as a partnership venture involving the partners in mutual planning.

Symbolic gift: The challenge for the present was evidenced with the giving of two beautiful young steers, a Jersey and a Holstein, to B. D. Kumar, a representative of the Embassy of India. The two purebred animals will be in the November shipment when the first half of the promised 180 animals will be sent. Ted Van Dyck of the United Church Board for World Ministries made the presentation. Mr. Kumar, in his acceptance speech, expressed thanks for the 500 heifers and steers which have been sent to India during the past seven years.

The Hon. Vance Hartke, U.S. Senator from Indiana, who was the guest speaker, complimented the organization and the audience for the work it has done in the past, but urged everyone to work harder. "The Heifer Project type of work must be multiplied. Use your voices and your lives to do more and more to turn the world away from war and direct it toward peace."

Jay Gould, well-known farm reporter for radio station WOWO, Fort Wayne, pleaded with the audience to "continue to work against the battle of protein starvation that is facing the world."

In showing appreciation for the past Thurl Metzger recognized Dan West with a citation for the very important service he has given the church throughout his life, and presented him with an engraved giant-sized solid brass Swiss cowbell as a symbol of the significant work that he started.

"Inasmuch . . . ": Philip West presented his father's acceptance speech, which was a challenge to strive to meet the continuing needs of a hungry world. Dan expressed appreciation for the great number of people who have been involved in HPI, and he reminded the audience that people must do more than quote scriptures in keeping the commandment, "Inasmuch as you have done it unto the least of these my brethren, you have done it unto me."

Special music was furnished by the Prentiss Institute Ensemble from Mississippi and the Modernaires from Louisville, Ky. Perry Huffaker, Englewood, Ohio, led the group singing which included his original hymn dedicated to Dan West.

Dr. J. Harry Haines, executive secretary of the United Methodist Committee for Overseas Relief and chairman of the Board of Directors of HPI, presided at the celebration.

He recognized many special guests and groups in the audience. Those from overseas were Mr. Gino Baumann, Peace Corps director in Bolivia; Mr. Joe Haratani, Peace Corps director in Ecuador and Mr. Eduardo Sotomayor, Peace Corps director in Ecuador; an HPI-Peace Corps couple, Mr. and Mrs. Douglas Steen of Ohio; and Mr. and Mrs. Marvin Logan, a Mennonite PAX couple returned from Bolivia.

About 50 men stood to be recognized as former "cowboys" for the various shipments of animals to 20 of the 85 countries. Also introduced were the staff members of HPI and the area directors who were present.

An ox roast dinner, prepared and served by the people of the Goshen community, climaxed the day's activities where Dan and Lucy West were guests of honor. Milo Yoder of Goshen served as chairman of the food services.

A warm nose: It was a significant occasion marking an obscure but compassionate work which has been carried on during two and one half decades of world strife and hunger. With such support as shown at Goshen and with adaptations and plans now under way, it appears quite likely that "Dan West's heifer," as one observer expressed it a few years ago, will go right on "poking its warm nose over the world's fences."
— June Wolfe

Dedicate new offices

The new headquarters of CROP, the community hunger appeal of Church World Service, was dedicated in June at Elkhart, Ind. The national offices were relocated from rental space in downtown Elkhart to a new one-story building in an industrial park.

Principal speaker Melvin B. Myers of the CWS staff declared at the dedication observance that more insidious than either the Iron or Bamboo Curtains today is the Glass Curtain which divides the haves and the have-nots, and through which we can see and be seen.

To minister to those imprisoned in cells on either side of the curtain, he outlined as the five prime tasks of CROP emergency and disaster response, caring for refugees, world hunger, responsible family planning, and use of Christian personnel to develop human resources.

A number of Brethren serve on the CROP staff, which includes 16 regional or state offices. Among those participating in the dedication was John Metzler Sr., of Fruitland, Idaho, the first national director of CROP.

John Metzler Sr. . . . CROP's first director

Survey

congregational news in review

Whoopee! At the Lynnhaven Church of the Brethren in Phoenix, Ariz., a banner appeared one Sunday morning on the back of the pulpit. Put there to surprise the pastor, the banner contained the single word: WHOOPEE!

Intended as a vernacular translation of *hallelujah,* the word has come to express for many at Lynnhaven the possibility of victory in big struggles with the help of small groups. It is through such groups, called family living seminars, that members of the congregation have undergone retraining for their task in a changing world.

One of the seminar groups, the one responsible for the pulpit banner, has made Whoopee! its unofficial theme.

Creative expression: An eight-month series of Tuesday evening classes, beginning Sept. 2, is being offered to the parish and community by Daniel C. Flory, pastor of the Bear Creek church, Dayton, Ohio. The themes are Creative Thinking, Creative Writing, and Creative Speaking.

On Creative Thinking, which is to be centered on Christ's life and teachings during the close of his ministry, the resources are Edwin McNeil Poteat's *The Dimensions of Depth* and the Bible.

Creative Writing will deal with prose, poetry, and free verse, both in terms of existing religious writings and self-expression by class members.

Creative Speaking will offer practice in formal and impromptu speaking.

Celebrating oneness: The Virginia Beach Church of the Brethren in Virginia and its neighboring First United Church of Christ, which heretofore have combined for a Christmas cantata, a Maundy Thursday communion service, and a vacation church school, met jointly for Sunday worship during July and August. Efforts were made to blend respective traditions in the worship services, which were hosted by the Brethren. The UCC took initiative for the church school classes.

In the Mid-Atlantic District, the Flower Hill Church of the Brethren since May has shared its facilities on Sunday morning with the Mill Creek United Methodist Church, a congregation which had to vacate the school building it was using temporarily. The two congregations also have co-founded the Mill Creek Community Ministry to provide an ecumenical, parish-oriented program to the rapidly developing area near Gaithersburg, Md.

A joint service of immersion baptism was conducted in the spring by the Codorus Church of the Brethren and the Emmanuel United Methodist Church, both of Loganville, Pa. The Brethren followed the traditional mode of trine immersion; the Methodists for a number of their applicants used the form associated with Baptists, once backwards. The two church choirs combined to sing Stainer's "God So Loved the World."

Ritual of Friendship: Since last fall the Palmyra, Pa., Church of the Brethren, one of the larger congregations of the denomination, has engaged in a Ritual of Friendship as part of the Sunday morning worship experience. The ritual involves all worshipers at the time of the morning offering.

In each row of pews the worshiper signs on a pad indicating whether he is a member, visitor, new resident, interested in joining the church, or wishes to speak to the minister. Notations may be added regarding persons who are ill.

The forms are gathered following the service and tabulated the next day in the church office. Follow-up usually includes the sending of letters to visitors, a call on guests from the community, or some other appropriate response. To members consistently absent, a phone call or visit from the minister reestablishes contact.

"Part of the real 'friendship' comes when regular members check the pad as it passes by and discover who visitors are," commented senior minister James S. Flora, who appraises the approach enthusiastically.

news

Current appointments

New appointments currently are beginning for a number of workers formerly related to the Brotherhood program. Among persons undertaking new positions are the following.

Donald E. and Doris Fancher began missionary orientation this month at Stony Point, N.Y., in preparation for an assignment with the University Student Christian Movement in Djakarta, Indonesia. They plan to leave for a three-year term beginning early in 1970, serving under the World Ministries Commission.

Mr. Fancher has been ministerial vocation consultant for the General Board since 1966. In 1968 he was on special assignment for several months with the Poor People's Campaign in Washington, D.C.

He formerly served as pastor in Rockford, Ill., and as part-time coordinator of religious activities at Rockford College. He earlier was pastor of the Mount Zion church and, on a part-time basis, of the Grottoes and Pleasant Hill churches in Virginia.

A native of Rocky Ford, Colo., he is a graduate of Bridgewater College and Bethany Theological Seminary.

He is the son of Mr. and Mrs. Joseph E. Fancher of Carson City, Colo.

Mrs. Fancher attended Bridgewater College and was in Brethren Volunteer Service. She is the daughter of the Daniel M. Thompsons of Harrisonburg, Va. The Fanchers have three sons and a daughter.

Grace Hollinger, former administrative assistant to the general secretary, this month joined the staff of Harrisburg State Hospital in Pennsylvania.

Until her resignation this past March Miss Hollinger was the only person to serve as administrative assistant to the general secretary from the time the position was established in 1947.

Her long-term interest in directing therapeutic activity for the mentally ill prompted her change of career. For many years she was a volunteer worker at Elgin State Hospital. She is a graduate of Elizabethtown College and a veteran worker in youth, camping, and YWCA programs. During the late spring she traveled in several European countries. Her mother, Mrs. Harry B. Hollinger, resides at Lititz, Pa.

Paul W. Kinsel, for the past four years director of the Brethren Service Center, New Windsor, Md., and director of exchange programs for the Church of the Brethren, will become pastor of the University Park church, Hyattsville, Md., on Sept. 1.

In his tenure at New Windsor, the service center has undergone several expansion programs, including the erection of M. R. Zigler Hall and the new warehouse facility for Inter-church Medical Assistance.

He formerly was pastor at Frederick, Md., and Trotwood, Ohio, and has served several times as district conference moderator and district board chairman. He earlier was engaged in public school teaching.

He holds degrees from Manchester College, Ohio State University, and Bethany Seminary. He is a native of Brookville, Ohio.

He is married to the former Naomi Erbaugh and has three children.

J. Henry Long, on the Brotherhood staff for 19 years, 11 of which he served as executive secretary of the Foreign Mission Commission, has been named to the faculty of Elizabethtown College. He is assistant professor of sociology.

Mr. Long in recent months has been engaged in graduate study at Temple University. He holds degrees from Elizabethtown College and Bethany Theological Seminary.

In his tenure on the Brotherhood staff he carried major assignments in mission administration and program interpretation. His work placed him in frequent contact with church, educational, and government leaders abroad.

In Church of the Brethren missions, he stressed the indigenous development of overseas churches. He also was on key committees of the National Council of Churches and on the executive board of American Leprosy Missions.

Following World War II he and Mrs. Long, the former Mildred Fogelsanger, were Brethren Service workers in Poland and Austria. The Longs have three children. His parents, the Henry F. Longs, reside at Hershey, Pa.

Charles W. and Rozella Lunkley, former missionaries in Nigeria and for the past five years in the pastorate of Peace church, Council Bluffs, Iowa, both have been named to positions with American Leprosy Missions.

Charles Lunkley has been named director of interpretation, assigned to responsibility for information and relations with churches, councils, and organizations in the ALM constituency. Rozella Lunkley has been named promotional associate, relating especially to the preparation of church school resources and the handling of contributions. Both will work out of the ALM offices in New York City.

Among new appointees, l. to r.: Don and Doris Fancher, Rozella and Charles Lunkley

The Church of the Brethren has been related indirectly to the organization through the leprosarium and village work in Nigeria. The Lunkleys were missionaries there from 1950 to 1962.

Mr. Lunkley has served as pastor of other Iowa congregations — Prairie City, Waterloo (City), and Fairview. His home congregation is at Ottumwa, Iowa.

He has been active in district and councils of churches programs. During the past year he has been chairman of the Community Senior Citizens Advisory Council.

He holds degrees from McPherson College and Bethany Seminary.

Mrs. Lunkley is the former Rozella Welsh of Ottumwa. The couple has two children and two grandchildren.

David R. McConnell, editor of youth publications since 1965, this month became director of admissions for Goddard College, a coeducational school at Plainfield, Vermont. The select private college is one in which students traditionally have a major voice in shaping the educational policies and decisions which affect them directly.

In his work for the Brotherhood Mr. McConnell was deeply involved in the development and interpretation of the Educational Plan. As a member of the youth ministries staff, he contributed to the form it took in recent years.

He also gave direction to the completion of the senior high curriculum and to the Church of the Brethren utilization of *Youth* magazine, originally a United Church of Christ publication.

He formerly was a teacher and dean of students at Emerson College, Boston.

Mr. McConnell is a graduate of Manchester College, Andover Newton Theological School, and Boston University.

He is married to the former Aouda Belander and has three children. He is the son of the George McConnells of Mt. Vernon, Ohio.

Norma Peterson, director of children's work for five years, will teach in the elementary grades this fall in Prince George's County, Md.

In her work under the Christian Education Commission, Miss Peterson contributed not only to the upgrading of materials for children and the training of leaders, but also to the development of the Educational Plan and to the growth of Mission Twelve.

A graduate of the University of Tennessee, she formerly taught in the public schools of Knox County, Tenn. She was active in district programs for children and camping before joining the Brotherhood staff. She also was administrative assistant in the Southeastern Regional office. Her home congregation is Beaver Creek in Tennessee.

Donald Snider, training director for 33 Brethren Volunteer Service units during the past eight years, will become director of group ministries for the Highland Avenue church, Elgin, Ill., commencing Sept. 1.

In his work at the New Windsor center, Mr. Snider has inaugurated innovative training procedures for volunteers. In 1968 he narrated a CBS news telecast on BVS training.

He formerly was pastor in Dixon, Ill., Brethren Service director in Germany, and national youth director for the Brotherhood. He holds degrees from Juniata College and Bethany Seminary.

He is married to the former Marty Keever and has three children.

Lee G. Whipple, for six years director of race relations and social welfare for the General Board, is planning to work with the handicapped in a counseling-rehabilitative program. He will continue residing for the present in Elgin, Ill.

In his assignment with the Brotherhood Mr. Whipple has worked with churchmen in various locales on behalf of racial and social justice. In the summer of 1968 he was coordinator of the Brethren involvement in the Poor People's Campaign.

He previously was pastor of the York Center church, Lombard, Ill. Prior to this he started two new congregations in California, Whittier and Yuba City. He also was on Standing Committee, moderator in two districts, and active in local and area interchurch activities.

A native Californian, Mr. Whipple received degrees from LaVerne College and Bethany Seminary. He is married to the former Dana Keller and has two children. His father, A. M. Whipple, lives at Klamath Falls, Ore.

Leland Wilson, director of the department of interpretation for the General Board since 1961, will become senior minister of the La Verne, Calif., church on Sept. 1.

In his work now closing, Mr. Wilson was in charge of portfolios in mission interpretation, stewardship education, news and audio-visual services, and total program support, including Self-Allocation. In this period Brotherhood Fund giving increased one third.

He has served on key committees of the National Council of Churches, Church World Service, and CROP; given leadership to various peace thrusts in the local community; and assisted in hosting guest delegations of overseas churchmen.

He formerly held pastorates at Overland Park, Lawrence, and Fredonia, Kan., and was engaged in social work in Topeka and Wilson County, Kan.

He holds degrees from McPherson College and the University of Kansas.

A native of Aline, Okla., he is married to the former Doris LaRue. The couple has three children.

Raymond Peters retires

RAYMOND R. PETERS, who for all but four of the past 30 years has been on the Brotherhood staff or General Board of the Church of the Brethren, will retire from pastoral service Aug. 31. He has been senior minister of the Manchester church in Indiana since 1965.

He was moderator of the denomination in 1967, three times chairman of the General Board, and on its staff as the first general secretary, 1947-52. He earlier served assignments as Southeastern regional secretary, national youth director, and general secretary of the Board of Christian Education. His current board term extends until 1972.

Like a giant book bursting with beauty and loaded with learning is the world God is creating. Look closely to discover what he writes on each new page.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturda
1969	1	2	3	4	5	
7	8	9	10	11	12	
14	15	16	17	18	19	
21	22	23	24	25	26	
28	29	30				

SEPTEMBER

day by day

One of the liveliest, most satisfying experiences in the parent-child relationship can come from the story hour with small children. Not many nights pass in our home when one of our youngsters does not say, "Tell me a story, Daddy!" or "Read us a story, Daddy!" Our children are not particular whether a story is from the past or from today, short or long, read or told! All they are really asking for is an understandable story.

There are many ways of telling and relating stories. We have discovered that one of the prime prerequisites is a combined setting — the children gathered in one place prepared for a story time. Then, to assure that the children stay alert to what is taking place in the movement of the story, we require that they be ready for questions from Daddy or Mommy once the telling of the story is completed.

Another approach is to direct the children to share in their own words what in the story meant the most to them.

In the past several years, we have used the kind of book which rather naturally evokes questions and answers from a story. One such volume is *Let's Talk About God,* by Gertrude Ann Priester. Many of the stories in this book are biblically based. The ones that are not necessarily biblically oriented have strong Christian messages and lessons. We have received satisfaction in viewing the reactions of our children to this type of a story book. More often than not they become emotionally involved, caught up in the thread of the movement of an account directed so well and effectively to their level of life!

Here are further suggestions to enhance your storytelling or reading hours:

1. *Tell or read the story dramatically.* A story must "live" before children are able to "live" with it. Drama within a written story must come to life, as the story teller-reader brings the characters always up to date, particularly if the story is from the past. As we read stories from the Bible, or from a book like Hurlburt's *Story of the Bible,* we as parents depict drama in real life. Most stories have some dialogue in them. A good reader can capture the natural imagination of boys and girls if he plays up the given dialogue into a dramatic exchange of active conversation. Without some drama, a story has no real message!

2. *Use the story to get across a point.* More than a "lesson," a good story has a single point that must come forth from the heart of the story itself. If the reader-teller must unravel that point himself or if the children are confused by varying details within the account, the point will not be clear. Each child must discover this point for himself. Often the content of a story is so personal that it can very well relate to an event of the day in the child's own life. And if the story is based on a Bible adventure, this personal touch can be all the more relevant — since Bible stories are as human and modern as any other stories!

3. *Have the story lead up to a final moment of prayer, either individually or collectively.*

The stories in *Let's Talk About God* all end with a prayer. We have found that such a formal prayer read by the parent can often be followed by sentence prayers by each of the children. Unless there is a fair distribution of responsibility given to each child in a family, some children might feel neglected or left out. That final moment of devotion ought to leave the psychological atmosphere which can lead to the children's wanting to go to sleep with a feeling of "shared" security. The love of a heavenly Father must become individualized for each child in a family setting.

4. *Try to hit a middle ground whereby the story is understood by the younger as well as the older children.*

Some stories are written for certain age groups. As parents, we have discovered that a story needs to be adapted for every situation or day lived through. Every story must meet the test of being grasped by the child at the point of his comprehension. If a child asks, "What did that story mean?", it is the task of the mother or father to simplify the account.

5. *Relate the story directly to life, both as it is and as it ought to be!* The point of an effective story for the younger generation can have a double meaning and purpose. Well-written stories describe life in the past or present. But the end result of any story is to direct the attention of little people toward the goal of improvement of life with the help of God and Christ. The practical ministry of the gospel in the home can be that parents both relate verbally and demonstrate by living example where life would be taking us in the fulfillment of our personal and family plans and goals. — Dan and Nancy Flory

DAILY READING GUIDE August 31 — September 13

Sunday Exodus 3. Moses hears God.
Monday Exodus 16. God sends bread.
Tuesday 1 Samuel 20. Friends for God.
Wednesday 1 Samuel 3. God calls Samuel.
Thursday 2 Kings 2:1-14. Elijah makes a trip.
Friday 2 Chron. 34:1-21. God's word is rediscovered.
Saturday Ruth 2. A woman finds security.
Sunday Is. 6:1-8. Isaiah sees God.
Monday Daniel 1. Youth are disciplined for God.
Tuesday Matt. 2:1-12. Jesus is born.
Wednesday Luke 2:41-52. In his Father's house are many rooms.
Thursday Mark 8:1-10. Many are fed.
Friday Luke 10:25-37. One helps another.
Saturday Luke 15:11-32. Two bad boys have one good Father.

speak up

Alternative service for tax dollars

by MERLIN G. MILLER

We've just paid another installment on our income tax — without paying any war tax. Simple and perfectly legal. Simple, because there is an *alternative service* for that portion of our tax dollars which would have gone to war purposes. Legal, because this diversion of war-tax dollars is accomplished through deductible, tax-exempt donations to religious, charitable, and educational causes.

This alternative service for our tax dollars allows us to separate our total tax obligation into two parts. That portion required to pay our part of the indispensible, nonwar services of our government as loyal citizens we gladly pay. The part that would go to war purposes, which we cannot conscientiously support, we withhold by making contributions to relief, to the church and her ministries, and to other worthy, nonwar causes — contributions large enough to wipe out our war-tax obligation. If the government takes part of the tax dollars we pay for nonwar services and uses them for the war, we can't prevent that. We couldn't prevent it if we refused to pay all taxes and went to jail. Our alternative service for tax dollars is a matter of conscientious objection to the war, and we so state on our tax return.

This is not just "tax avoidance." It is costly. It costs far more than a dollar to divert a dollar from the war. Since the tax rate begins at fourteen percent of taxable income and increases with larger incomes, we have to give away six or seven dollars to withhold one dollar from the war. But wouldn't you gladly give seven dollars to lessen a little the suffering of a wounded refugee child rather than to pay one dollar to buy napalm to burn more babies?

How much should we withhold? Should we proportion our withholding to the direct cost of the Vietnam war (fifteen percent of the national budget)? Or should it be in proportion to the total defense budget (forty to fifty percent of the total national budget, depending on whose analysis you accept)? One's own conscience must be the guide. One legal limitation will affect those with higher incomes: deductible contributions cannot exceed thirty percent of total income.

The legal withholding of war taxes by contributions is especially suitable for retired citizens, for most of them have a nontaxable income on which to live. Social Security for a retired couple, both over sixty-five, now is approximately $3,000 a year maximum for those who have been fully employed at average or better-than-average incomes. In addition, there is a nontaxable exemption of $2,400 on any other income they receive from pensions or investments. And Medicare pays major health care expenses. In short, a retired couple who have any income tax at all to pay have a nontaxed income sufficient for a modest but comfortable living. Their income taxes come out of the surplus which they have for hobbies, travel, gifts to family or church, or other good causes. It is out of this surplus that we "lay up treasure in heaven."

Perhaps we oldsters who conscientiously oppose war should, by choosing alternative service for our tax dollars, prove ourselves worthy brothers to our young men who choose alternative service to the military. ☐

REVIEWS / BOOKS

Men who held the plumb line

PROPHETIC VOICES OF THE BIBLE, by Hagen Staack. World, 1968. 121 pages, $3.50

TRADITION FOR CRISIS, by Walter Brueggemann. John Knox Press, 1968. 144 pages, $4.95

A GUIDE TO THE PROPHETS, by Stephen F. Winward. John Knox Press, 1969. 249 pages, $5

OF THE ABOVE three books on the Old Testament prophets, the one which caught my fancy was Hagen Staack's *Prophetic Voices of the Bible.*

A celebrated teacher, lecturer, and TV personality, Dr. Staack has been called by *Time* magazine as "the biggest star in the field of religious broadcasting." His appearances on NBC's "Frontiers of Faith" gathered regular Sunday audiences in excess of three million viewers.

Staack, in his book, is impressed with the fact that prophets were primarily people like the rest of us. But, more than most of us, they were men who feared God more than men. It was the prophets who held forth the plumb line of God.

Their hearers, then as now, were not very receptive to God's word. The prophets tended to "tell it like it is." They offered the harsh realities of divine expectations to a world grown fat with self-satisfaction. Sound familiar?

The author feels that the prophets and their message are at the heart of biblical faith. Their oddities of manner and speech should not deter us from learning who they are, what traits and messages they share, and how they can still teach and lead us. "To ignore them," he says, "is to give up our birthright, for we are all spiritual heirs of the prophets."

As to definition: "The prophet was a 'mouth piece,' a channel used by Almighty God to address his people and the world."

"In our day, 'prophet' suggests mainly a person who can predict the future, especially under divine guidance and revelation. . . . We may also associate the word with expressing the revelation in a weird and special language."

A prophet might even be called a "seer" (Amos 7:12).

Another prophetic attribute is ectasy, that is, a man beside himself, caught up wholly in someone or something bigger than himself.

However, their chief function was to speak in the name of the Lord. The prophet was called to speak words of judgment and hope to the people of his own generation. That required great courage, for he often had to proclaim an unpopular message.

"He could not trim or sweeten his message, for it came from the Lord. And because he had been called by the Lord, he had to be ready to take the consequences of speaking his word."

The prophets' lives and writings would seem to describe heroic figures. In truth, each of the prophets felt his own inabilities, limitations, and spiritual poverty, as measured against his call. Each one did what he knew he must do, yet in most cases only after initial hesitation, long struggle, or deep despair.

"The prophets' stature in our eyes should not blind us to their unpopularity in their own times, when they often met with scorn, hatred, or outright persecution. The biblical record shows also that no matter how stern and unwavering they may have seemed to their contemporaries, many of them were inwardly plagued, frustrated, disillusioned, disheartened." We need to see them as very human beings with the limitations and hangups common to all men.

Yet the striking feature of each prophet is that he overcame his misgivings and carried out the Lord's assignment. They were the faithful servants of the Lord, carrying his word to their people, obedient to their call whatever the cost. "One mark of the Old Testament prophets: They were involved in the politics of their day, in the making of history," claims Staack.

Of the three books, the one which caught my fancy was Staack's *Prophetic Voices of the Bible* . . .

"(Another) clear mark is that each knew the Lord in some special, direct, and immediate fashion." Still another part of the prophetic picture is the indifference and fickleness of the people. "One function of the prophet was to see that the king (government), as well as the people, did not violate (God's) covenant."

"The true prophet," says the author, "resembles lightening streaking to earth out of darkness, bringing light to a chaotic world. . . . He cannot be ignored. He is the voice crying in the wilderness, proclaiming a new highway on which God may come to dwell among his people."

Professor Staack says, "The last of the judges, Samuel, was a prophet in the full sense of the word. His (personal mission) and loneliness continued throughout his life, for he had to proclaim what God revealed to a people who would rather have done without his message."

The prophet speaks in the name of a God from whose judgments no one is immune.

The prophets and the priests were in opposite positions. The priest always occupied a favored position in Israel. In character and function the priest was a conservative figure. Society accorded the priest his place of honor, and the priest, in turn, would not rock the boat.

The prophet was not the darling of the state, the defender of the status quo, the apologist for any group or nation. If the forms of religion drowned men's spirit in tradition, lulling their consciences and suffocating their sense of justice, then the prophets spoke out against it.

"The prophets spoke out against the established religion of their day," states Staack, "because, for them, religion went deep and was not bound to a special time or place: It was a continuing, lifetime commitment.

"Although the prophets pronounced harsh words of punishment, all of them knew the Lord of grace and of love, (for) God seeks only that men may turn from their evil ways and live.

"For the Christian, Jesus Christ seems to sum up and reveal what the prophets said and stood for. . . . Jesus Christ continued the prophetic tradition to its ultimate end — offering his life for his people — the New Testament speaks of him as 'fulfilling' the prophets."

The layman interested in how the prophets related religion to the life and politics of their day will find Staack stimulating.

The pastor who needs his courage fortified will find more than ample support and much content for prophetic preaching. I commend Professor Staack's book highly.

Walter Brueggemann's book is an apparent attempt to emasculate the prophets and to make priests of them — defenders of tradition and form, rather than innovators and reminders of God's plumb line.

Winward's text, *A Guide to the Prophets,* is an honest treatment, well-written. It would be helpful for the scholar to add to his library.

Staack's *Prophetic Voices of the Bible* is the best of the three in my judgment. Graphically written, it is a book about the prophets by a prophet. — Leonard B. Carlisle

in brief

PASTORS AND PARISHES

Three Northern Indiana men were licensed to the ministry recently: **Clay Geiger, James Jagger,** and **De Lynn Geiger,** all of the Blue River congregation.

Johnson City, Tenn., residents, the **Ira Mohlers,** will leave Tennessee to complete Mr. Mohler's formal education in Texas. He has been pastor of the New Hope church for the past three years. . . . **Eldo Henricks,** for the past year interim pastor at the Mount Morris church in Illinois, marked fifty years in the pastoral ministry when he preached his final sermon for that congregation.

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The former executive of the Toledo, Ohio, Council of Churches, **Garnett Phibbs,** has accepted the call of the Glendale, Calif., congregation. He will assume the new post Sept. 1.

Cleveland, Ohio, will be the new home of **Paul Basehore,** who leaves the Dallas Center, Iowa, congregation for a new position with First church in the Northern Ohio city. Succeeding him at his Iowa post will be **Samuel McCaman** of the Medford church in Oregon. . . . **W. B. Brant** has accepted a call from the Panora, Iowa, congregation to enter the pastoral ministry there. He has been at the Clovis, N. Mex., church in the Southern Plains District. . . . Southern Indiana's Howard church has called **Thomas C. Davis** for the pastorate there. He leaves the Windfall congregation in the same district.

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Beginning a pastoral ministry at the Lakewood church in Northern Ohio will be **Arthur Keim,** who has been serving the Pomona, Calif., congregation. . . . **William Longenecker** will remain in the District of Eastern Pennsylvania but will shift his ministry from the Hatfield church to the Salunga congregation. . . . The yoked parish of Cedar Lake/Pleasant Chapel in Northern Indiana will welcome **Roy Richey** as pastor. He ends a tenure at the Eden church in Northern Ohio.

Paris Bain will go to Jeters Chapel in a part-time capacity after having served the Lynchburg, Va., congregation as pastor. Both congregations are in the First Virginia District. . . . Relocating in Kokomo, Ind., will be **Pius R. Gibble,** who is ending his ministry to the Middle District church near Tipp City, Ohio. . . . Having terminated his work on the field for the General Board, **Carroll Petry** has accepted a pastorate at the Eel River church in Middle Indiana. . . . Assuming a pastoral position at the New Carlisle church in Southern Ohio is **D. Alfred Replogle,** former pastor at the Salem church in the same district. Replacing him at Salem will be **Alvin C. Cook,** who has served the Bethel congregation at Naperville, Ill., for nine years.

Ralph F. Simmons will enter a yoked parish in the Shenandoah District, Crab Run/Damascus, after a tenure with the Shoal Creek congregation near Carthage, Mo. . . . Harrisburg, Pa., congregation will lose **C. Wayne Zunkel** as pastor. He has accepted a call from the Elizabethtown church in Eastern Pennsylvania.

CALENDAR

Aug. 31	**Labor Sunday**
Sept. 5-7	**District conference, Northern Ohio, Malone College, Canton**
Sept. 8-11	**District conference, Western Pennsylvania**
Sept. 14	**Brotherhood Fund achievement offering**
Sept. 19-20	**District conference, West Marva, Maple Spring church, Eglon, W. Va.**
Sept. 19-21	**District conference, Missouri, Messiah church, Kansas City**
Sept. 26-27	**District conference, Southern Pennsylvania, Chambersburg**
Sept. 28	**Christian Education Sunday**
Oct. 5	**Worldwide Communion Sunday**
Oct. 5-7	**District conference, Northern Ohio, Malone College, Canton**
Oct. 8-11	**District conference, Western Pennsylvania**
Oct. 12	**Laymen's Sunday**
Oct. 19	**World Order Sunday**
Oct. 19-20	**District conference, West Marva, Maple Spring church, Eglon, W. Va.**

Southern Virginia's Rocky Mount church will welcome **Maurice Wright,** who joins that congregation in a part-time pastoral capacity after serving the Cedar Bluff church in that district. . . . A Church of God pastor, **Chester Bahn,** joins the Bethel congregation in Northern Indiana, as a part-time pastor. . . . **Terry Hatfield** leaves Kansas to assume the pastorate at Batavia's Faith church in Illinois. . . . **Richard Peterson** this month joined the Connellsville/Mount Pleasant yoked parish in Western Pennsylvania. He will serve the fellowship part time.

Another yoked parish, Community and First churches in Miami, Fla., called **Tracy Martindale** to serve as a part-time pastor. . . . In Middle Indiana Roann/Clear Creek parish has named **Randall Yoder** pastor. He had held pastoral responsibilities for the Clear Creek congregation prior to the yoking of the two churches. . . . Ending his pastoral service at the Bella Vista Church at Los Angeles is **Glenn F. Timmons,** who has accepted the call from the Brownsville, Md., church in the Mid-Atlantic District.

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Middle Indiana's Peru congregation has confirmed the calling of **T. G. Weaver** to the pastorate there. He had been serving as interim pastor. . . . In Western Pennsylvania the Ligonier congregation has called **H. Dale Zimmerman** for responsibilities as interim part-time pastor. . . . Another interim pastorate has been created at Arcadia, Fla., with **Robert F. Byrd** filling the post. . . . **David Moon,** formerly a nonsalaried pastor for the Laurel Glen church in West Marva, has accepted a position with the Fairview congregation in the same district.

The pastor of the Arlington, Va., congregation in the Mid-Atlantic District, **Harry M. Gardner,** in May was reelected secretary of the Council of Churches of Greater Washington, D.C.

The theme of the center spread in this issue, designed by managing editor Wilbur Brumbaugh, was suggested by T. Wayne Rieman's article "Life Is for Living" (page 8). If readers would be interested in having occasional "posters" of a similar nature to remove for display, a word to the editors would be appreciated.

PERSONAL MENTION

Max McAuley, curriculum director for a Kansas school district in Overland Park and a McPherson College alumnus, died July 4, 1969, in an automobile accident. He was 41. Dr. McAuley had made his career in elementary education, first as a superintendent of a McPherson, Kansas, grade school, later as superintendent of an elementary school in Omaha, Neb. He had held his Overland Park position for two years.

A history-packed life and a long association with the Church of the Brethren ended when **Fannie Masterson Dickson** died June 12, 1969, at Oak Park, Ill. A member of Chicago's First church for sixty-six years, Mrs. Dickson saw the development of Bethany Bible School and, as a girl, witnessed the early planning of McPherson College.

Juniata College alumnus **Robert B. Blair** will join the faculty of Elizabethtown College as assistant professor of sociology. He has degrees from Bethany Theological Seminary and Northwestern University, where he is a doctoral candidate. . . . Appointed general secretary of the General Conference Mennonite Church was **Heinz Janzen,** a former pastor in Illinois and Ohio.

A member of the Imperial Heights congregation, **Nora Cashman,** celebrated her ninety-fifth birthday Aug. 2. She is the oldest member of that church.

Our congratulations go to couples marking golden wedding anniversaries: *Mr. and Mrs. John T. Myers,* Fort Myers, Fla.; *Mr. and Mrs. Van B. Wright,* Greenville, Ohio; *Mr. and Mrs. Jacob J. Stevens,* Hollsopple, Pa.; *Mr. and Mrs. Milton S. Hershey,* Manheim, Pa.;

Mr. and Mrs. Abram N. Eshelman, Mount Joy, Pa.; *Mr. and Mrs. Morris Spickler,* Mount Joy, Pa.; *Mr. and Mrs. Paul Sanger Sr.,* Staunton, Va.; and *Mr. and Mrs. David Markey,* Elizabethtown, Pa.

Other couples celebrating anniversaries are the *Herb Grissoms* and the *Floyd Minears,* Medford, Oregon, fifty-two; the *Paul Kimmels,* Tyrone, Pa., fifty-three; the *Jerry Kimmels,* Shelocta, Pa., fifty-five; the *Lynn Blickenstaffs,* La Verne, Calif., fifty-seven; the *Joseph Ikenberrys,* Rocky Mount, Va., fifty-seven; the *Howard Kimmels,* Shelocta, Pa., fifty-eight; the *G. A. W. Stouffers* and the *E. Bruce Bards,* Chambersburg, Pa., fifty-nine; and the *Howard Meyerses,* Sebring, Fla., sixty.

AGORA

Waldo E. Emrick, 2402 Kipling, Houston, Texas 77006, has prepared a small **memento of the Apollo 8 flight,** a series of mounted U.S. postage stamps including the seven stamps in which the name of God appears. Stamp collectors and other interested persons may write to him at the above address for additional information about price and description of the stamps.

A British missionary working with the Moravian Church in Western Tanganyika is gathering material for a thesis on "The Moravian Church and the Bearing of Arms." He is interested in obtaining a copy of Rufus Bowman's book, **The Church of the Brethren and War.** Anyone having a copy he would be willing to sell for a small price may write directly to Mr. Robert Gray, Moravian Church, P.O. Box 29, Tanzania.

Mrs. Leslie L. Turner is searching for an Inglenook Cookbook, published in 1901 and 1911. Should any reader be willing to sell to Mrs. Turner an extra copy in good condition, he may write her at 912 Cutting St., Madera, Calif. 93637.

IN THE WAY
HE SHOULD GO
— Proverbs 22:6

Today, more than ever, the precept holds good: *train up a child in the way he should go.* There can be no better way, there can be no better book, than the Bible. For over three centuries fine Bibles have been carefully made at the Cambridge University Press. In a Cambridge Bible, there is no compromise with quality.

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EDITORIAL

A new perspective—a new stewardship

Count this editor among those who watched man's first tentative steps on the moon. Almost without exception we earthbound mortals marveled at what man had done, even as we waited anxiously to see the expedition successfully completed.

When you consider the heavens, including the moon, what is man that he should dare leave his own planet and set foot on a satellite so distant that to visit it he must leave one gravitational field for another? What is man, that he should be trusted with so much knowledge that he should be given the freedom to develop his own and the earth's potential for discovery? Did God so intend for man to use his powers for exploration when God created man in his own image and then set him free to experiment, to learn, to fail or to succeed, and at last to prove he is able to leave this earth and to return safely to it again?

Surely we now have a new awareness of human potential. We marvel not only at God's vast universe but also at man's possibility. At the same time, if God has so entrusted his earth that he would risk it in the hands of mortal man, does he not also now expect more of man in terms of his stewardship?

We have a new realization of what can be accomplished by using wisely our pooled resources, the money and the brains, to accomplish a fixed goal. No longer can anyone say it is unthinkable to use public monies to accomplish tasks that are too vast for solution on any smaller or private scale.

If we can spend more than thirty billion dollars to reach the point where two men can walk on the moon, then surely we can find effective ways to put an end to hunger anywhere in the world. If we can go to the moon, there is no longer any excuse for deteriorating cities, for the shame of our ghettos, for the poverty we all too readily accept as being inevitable. We have spent billions for destructive and cruel wars. We are spending equally astronomical sums to conquer space. Never let it be said that we cannot — if we really want to — put similar resources to work at solving some of the giant problems that confront our nation and endanger the peace of the world.

If we really want to, if we really have the will — there's the rub. Much that is vitally important for all mankind remains to be attempted here on earth. Will we vote to probe further into the reaches of the universe while we permit man's own environment on this planet to be polluted? Will we take giant steps forward toward the moon and other planets while we continue to develop bacteriological and chemical weapons that may one day be used to destroy our fellowmen?

On an earlier occasion, when astronauts were circling the moon, they looked back at the earth and observed that it was indeed *one* planet. From their new perspective they saw no national or racial or religious boundaries but simply a strikingly beautiful habitation for all men. Perhaps the new age of space can share such a perspective with the rest of us, who so easily forget we are one family created by one God and who so quickly employ our energies in trying to destroy one another.

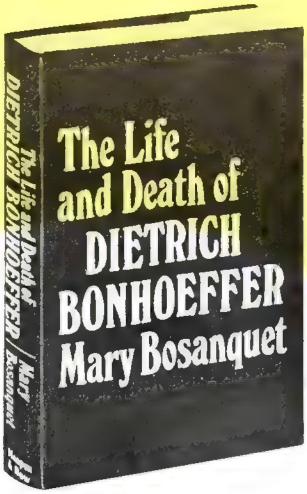
The Christian perspective on our planet affirms the same unity for mankind. Now we have further evidence that man can use his God-given freedom in surprisingly creative ways. Are we just as firmly convinced that, for man to be the steward of all God's earthly creation, he must take full responsibility for his brother in need? This, too, is a Christian perspective on our times and on our task as men who are privileged to live in an age of space travel. — K.M.

STIMULATING

The Life and Death of Dietrich Bonhoeffer

Mary Bosanquet. $5.95

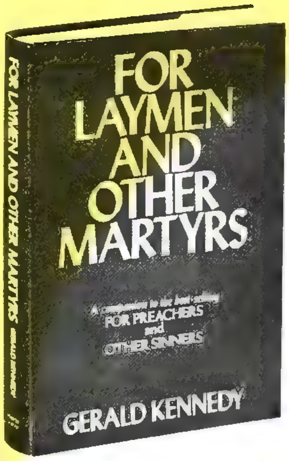
Here is the first full life story of Bonhoeffer for the general reader. Written by a distinguished English author with an impressive grasp of the thought as well as the life of her subject, this biography will be greeted with genuine pleasure by a whole generation to whom Bonhoeffer is a heroic name but little more. It throws light not only upon the man, but also upon the catastrophic political and religious events which made his life both a tragedy and a triumph. Significant passages from Bonhoeffer's writings and letters are included. The author's husband was tutored by the husband of Bonhoeffer's twin sister at Oxford University more than twenty years ago.


The Life
and Death of
DIETRICH
BONHOEFFER
Mary Bosanquet
The Life and Death of DIETRICH BONHOEFFER / Mary Bosanquet

For Laymen and Other Martyrs

Gerald Kennedy. $3.95

With tongue in cheek, Bishop Kennedy opens a unique book for and about laymen and the church of which they form so vital a part. In page after page of witty insight culled from years of experience, he distributes warm praise as well as practical advice and warning to lay people concerning the many aspects of their church, its mission, its ministers, and their own participation in its life. This is a delightful sequel to Kennedy's *For Preachers and Other Sinners.*


FOR
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AND
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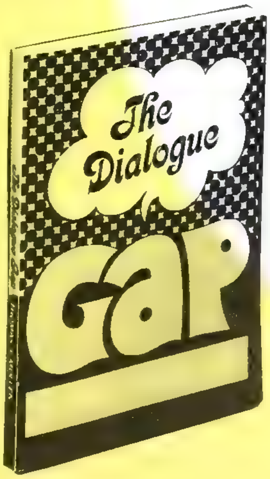
MARTYRS
FOR PREACHERS
and
OTHER SINNERS
GERALD KENNEDY
FOR LAYMEN AND OTHER MARTYRS

NEW
BOOKS

The Dialogue Gap

Thomas J. Mullen. $1.75 paper

Here is an in-depth discussion which suggests real solutions to bridge the dialogue gap between radical and traditional Christians. Mr. Mullen makes suggestions for bridging the gap through mutual understanding, forbearance, and action. He discusses in depth four specific problems raised by the new breed: the extent of social action by the church, the questions of the new morality, the need for a fresh understanding of God, and the actual progress in the local church. All Christians involved in this dilemma will value this open-ended work which is tailor-made for discussion and study.


The
Dialogue
Gap

Learning to Live

Walter Russell Bowie. $4.95

This is a beautifully written, intensely interesting look at a very gifted man. This autobiography will be read and reread by those who have long admired Bowie for his talents as a writer, preacher, and teacher. And it will serve as a valuable record of an important period in the history of Christian churches in the United States. Bowie served on the RSV Bible committee, *The Interpreter's Bible* Board, taught at Union Theological Seminary, and is the author of such books as *The Compassionate Christ* and *The Story of the Bible.*

Walter Russell Bowie
Learning to Live
Walter Russell Bowie

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS **messenger**

Arms for Us or Food for the Hungry? *The United States annually spends $80 billion on arms for the military but what for economic assistance programs? The Christian must care how his money is spent.* by Barbara Ward. page 1

Music Can Be a Religious Experience. *Concert pianist Marvin Blickenstaff shares his love for music and concern for persons in an interview with Messenger editor Kenneth Morse.* page 4

Life Is for Living. *Many persons are only half alive, bounded by joylessness, meaninglessness, and deep despair. But life is good, affirms this writer.* by T. Wayne Rieman. page 8

How Do You Stand on the War Within? *In addition to the war in Vietnam and the wars on poverty and racism, each of us is fighting inner turmoils.* by Ervin L. Huston. page 12

OTHER FEATURES include "Faith Looks Up," by Margaret McGlothlin (page 11); a centerfold poster by Wilbur E. Brumbaugh; eight pages of news of the Brotherhood (pages 18-25); a calendar for children (page 26); "Day by Day," family worship suggestions by Dan and Nancy Flory (page 27); "Alternative Service for Tax Dollars," by Merlin G. Miller (page 28); a review of recent books, by Leonard B. Carlisle (page 28); In Brief (page 30); and an editorial, "A New Perspective — A New Stewardship" (page 32).

COMING NEXT

Amid the current controversy on sex education, a parent insists that "Parents Are Sex Educators — Whether They Know It or Not." . . . A community ministry — contemporary but not contradictory to the purposes that first drew Brethren families to Germantown — presents "New Opportunities for an Historic Church." . . . In an article containing portions of his Annual Conference address, Bernard F. Law describes "Ecumenical Dimensions in a Changing World." . . . Dan West issues "A Call to Simple Living," along with Mennonite Andrew Shelly and Quaker Samuel Levering.

PHOTO CREDITS: Cover Rohn Engh; 1 (left) Screen Traveler, from Gendreau; (right) Luoma; 4 Don Honick; 12, 13, 15 Ervin L. Huston; 14 Wallowitch; 16-17 artwork by Wilbur Brumbaugh; 19 Leland Wilson; 20-22 Bill Smith; 23 courtesy of CROP; 26 artwork by Janie Russell

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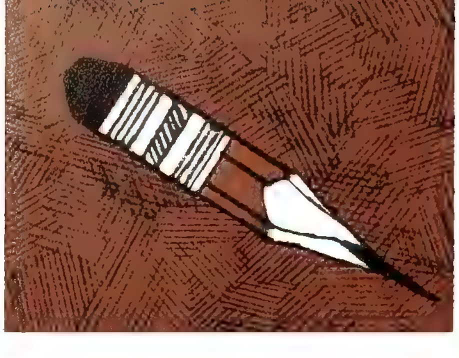
messenger
CHURCH OF THE BRETHREN 9/11/69

Whatever happened to the Delta Ministry?

Parents are sex educators

New opportunities
r an
historic church



readers write

SEE IT AS IT IS

The writer of "Striking the Jugular Vein" (June 19) should be commended for good reporting and a Christian stance, as I understand it, on the touchy topic of the Black Manifesto.

First reactions of many church members appear to be opposition to the demands of black militants. How can this be the constructive and redemptive way to solve an ugly social and economic blight?

Neither is it helpful to label whites as black (racists) and blacks as white (purists). How can we get to the roots of this national shame unless we see that basically it is not even a "black condition" that plagues us, but what D. W. Kurtz called a "human problem"? All have sinned and fail to measure up to the maturity of Christ.

Along with our giving, obviously needed, is the inner personal need of humane attitudes toward all persons, wholesome attitudes toward work, and the practice of the Christian philosophy of life. Giving of our abundance can swell the ego of the giver and hurt the personality of the recipient. Giving "Christmas baskets" to the poor is a temporal, unsound solution for the inequities of society. Every living soul should be in circumstances that enable him to give as well as to receive.

To begin with, let us have open minds to face the facts of racism, both in personal and in structural relationships. We must see it as it is. This calls for constant searching and an objective approach. But let us remember that the Golden Rule still stands to judge us. The method of violence both in thought and in outreach will not save us. Indeed, what truer directive is there than that classic definition of a plain man's religion, "to do justly, to love mercy, and to walk humbly with your God"?

Bernard N. King

Maitland, Fla.

A PRIESTLY SYMBOL

I am writing to share my feelings and concern about the events of the closing worship service at Annual Conference.

I am a little surprised at the ease with which the Brethren accept the robes of those who lead or assist in our worship services. I am not aware how long our Conference worship services have been robed, but as uncomfortable as it makes me, I did not feel the need to raise much question until the additions of this year. It was Brother Morley Mays's passing the stole from his shoulders to those of Brother A. G. Breidenstine as the new moderator which prompts me to speak.

I can appreciate Brother Mays's intent, his sincerity, and his desire to appeal to biblical symbolism. However, the intent cannot finally be separated from the symbol chosen to carry it. And this is precisely my concern. I feel that an ecclesiastical vestment cannot be symbolic of the mantle of Elijah and Elisha. Elijah did indeed cast his mantle upon Elisha; but Elijah and Elisha were *prophets,* and the mantle was a symbol of their prophetic role. The moderatorship is hardly a prophetic role, and the stole is an ecclesiastical symbol of a *priestly* role — at least definitely more priestly than prophetic.

I will grant that an old symbol might be given a new interpretation, and I do not want to criticize such an attempt; but again, the symbol chosen. . . . It strikes me as a poor one on two counts: for the Brethren and for the day.

First, we Brethren have not yet decided to become high church. It seems that we keep having to fight this battle, as some continue to try to move us in that direction. It could be argued as well that others are trying to move us back to a more sectarian style. But it occurs to me a little more justification is necessary from those seeking to move away from our heritage than from those seeking to recapture it — particularly a radically biblical heritage!

Second, a glimpse, just a glimpse, at our day and the business before our Brotherhood at Conference makes clear our need for more prophets! We need to hear the word of the Lord! It seems to me inappropriate to use a priestly, high-church symbo in passing the moderatorship from one brother to another. And if Brother Breidenstine uses the stole this next year, then we have a new tradition.

I for one would like to hear the voice o the Brethren on the matter.

Kerby Lauderdale

Oakland, Calif.

ALL WAR IS FROM THE DEVIL

I read with much interest the two letter by V. P. Mock and Foster Myers (July 31)

Mr. Myers says that "only preachers are allowed to exaggerate." A lot of their exaggerating borders on just plain lying. agree one hundred percent with what V. P Mock writes in his letter.

General Sherman of "march-through Georgia" fame said that "war is hell" and that all talk of patriotism was pure moonshine.

The warmongers use patriotism as a diabolical scheme to cause young men to carry out their satanic purposes. All war is from the devil. Period. The warmongers didn mind declaring war on Germany on Apri 6, 1917 — on Good Friday.

When man goes to war the thin venee of civilization soon wears off and he descends to the level of the jungle beast, t kill and to be killed. Where is any Christianity in that?

J. Ammon Gingrich

Hummelstown, Pa.

RESISTING OR BACKSTOPPING?

Women's liberation is needed on certai issues concerning the church. One suc issue is BVS. Several months ago I sub

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BYLINES: Pastor of the United Methodist church at Imperial, Nebraska, **Richard S. Deems** has con tributed poetry and prose to MESSENGER and to his own denominational magazines. . . **Vivian Ziegler** (Mrs. Earl) lives near Brodbecks, Pennsylvania, where she is a homemaker. He husband serves the Lower Conewago congregation in a pastoral capacity. . . . Three churchme issuing a call for simple living are **Dan West,** once an Annual Conference moderator and founde of Heifer Project; **Samuel Levering,** an executive at the Friends Central Offices at Richmond, Indiana and Mennonite **Andrew Shelly**. . . . Gettysburg, Ohio, is the home of **Beulah Mauer.** . . . Dea of Bethany Theological Seminary, **Warren F. Groff** is professor of Christian theology. . . . Forme editor of "Friends" and one-time Delta Ministry staffer **Bruce Hilton** currently serves on the staff o the World Council of Churches' New York offices. . . . **J. Ronald Mummert** is pastor at the Middletow church in Southern Ohio.

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nitted my application with the understanding that social action, not social service, vas my preference. A letter from the Genral Offices stated that it is all right for irls to do action or service; however, felows, because of Selective Service, can enage only in social service.

Then came a period of questioning — are COs backstopping the military? Would I e? We hear about "man-power channelng." What about "woman-power channelng"? How can a female show her objection o the systems of this country?

Suddenly a beautiful thing happened and here was no question. At Conference when Ted Glick asked for those who supported im to come forward I suddenly knew I ould not be resisting and backstopping at he same time. By going into BVS I would e supporting the system which I oppose; r, as a friend asked me tonight, "Do you hink you can best work through BVS?" The answer is a forceful "No!"

I search now for a movement job; and he question is, Is it possible for me to e more Christian working for a non-Christian movement than for that which is upposed to be Christian?

The above was written the day after Annual Conference but tonight after our istrict conference I again feel the need o write. Today after small groups of about wenty-five had broken up, the only two of s under forty in one group were talking nd that person stated that he is withdrawng from the church. Many persons have ropped out of the structured church but here are those of us who feel we can't vitness by dropping out, so we enter movenents, living at subsistence level, because he church has no place through which ve can work for root changes rather than atching things up.

Tonight someone contacted me at the hBAM (Shenandoah Brethren Action Movement) booth about Ted's coming to peak. Two pastors have refused, two adnitted they "want to keep out of it," and hree said they would bring it up but oubted it — some places outside of hurches he may have choices. He did it ecause of his Christian convictions, and he churches are the ones who won't take im.

My God, can't you see why you are turnng us off?

Nancy Callary

ridgewater, Va.

A prayer on thinking

Your servant Paul
had some bold things to say to us, Lord,
and sometimes they hit us right where we are.

He tells it like it is
and gets under our skin
and makes us squirm as we sit
or fidget as we stand . . . .

He wrote to us about our thoughts,
God, and the things we think about . . . .

We know he's right,
we know what he wrote is important,
but it isn't always that easy.

Now you speak to us, God;
tell us it doesn't make any difference
what we say or think,

That we can go looking for mistakes
and still dwell in your kingdom . . . .

Or we can emphasize the dross of smutty
or lackluster, and still be open to your Spirit.

Yes, Lord,
we know it makes a difference.

But you know us — how much easier
and natural it is to take
the easy and natural way out.

Now, our God, we ask but one thing:
that your guidance be in our midst;
that your Spirit invade our minds and our decisions;
that what we think may be worthy of being called "human,"
and that it may serve to open us to your will.

Help us to realize what it's going to take
to attain the full potential of being human;
and then help us decide to risk trying it.

Through Christ our Lord, we pray. Amen.

by Richard S. Deems

New opportunities for an historic church

a report on the Germantown Ministry/ by Kenneth I. Mors

A little more than two hundred years ago, four men acting as trustees for the congregation of Brethren in Germantown, Pennsylvania, accepted a deed for three pieces of property with the understanding that the land would provide a meeting place for their church and a dwelling for a widow. The document indicated that if it were ever necessary to sell the property, the income should be distributed among the poor in the church "not exempting the poor of other societies."

A few years later the Germantown Brethren built a new meetinghouse on part of their property and set apart an existing building for the care of widows. The stone church they erected in 1770 still stands on Germantown Avenue, though it is now part of a larger building used regularly for church services until just a few years ago.

If you visit the Germantown church today you will find it quiet on Sunday but a busy place six days of every week, supporting a community ministry that is contemporary, a little controversial, but certainly not contradictory to the purposes that drew the first Brethren families to Germantown or to the concern they demonstrated from the beginning for their neighbor's good.

When I visited Germantown a few months ago I asked Ronald Lutz, who heads the community ministry there, to tell me how the program was designed to serve the needs of people who live near this historic church. Ron and his family moved to Germantown in 1965, a little more than a year after the last services were held in the sanctuary by the former Germantown congregation. He explained that from the beginning it was the hope of the board administering his work that their program, instead of being imposed on the neighborhood, would develop in response to the needs and desires of that community.

He described Germantown, in the area of the church, as being the home of middle-income families, largely black, who own their own homes. It is a mixed, interracial community in which there are already many churches, a few of them of historic interest, some now largely black in mem-

The basement of the church parsonage provides a place for craft activities. College students are volunteer helpers

Two of the preschoolers find nursery school more interesting on the steps of the 1770 meetinghouse

ership, others that are largely white, though integrated. iermantown has an active community council and a num- er of community organizations. Many of the homes are ubstantial. In the area of the church there are row houses, sually well-kept. It is definitely not a depressed area, but s in most urban centers there are urgent problems.

For example, what can be done to help teen-age youth vho tend to seek identification in gangs? or younger chil- ren who have difficulty in school and drop out when ney most need an education? Even though very few Breth- en were still living in the immediate community in 1965, was evident that the church had more at stake in Ger- iantown than an historic shrine or a valued cemetery where s founder was buried and a few relics that could just as vell be guarded in some museum.

Without a resident congregation but with existing church acilities, without any income for program beyond what given by the Brotherhood and by the North Atlantic and astern Pennsylvania districts, what can the Germantown inistry offer to its community? For one thing, it is soon vident to a visitor that church buildings, even if they date ack to the nineteenth or even the eighteenth century, and ven if they were originally designed specifically for wor- iip purposes, can be adapted to current needs.

The former sanctuary (not the historic wing, which is ill reserved for more traditional purposes) has been filled ith tables and chairs in place of pews. Here it is that cur- ently more than 130 neighborhood children are being tu- ored, each one attending at least once a week for two ours, by more than 100 tutors. (Two hundred tutors have ready assisted in the program.) The tutors are volunteers, cruited among coeds of nearby Beaver College and mong adult and youth groups in the Germantown and Iount Airy neighborhoods. Another twenty-five or thir- children could be aided in this way if more volunteer tors were available, according to Ron Lutz.

In the same church sanctuary are offices for the direc- rs of the education project and a small library for the benefit of tutors and pupils. As might be expected in a generally black neighborhood, resources in black history and heritage are of especial value. A visitor should not be surprised to see in the church prominent pictures and posters featuring black leaders and spokesmen.

The tutoring program was launched in November 1967, because conversations with young people, parents, and teachers indicated that with a little private help and the personal interest of a volunteer, many boys and girls who may have been tempted to drop out of school could be encouraged, instead, to continue. In the first year there were ninety pupils and seventy-five tutors. Last summer a similar educational program involved 105 pupils and fifty-five volunteers in a variety of arts and crafts and other creative activities.

The educational program is currently under the direction of Miss Frances Powers, who has spent several summers working with the East Harlem Protestant Parish and who has coordinated other tutorial programs in the Philadelphia area. She feels that the urgent need now is for more male volunteers and more from the black community.

One section of the basement of the Germantown church building has been developed as a recreation room primarily for teen-agers. And a fenced-in side lot provides an outdoor setting for football, kickball, volleyball, and soccer. But these activities represent only a sampling of the youth programs under the direction of Samuel Bishop, a local probation officer who is employed part time by the Germantown ministry to work with youth.

The church has cooperated with the Greater Germantown Youth Corporation, which is seeking to redirect the efforts of gangs of local youth into more constructive channels. Ron Bacon, a university student who assists Samuel Bishop, points out that it is not enough to provide recreational facilities or programs for today's youth in the city. He says, "Recreation is not a panacea for 'gang control.' You can shoot pool and still have time to shoot somebody else." There is bound to be much frustration and disappointment for staff persons and volunteers who attempt to relate to youth, and the answers are not always evident; but, as one of the Germantown workers observed, "We have a long way to go in the program, but I do not believe the cause is hopeless."

Church basements seldom provide the best setting for nursery classes, and the Germantown facility is no exception. But the day I visited there about a dozen preschool children, three- and four-year-olds, seemed to be quite happy even though it was a January day and the view from their basement window was mostly taken up by the historic Brethren cemetery. Inside, however, there were many evidences of life as Trinette, Nada, Taro, Regan, Jill, Robin, Lisa, Linda, Milar, Blair, and Veronica played together under Ila Lutz's direction. They use toys manufactured by the Society of Brothers and they are encouraged to find creative ways of expressing themselves in music, art, and literature. Several of the children were black, two were white, and one was Japanese. They spend their mornings at the church for three days each week. The cost is kept to a minimum and some scholarship aid is available if needed.

In the afternoon I found another group of fifteen children, mostly boys and mostly black, taking advantage of a craft period (clay-modeling was the order of the day) that was scheduled for the basement of the parsonage. The volunteer helpers were students at Beaver College. If I had visited the Germantown church at other times I might also have observed a community orchestra concert, a banquet, a sewing or cooking club, a vacation Bible school (in July and August), a youth work camp (Brethren youth last summer improved the old meetinghouse), or an evening meeting of one of the community groups seeking ways to improve and to strengthen Germantown and Mount Airy neighborhoods.

The Germantown ministry is now supervised by an advisory board that represents the General Board, the Eastern Pennsylvania and North Atlantic districts, and the Germantown community. Chairman of the board is William A. Blake, a black Methodist minister who directed an inner-city ministry in Jamaica for eight years before coming to Germantown in 1966.

I talked briefly to Blake and to William Thomas, another black member of the board. He is a retired postal employee and a Unitarian who has been president of a civic council in the area. They both emphasized the need to develop community leadership, observing that while black people may be active in their churches they are seldom so in civic organizations. They explained that the generation gap is wide within black families, with younger, militar youth supporting the idea of black power and their parents finding in such militancy a threat to their own security. They noted that local police, who are predominantly white, are often suspicious of the approach taken by churches which they think tends to shield the wrongdoer. The police are resented by neighborhood youth and adults, but still they would like to see churches provide some programs. Police would probably sharply disagree with Bill Blake's opinion that "young black militants should be given opportunities for leadership. In this way they will gradually come to take a more reasonable attitude."

In time of militancy and emphasis on black separatism, what is to be the future of the Germantown ministry? Though close to the program, Ron Lutz can look at it wi some objectivity. He says frankly, "When we came to Germantown in October of 1965 our basic philosophy was, an still is, that what we do should be supportive of the goals and desires within our black community. We were not her to be involved in a power play for leadership but to facilitate, support, and encourage black leadership already present in the community. When Black Power began to take o increased dimensions we were here to serve, and not be the great white savior for these poor blacks."

Yet Ron is quick to point out also that two full-time an one part-time staff persons are white. Another part-time worker is black. Whether that balance should soon change and the leadership be shifted more fully to black direction is a question that the ministry may soon have to face. During this past summer most of the leadership was black. Other black leadership is anticipated this fall.

And there are other problems, too. A number of Brethren who are chiefly motivated by sentimental ties to Germantown's history — and it is indeed a glorious history in its high moments — are not enthusiastic about the kind of program that says little about Sunday worship even though it obviously speaks to immediate neighborhood needs. Fo this reason the recent developments at Germantown are, t say the least, controversial.

But Brethren must remember that Germantown's histo also reflects controversy. It was here that Christopher Sau s called to account by the congregation because he inted literature — a creed and a catechism, for example - that disagreed with Brethren beliefs. It was here that was summoned in 1776 before a council of safety, for-dden to print anything political, and accused of treason. was here that one of the most remarkable women in merican history — Harriet Livermore, daughter of a S. Senator, world traveler, a pioneering woman preacher - asked to be buried in an unmarked grave.

It would be easy for the Church of the Brethren simply hold onto a building on Germantown Avenue that would rve as a shrine and a museum to be visited occasionally Brethren on tour — and to ignore the opportunities for inistry there. This was the prospect that Floyd Mallott w in the 1950s when, writing his *Studies in Brethren His-ry,* he said of Germantown: "Its lot is a parable of the uation that faces members of American churches of all nominations in our great industrial centers. Shall the churches be sold and new centers be formed in the suburbs to which the members have moved? Or can the church continue its witness in the changed industrial community?"

The present Germantown Ministry, with its promise and its limitations, is at least one way of trying to give an affirmative answer to his last question. For this reason, as well as for the leadership and hope the church can give, in Christ's name, to the persons in its neighborhood, it deserves the prayers and support of the denomination that claims Germantown as its mother church. □

The mother church at Germantown represents far more than a shrine and a museum devoted to the past.

equent staff meetings are required to meet the leadership demands of a community ministry. Young ople (right) from Philadelphia's First church visit Alexander Mack's grave

Parents ar

Words are a minor factor in sex education. Attitudes are more often caught than taught. That's why

sex educators—whether they know it or not

by VIVIAN ZIEGLER

'My parents never told me a thing about ex.”

“Within the four walls of our home, ny family lived like a miniature nudist olony — until my sister and I reached uberty, became embarrassed by it all, nd stayed more and more within the rivacy of our own rooms.”

“I was eight or nine when I overheard parental argument and realized Dad ad a girl friend. Mom was always kind of sad and moping around, and I never saw my parents kiss each other!”

“The enjoyment my parents find in each other is contagious. Even after twenty-five years of marriage, Mother cuddles up to Dad on a couch; he often idly strokes her hair or gives her a teasing ‘love pat’ as she walks by.”

Sex education is unavoidable. It is occurring at every moment in a home where human beings live and love together. Words are a minor factor, for all-important attitudes are caught rather than taught. Long before the time most parents feel they should have a talk with Sally or Freddie about the birds and bees, the mold of sexual conditioning has been set. The well-intentioned but awkard attempt to put sex education into words often appears to the child to be late, lacking in honesty, and ludicrous.

God created humans to be intellectual, emotional, spiritual, social, *and* sexual beings. When he appraised his work (as recorded in Genesis), he considered his structural and psychic design of man and woman to be “very good.” Reproduction of our species depends upon sex, and every normal parent wishes not only that his children will ultimately find personal fulfillment in his interpersonal relationships, intellectual achievements, and religious insights but in his sex life as well. Yet many who mean well sabotage this dream from the day their children are born!

Children arrive with all the biological equipment required for being a male or female. Within each one is the innate capacity not only to produce sperm or eggs but to express love and experience intense pleasures through sex. After puberty, the biological mechanisms are matured and ready for reproduction, but whether their functioning will be expressions of love or pleasurable depends upon the emotional climate of the home. Frigidity, impotence, homosexuality, lesbianism, promiscuity, sexual repression, and exhibitionism are not physical but emotional disturbances, resulting from early and negative sexual observations and experiences in the home.

"I treat each child the same," declare some parents. In our society, this is completely untrue. If the parents are themselves relatively normal and healthy, they will train their boys to be boys and their girls to be girls. Few little boys are interested or encouraged to play with dolls, have tea parties, learn embroidery, experiment with lipstick, or bake cakes in miniature ovens. Not that these activities are wrong or uninteresting, but the little boy is learning to be a man, and he observes and is taught that these are not usually among the major activities or interests of men. Instead, he receives and enjoys transportation and building toys, the mechanical, and those identified with active sports.

Many a woman dislikes and fears sex or is emotionally incapable of enjoying it because she has never learned deep in her unconscious mind to "enjoy being a girl." Buying a little girl a roomful of dolls or the latest in miniature kitchen equipment will not make her glad of her role if she is around a mother who complains about the *drudgery* of housework, the *nuisances* her children are, and discusses with friends the *pains* of childbirth, the *curse* and *misery* of menstruation, and the *freedom* and *animal passions* of men. "Just the way my mother treated a menstrual stain — the expression of disgust on her face and her vigor in attacking it — makes me feel this function (and myself included) was filthy, dirty, and shameful."

By observation little girls early learn that boys have an extra physical appendage which they do not have and they may consciously (or unconsciously) feel deprived and envious if the joys and advantages of being girls are not equally and unspokenly observable. Likewise, boys fear they may sometime be punished and have their penis cut off (as it appears to them has happened with girls). If a girl grows up trying to be the son she feels her parents wanted or competing to feel worth as much as (or to be better than) a male, is it any wonder she has difficulty in responding to sex as the feminine person she undeniably and biologically really is?

Among the ways of expressing love, sexual intercourse excels as the ultimate, deepest, most fulfilling, and most satisfying. To *give* one's mate sexual completion brings joy, reassurance, and pleasure in one's *own* sexuality. While growing up in the current sexplosive atmosphere with its mate-swapping, unmarried "marrieds," hippie communal families, and open pornography, today's youth should be shown that not only are these activities morally wrong, but they are personally unfulfilling and conducive to the *loss* of self-respect. Even hedonistically speaking, the "bits of fun" attainable from successive affairs (before the remorse, guilt, and emotional strains the break-ups cause) are incomparable with the variety, experimentation, complete openness, and honesty that are possible with one loving partner through the years within the stable and accepted relationship of marriage . . . thus it is *worth* waiting for! In commenting upon the standing line waiting to see the current film, "I Am Curious, Yellow," Hugh Downs observed that it is sad to see so many adults who have to get their sexual thrills vicariously by going to a public theater and merely observing the experiences of others on the screen.

It *is* difficult to put into words the rightness of sex in the right circumstances and the wrongness of sex in the wrong circumstances without giving the child the idea that sex that is pleasurable is always wrong. A brief marriage ceremony is inadequate to release many girls from years of taboos and "don'ts" into sexually receptive and aggressive wives. Likewise some men unconsciously feel sex is wrong with decent girls like their wives and are impotent in marriage, capable of sex only with promiscuous women whom they disrespect. Divorced from love, sex is purely a biological union and less than God intended it to be — even in marriage!

Children learn to use sex as an expression of love by observing the closeness of their parents and by enjoyable physical contacts beginning in infancy. Holding and cuddling the infant, embracing and stroking the young child, an occasional kiss or affectionate slap on the shoulder of the adolescent are all subtle ways parents are teaching that love can be expressed physically. Enjoying the feel, the sight, and the smells of the skin and body and accepting bodily functions as natural and right begin with diaper changing, including the remarks made, facial expressions, and the way the genital area is handled and cleansed. Parental reactions to masturbation and sex play can make children feel their pleasurable sensations are good (but there are better things to do now) or are horrible, a sign that they are "bad" persons, and thus such pleasures must be secretive or repressed ever afterward.

The *true* story of reproduction is so marvelous that it is really puzzling why so many "good" parents hope to improve on it by substituting the stork or the doctor's-bag fables. Learning the correct terms for body parts and functions at the *beginning* is easier than later discovering that "weenie" means penis or "number one" means urinating. If more parents would explain to their children in a matter-of-fact way what the four-letter words scribbled on public bathroom walls meant, their secretive, furtive, and naughty function and fascination would diminish. The usual reaction of shock and denunciation by parents keeps these words in high esteem by the gutter-minded.

Christians should be alerted that the issue of teaching sex education in the public schools is being exploited nationwide today by a right-wing minority who are distorting facts, name-calling, and labeling it a communist-inspired scheme. The misrepresentation, vehemence, and emotional furor these people raise reveal their own fears and hangups about sex. God created us male and female, and we should accept that fact and be eager to learn about the differences. Basic sex attitudes *are* being taught in the home, even if no words are said. We do not object when children are taught the correct names of their tibia and esophagus or the functions of the thyroid gland or liver. But inconsistently and ostrich-like, we object to their learning the proper names and functions of the sex organs of both sexes. We encourage them to learn about smallpox and cancer but want to remain silent on the causes, effects, and cures of venereal disease. We deplore premarital pregnancy and abortion, yet denounce and inhibit the dissemination of birth control information. While we say we condemn obscenity and pornography, *Portnoy's Complaint* is predicted to be the best-

seller book of the current year; and films, shows, and magazines featuring nudity, promiscuity, and sexual perversions are highly popular.

Obviously, we *are* sexual beings and are interested in sex, even while trying to deny to ourselves and to our children that we are not. God intended it that way, and we should accept our masculine and feminine roles, enjoy them, and *thank him* for creating us this way.

Although the school can become a valuable asset in teaching the physiology of sex, Christian attitudes and moral values are assimilated and learned at home. Parents should teach how to love persons instead of merely using them, how to love with a giving spirit rather than seeking one's own pleasures and advantages, how to love forgivingly without holding spite and practicing retaliation for wrongs, how to love and act responsibly, accepting the joys, duties, and burdens of the consequences.

Sex education classes seldom cover these areas, nor should they; and sex learned via Hollywood, pornographic literature, or the street ignores these values completely. The school's sex education classes can lessen the problems of premarital pregnancy and venereal disease, but without guidance from the home and church as to the responsible use of sex, our children are still vulnerable to promiscuous experimenting, "trial marriages," sexual irresponsibility, and mistaking sex desire for mature love. We cannot blame these actions on the presence or absence of sex education classes.

The reassuring fact is that if you as a parent *accept* your own sexuality and find joy in using it as a method of *expressing love* to your mate, you *have* very actively been giving sex education to your children since their birth in a positive, spontaneous, healthful, and God-intended way. Consequently you have nothing to fear from any public school program which will merely give supplemental and factual support to what you've taught by living and loving together at home. Wanted: Parents who teach sex education — there are no other kind! □

day by day

THE CREATIVITY of a child is not only something to behold; it is something to be appreciated and encouraged. And while this may not have any surface connection with worship, it is a daily part of family life. Just as these words are being written, our ten-year-old is asking no one in particular, "What shall I write a song about?" and is starting to do it. It seems to us that the potential of children is such that parents and adults in general can help them to develop it fully. Indeed, this is a part of nurture that must not be overlooked.

Such nurture starts during infancy. The parent speaks, the child responds — first by looking toward the sound, then by making his own sounds, and finally by creating the same sound made by his mother. That is one beginning of an act of human creativity — the making of a sound that has meaning. Soon the sound *ma-ma* comes to be associated with that smiling lady who sees that there is food when the tummy is empty. From there the child's vocabulary expands rapidly, and he delights in the making of words.

Then, as the child grows to three and four years, there are the first attempts to use crayons. Random scribbles may have no meaning to the casual observer, but the sensitive parent who encourages his young artist to assist with the interpretation is certain to get the message. More important, the child will begin to have faith in his ability and will not be discouraged from trying something else.

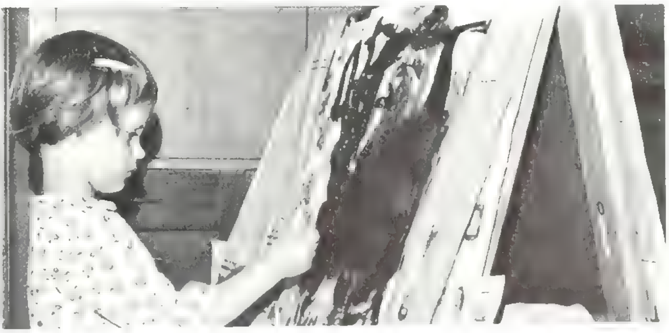
The creative urge in one of our children is now beginning to be evident in her playing of the piano. She is able to make music; there is satisfaction in that for all of us, not so much for what it may mean in the future as for what it means today. She is learning to coordinate mind, eyes, hands, and feet. We would not suggest that this is an act of worship in the ordinary sense of the word, nor, on the other hand, would we accept the idea that religious values are taught only by overt means.

There are times when it is appropriate simply to exercise and enjoy our God-given abilities, but there are also times when it is well to talk about how each of us came to have his particular talents and about what constitutes a proper use of them. Bedtime in our home often provides natural opportunities for such conversation. There are some nights when the children conclude those discussions with audible prayers that prompt us to look at one another in amazement. But of course there are other nights when a silent prayer is preferred; and when that is the case we rejoice that our children feel free to choose this method.

On an occasional evening we come suddenly to realize that the house is unusually quiet. Investigation reveals that the children are engaged in some activity in one of their rooms. Presently one of them comes to announce that they have prepared a play for us. Sometimes tickets are provided, and we purchase these with imaginary money. Once in the "theater," we are escorted to front-row seats. The programs are always interesting, usually funny, and an intriguing combination of four-year-old, ten-year-old, and eleven-year-old creativity. As we reflect on these experiences, we see in them the opportunity to celebrate what the children can do.

Childish bids for approval that are made in words like "Look what I made, Daddy!" can be pushed aside by busy adults and too often are. Children whose parents seldom take the time to look at what is so important to them may not see much reason to listen to what their parents say. That is, perhaps we parents need to earn the obedience we expect of our children by taking genuine interest in what interests them.

The talk at our evening meals revolves around the experiences each of us has had during the day. The school children can hardly wait to tell about what they have done, and our preschooler can always be counted on to add enthusiastic reports of her discoveries. Even in such conversations, we see the creative energy of God at work — the God who has made us in his own image so that we, too, are able to be in on the creative process which he began and for which he is responsible. — RON AND BEVERLY PETRY



DAILY READING GUIDE September 14-27

SUNDAY Gen. 1:26-31 Man is created
MONDAY Gen. 2:4b-9 Here is a second account of man's creation
TUESDAY Gen. 2:18-25 God gives man a companion
WEDNESDAY Ex. 2:1-10 A baby takes his first boat ride.
THURSDAY 1 Sam. 1:19-28 A mother prays for her child.
FRIDAY 1 Sam. 3:2-10 A child responds to the Lord.
SATURDAY Luke 1:5-17 An angel makes an unbelievable promise.
SUNDAY Luke 1:57-66 A son is born to "grandparents."
MONDAY Luke 2:1-14 Good news! Great joy!
TUESDAY Mark 10:13-16 Children come to Jesus.
WEDNESDAY John 6:1-14 A boy shares his lunch.
THURSDAY Matt. 18:1-6 Jesus advises his disciples to become like children.
FRIDAY Matt. 11:16-19 Children play games.
SATURDAY Ps. 103:1-22 The psalmist composes a hymn of praise for a Father's concern.

A call to simple living

by Dan West, Andrew Shelly, & Samuel Levering

Our common heritage includes simple living, as a Christian privilege and responsibility. Yes, real poverty often enforced something like this, but for some it was their own real choice — to free their own lives and to help the needy as God's service.

Simple Christian living now deals with more than this, as we know that the customary attitude toward things, especially money, can weaken Christian lives. We feel that this is a very important problem which is increasing right now. Every human being needs enough food, clothing, shelter, education, and medical care in order to live effectively. The lack of them does heavy damage to persons, who are of infinite value as children of God. Jesus' hard condemnation faces everyone who fails to help those who lack the fair chance to get any of these purchasable needs.

Certain material things are good, as they are necessary (in some degree) for effective living. But things must not become the determiners of basic decisions for Christians. Jesus insisted that material things are of secondary importance and that their selfish use is wrong. Now, however, our affluent society erodes this Christian principle.

Where money and other things are used as necessary tools in right living, in loving God and world neighbors as ourselves, the Christian ideal is approached. The Christian use of money should start from this attitude.

Modern pressures

Our testimony of simple living is under constant pressure from television, newspapers, magazines, radio, and direct mail. All offer us many things we do not really need. They give abundant and sneaky invitations to want many things (at high prices, if we really study the plans). They urge us to spend more money than we really need for effective living. The feeling that "we must keep up with the Joneses" does real damage to many good people.

We feel a deep concern that healthy bases for simple living be discovered by Christians and then put into habitual practice. We recognize that this is not always easy to do.

Take Jesus seriously

If we are to be real Christians, we must take more seriously the teachings of Jesus, including these:

"Why do you call me, 'Lord, Lord,' and not do what I tell you? Everyone who comes to me and hears my words and does them, I will show you what he is like: He is like a man building a house, who dug deep and laid the foundation upon rock; and when a flood arose, the stream broke against the house, and could not shake it, because it had been well built" (Luke 6:46-48).

"You cannot serve God and mammon . . . do not be anxious about your life, what you shall eat . . . nor your body, what you shall put on . . . your Heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well" (Matt. 6:24, 31, 33).

"Come, O blessed of my Father, inherit the kingdom . . . for I was hungry and you gave me food . . . naked and you clothed me . . . sick and you visited me . . . in prison and you came to me . . . as you did it to one of the least of these my brethren, you did it to me" (Matt. 25:34-36, 40).

"For a man's life does not consist in the abundance of his possessions" (Luke 12:15).

Responsibility for others

As Christians we should take seriously a deep responsibility to help the needy, as well as we can do it. But perhaps none of us does that as well as we might. Some very sincere but poorly informed Christians get mixed up on what they can do to help others. Here we hope to help all of us see better.

Robert Heilbronner in his book *The Great Ascent* starts with a typical Canadian-American family with an income of $6,000-$7,000 a year and living in a small suburban house. Then he tells "how to live on $100 a year." Here is part of that outline:

1. Take out the furniture, except for a few old blankets, a kitchen table, and one chair.
2. Take away all clothing, except for the oldest dress or suit for each member of the family and a shirt or blouse. Leave one pair of shoes for the head of the family.
3. Empty the pantry and refrigerator, except for a small bag of flour, some sugar and salt, a few moldy potatoes for tonight's dinner, a handful of onions, and a dish of dried beans.
4. Dismantle the bathroom; cut off the water; remove the electric wiring.
5. Take away the house itself and move the family into a toolshed.
6. Remove all other houses in the neighborhood and set up a shantytown.
7. Cancel all subscriptions to newspapers, magazines, and book clubs. Our family is now illiterate. Leave one small radio for the entire shantytown.
8. Move the nearest clinic or hospital ten miles away and put a midwife in charge.
9. Throw out the bank books and leave the family a cash hoard of $5.00.
10. Give the head of the family three tenant acres to cultivate. On this he can raise $300 in cash crops, of which

one third will go to the landlord and one tenth to the local money lender.

11. Lop off twenty-five to thirty years in life expectancy.

If we were living close enough to this family, we could see the modern world better. Then as Christians we might do something more to help, without damaging ourselves. There are millions of such families on the "spaceship earth." Do we really love them?

Spread the gospel

We should take part, as fully as we are able in spreading the gospel of Jesus Christ. That means: Change our living; confront persons with the challenge of Jesus Christ; put the love of God into practice; think about the practices and institutions of our world; help to eliminate war, racial prejudice, and economic injustice.

We don't need to spell out the urgency of this.

To further our concern, we make the following specific proposals:

Accept valid principles

We should accept all real Christian principles that we can see, after honest searching to find them starting with, first, a full commitment to Christ, who is righteousness and love. Next, practice his will in all areas of our lives. These specifics seem appropriate:

1. "Put a ceiling on your wants." We agree with the sensitive woman who said this.

2. Avoid wasting time and money, either by ourselves or by the needy. "That time was wasted which might have been better spent." We agree and admit that we have wasted some, but we want to become better users of the limited amount.

3. We feel also "that money was wasted which might have been better spent." We are determined to diminish our wasting of these very important things.

4. Use all the time and money we can rightly spare to help the needy to help themselves and in furthering the Christian enterprise. Jane Addams said this: "It is a terrible thing to hold in your hand the power of life or death for another human being."

5. Guard against the subtle destruction of our commitment by increasing our wants or by getting caught by the invitation to "postpone your payments," through credit cards.

Accept sound guidelines

We believe that it would be helpful for each person or family who shares our concern to set expenditure guidelines for themselves, especially on the "flexible" items where usual expenditures are not closely related to actual need.

For example, tabled here are average annual expenditures for two income groups, reported by the U. S. Bureau of Labor Statistics for 1960-61:

Average Family Income After Taxes	Food	Housing	Clothing and Personal Care	Transportation	Recreation	Total Five Items	Church Giving
$ 3,511.61	$ 953.90	$1,091.65	$ 439.87	$ 519.58	$120.57	$ 3,125.57	$ 62.98
22,263.14	2,719.13	4,253.04	2,081.47	2,047.66	664.85	11,766.15	450.33

Surely, *need* accounts for only a small part of the difference in expenditures for the five "flexible" items, between the two groups. While the higher-income families averaged 3.8 persons per family, and the lower income families averaged 2.9 persons, this accounts for less than ten percent of the difference.

The amounts families spend on these items seem to be related, not primarily to need, but to the attitude, "If we have more income, we will spend more money on ourselves." This attitude often seems to us to flout our basic Christian calling.

Even with rising living costs, it is our experience that total expenditures for these five items can be kept within range of the expenditures of the lower income families given above, with adjustments for size of family and differences in living costs between areas. Many dedicated Christians keep such expenditures much lower than this.

Guidelines adopted will differ. People do not have the same needs, or they do not see needs as the same, even when they are trying to see clearly. What we have in mind is *voluntary Christian simplicity*.

We believe that monetary savings from voluntary Christian simple living may well be used to spread the gospel, and to help to apply the gospel to the needs of the world.

Often this means that giving is possible, far beyond ten percent of income. Twenty percent or thirty percent or even fifty percent often is possible and is given joyously.

Similarily, if *wants* are simple, there may be much more *time* available for God's work.

Toward a common purpose

In this concern, as in many other areas, we hope that the historic peace churches may work together.

We hope to develop a pamphlet within a few months. It will be planned to expand on our concerns, and to offer more suggestions and examples. We will plan to send copies to those deeply concerned.

If you wish to implement this concern, it might be useful to find a few others in your community who would like to meet with you, to work on this difficult problem. This may help all of us to serve God and our worldwide fellowman better than ever before. ☐

Ecumenical dimensions in a changing world

by BERNARD F. LAW

On October 11, 1962, a momentous event occurred in the life of the Catholic Church, an event which has touched as well the lives of all Christian communities. On that day Pope John XXIII opened the Second Vatican Council. That Council, which was concluded on December 8, 1965, was to inaugurate a period of renewal within the Catholic Church, a renewal which has included both an openness to the world and an ecumenical dimension.

It was Pope John's profound faith in Jesus Christ as Lord and center of history that caused him to summon the Catholic Church into council for the purpose of renewal. Far from being an exercise in withdrawal, the Council forces the Church to take careful heed of the signs of the times and to render in terms intelligible to the needs and aspirations of contemporary man the gospel message.

The program of the Council can be capsuled in the one word — *renewal.* This renewal was to have four dimensions. First and fundamentally, there is the renewal of the individual believer. Unless we as individual Christians are to be converted, unless we are to be renewed again in faith and hope and love, any talk of church renewal or renewal of mission is self-deception.

Because the Christian lives in a community of faith, renewal implies also the institutional life of the Catholic Church. So it is that we have had and are still undergoing those changes in church life deemed necessary to render our common churchly existence more in conformity with the demands of the gospel.

Third, renewal implies an effort toward greater unity among all those who profess the name of Christ. Christian churches and communities separated from one another cannot be responsive to the gospel call to repentance and remain indifferent to the scandalous fact of Christian division. Ecumenism is not a luxury item for the esoteric few. Ecumenism is a non-negotiable demand for Christian renewal.

Finally, the work of renewal envisaged by the Council was to be made manifest in the church's ministry of loving service to all mankind.

In order to lay down the guidelines for this renewal of the Catholic Church, the Fathers of the Council promulgated sixteen documents. These sixteen documents serve as the Magna Carta of renewal for the Catholic Church. One of these documents is called "The Decree on Ecumenism" and lays down in some detail what has become a new dimension of my church's life. What is important to stress is that ecumenism is not the private preserve of a few far-out Catholics. It is a part of the church's life as determined by the full body of bishops in solemn council.

Even before the Decree on Ecumenism, the ecumenical breezes were blowing in the Council. The suggestion was made during the preparatory sessions for the Council that observers from other

Christian churches and communities be invited to attend. Those bishops charged with the preparations were of one mind that such an invitation should be extended.

However, there was disagreement as to the extent to which observers would be privy to the work of the Council. Some felt observers should be limited to the public sessions. A vote was taken, and what was to become the policy for the observers won overwhelming approval: They were to be invited to attend all sessions of the Council, and all working documents of the Council were to be made available to them.

From the beginning, therefore, the Second Vatican Council had an ecumenical character.

Granted that one of the sixteen documents of the Council was the "Decree on Ecumenism," what in fact has been the degree of commitment to the ecumenical movement on the part of the Catholic Church? Without in any way implying that all that might be done has been done, the record of the past seven years is impressive.

A central ecumenical office has been established as a part of what is called the Roman Curia. This name refers to our central administrative or coordinating offices. For ecumenism, this office is called the Vatican Secretariat for Promoting Christian Unity. The first person to head this office was the late Augustin Cardinal Bea. When he was appointed to head this new secretariat, Cardinal Bea — like Pope John — was already an old man. His life in the church had been spent as a biblical scholar. How fitting it was that this man of the Book should direct the Catholic Church's involvement in the ecumenical movement, as it is God's revealed Word which is a basic source of our unity! Cardinal Bea died in November 1968 and has been succeeded by Cardinal Willebrands, the man who had been his first assistant when the secretariat was founded.

Paralleling the Vatican Secretariat for Christian Unity, the bishops of the United States have established a Committee for Ecumenical and Interreligious Affairs. Paralleling this national committee, most dioceses have ecumenical commissions. From a structural point of view, therefore, the Catholic Church has recently established new units at the world, national, and local levels to promote, direct, and coordinate ecumenical activity.

Do these structures actually function? I must confess that I am not altogether a disinterested observer, since my work is with the staff of the U.S. Bishops' Committee for Ecumenical and Interreligious Affairs. It is certainly not overstating the facts to say that these structures are more than names on an organizational chart.

Through the Vatican secretariat, the relationship of the Catholic Church to the World Council of Churches has developed in a most dramatic way. It is relatively easy for us to grow impatient as we consider where we are in relation to where we want to be. If we consider where we are in relation to where we have been, however, our perspective is often more hopeful.

Seventeen years ago, there was no relationship to speak of between the World Council of Churches and the Catholic Church. To raise the question of possible Catholic membership in the World Council would have been unthinkable. When the World Council met in Evanston, Illinois, there was no official Catholic participation. When the World Assembly took place in Uppsala, Sweden, last July, there were fourteen delegated observers from the Catholic Church; two Catholic speakers on the program, one of them an Italian Jesuit; and scores of Catholics as guests and press representatives.

A joint working group has been in existence for several years to further relationships between the World Council and the Catholic Church. One of the most significant results of its work has been the creation of a joint office for world justice and peace.

At Uppsala, it was announced that a group of Catholic theologians, with the approval of the Pope, had been elected to the Faith and Order Committee.

Finally, within the last few weeks, Pope Paul visited the Geneva headquarters of the World Council of Churches. It is, I think, impossible to exaggerate the importance of this Geneva visit. The event itself speaks its

The author, pictured here, first presented this address to the Louisville Annual Conference. He is on the staff of the U.S. Bishops' Committee for Ecumenical and Interreligious Affairs own importance. The further fact that the Pope chose to raise in his remarks the question of membership shows how far we have come since Evanston. When he cautions that study remains to be done, that the question is not mature enough for a positive answer, that there are pastoral and theological implications to be considered, he is not saying anything that comes as a surprise or a disappointment to those who have followed developments closely. The Pope has stated the question as any realist would at this point. The significance lies in the fact that he raised the question in the first place.

The World Council is not the only point of Catholic ecumenical activity. In the United States, the Catholic Church has developed many points of contact with the National Council of Churches. At the present time, a joint study committee is investigating the questions raised by a consideration of possible Catholic membership in the National Council. It is important to emphasize that what is presently implied is a study of the question, nothing more. No decision as to membership has been made by either party. Yet the fact that the question is being studied is, of itself, of great significance.

The Catholic Church in the United States is involved in seven bilateral consultations which deal principally with theological matters. Currently these include dialogues with the Orthodox Church, the Episcopal Church, six churches in the Presbyterian and Reformed tradition, the U.S.A. Committee of the Lutheran World Federation, the United Methodist Church, the Christian Church (Disciples of Christ), and the American Baptist Convention. In April we participated in a significant consultation with a group of Southern Baptists under the sponsorship of the new Ecumenical Institute at Wake Forest.

What does all this have to say about the proverbial grass roots, however? Is the ecumenical movement rooted in councils and consultations, or does it touch the life of individual Catholics as they are found in their parishes?

However monolithic the Catholic Church may appear from the outside (and this illusion is certainly fast disappearing!) the fact remains that conditions vary greatly from parish to parish. It can be said generally that the ecumenical movement is affecting the Catholic Church at the grass roots level through ministerial associations; joint services of prayer during the Week of Prayer for Christian Unity; the living room dialogues; joint efforts in the cause of social action.

While the United States is a pluralistic society in which Protestants and Catholics have long since grown accustomed to living next door to one another and working side by side, we have tended generally to remain strangers to one another in our communities of faith. The two great taboos governing social contact have been the twin embargoes on discussion of politics or religion. Happily for all concerned, these taboos have been effectively shattered.

There are serious theological issues on which Christians remain divided. Any attempt to circumvent these will not lead to ecumenical progress. Ecumenism does not seek as its goal the lowest theological common denominator.

We are not divided alone by theology, however. We are divided as well by history, by culture, and by ignorance. The only way to work at these divisions is through coming to know one another as men and women of faith in prayer and common action. This we have begun to do.

In 1969, therefore, the Catholic Church finds herself an active partner in the ecumenical movement. What are the signs of the times which we Christians must read together in 1969?

Three words immediately impinge on my consciousness in considering the changing world of which this day is a part. These words are: SPACE, POLARITY, and PERSON.

The trip to the moon unleashes a discussion on priorities which cannot be gone into now. Whatever one might think of our space program in terms of national priorities the fact remains that the view of the earth as seen from outer space focuses sharply on our human conditions. From space we have gotten a sharper focus on the smallness of the world. The image of the world from the Apollo spacecraft confirms visually what we should have known better because of instant communication and jet travel — the world is a small place.

Paradoxically, however, as we have focused more clearly on the world as a small, compact globe, we have focused more clearly as well on the many polarities dividing man from man.

Black and white, rich and poor, east and west, north and south, old and young — along so many lines the unity of mankind is denied.

Space, then, has led to clearer focus, focus on our closeness, and focus on our divisions, our polarities.

The failures of society's structures to meet adequately the needs of the human person, to uphold the value of the human person, has led to polarity and contestation.

In focusing on our polarities, in becoming conscious of economic inequity, of the intolerability of war, of racism, of hunger, of illiteracy, we have not thereby created these evils. They have been there all along. Somehow, for too long, too many of us could not see beyond Main Street. Now we have been forced to face reality.

What does this say to the churches? What are the ecumenical implications in this discussion of the contemporary world? While I speak now as a Catholic, much of what I say will have application in other Christian communities as well.

Contemporary concern for the value of the human person is a peculiarly Christian concern. The mystery of the Incarnation, the love of God made manifest in his becoming man, like us in all things save sin, invests the human person with an even greater dignity than is man's through being created in God's image and likeness. The death and resurrection of Christ inaugurate a new man. In Christ alone the human person finds fulfillment.

The church must preach this and must live this. Renewal of the individual must be characterized by the newness of life which is ours in Christ. Ours must be the words of Paul, "I live now, not I, but Christ lives in me."

Renewal of the church's life must be in the interest of the church's mission, to bring about conversion in the life of the individual. This is not to establish a dichotomy between the individual and society. This is not to choose a vertical religion as opposed to a horizontal religion.

True conversion is found alone through the cross, and the cross is both Godward and manward. It is only by love of God *and* love of neighbor that the law is fulfilled. If the church is to respond to the challenge of this day, the church must be renewed in all her structures so that the individual will be helped to conversion.

The church cannot afford the luxury of isolation in a world which is torn by polarities. In her inner renewal, the church must build up that unity which the Spirit alone can give. Divisions within the church must be healed, as divisions are demonically destructive.

Not only divisions within a church, but divisions between churches must see ecumenical progress if we as Christians are to speak to the needs of our day. It is impossible for us to speak a healing word to the destructive force of polarities in contemporary society if we are nurturing the divisions within the Christian community.

Contemporary society places a new imperative on both church renewal and the ecumenical movement.

While Christians can be a sign of unity to a broken world, it is important to remember the limitations of the church. The church is a pilgrim people. The church is a community of men, a community of sinners. Though forgiveness is ours in Christ, sin can also be ours through our personal frailty.

The church, or the churches, cannot be expected to act at all times and in full degree like a community of confirmed saints. Some are strong, some are weak, many are in between. As Christ has accepted us, so we must accept one another even in our sinfulness and lack of total conversion.

A consciousness of man's sinfulness should temper our attitude toward the church's institutional life and should temper our level of expectation from the church as institution. Where there are men, there is humanity.

Short of that full unity for which we pray, the Christian churches together can become a more effective moral force in the contemporary world. Without becoming a political lobby for a particular option, the churches can say together and loudly that Christians have an obligation before God to propose and support those options which will more effectively uphold the value of the human person and respond to human need. ☐

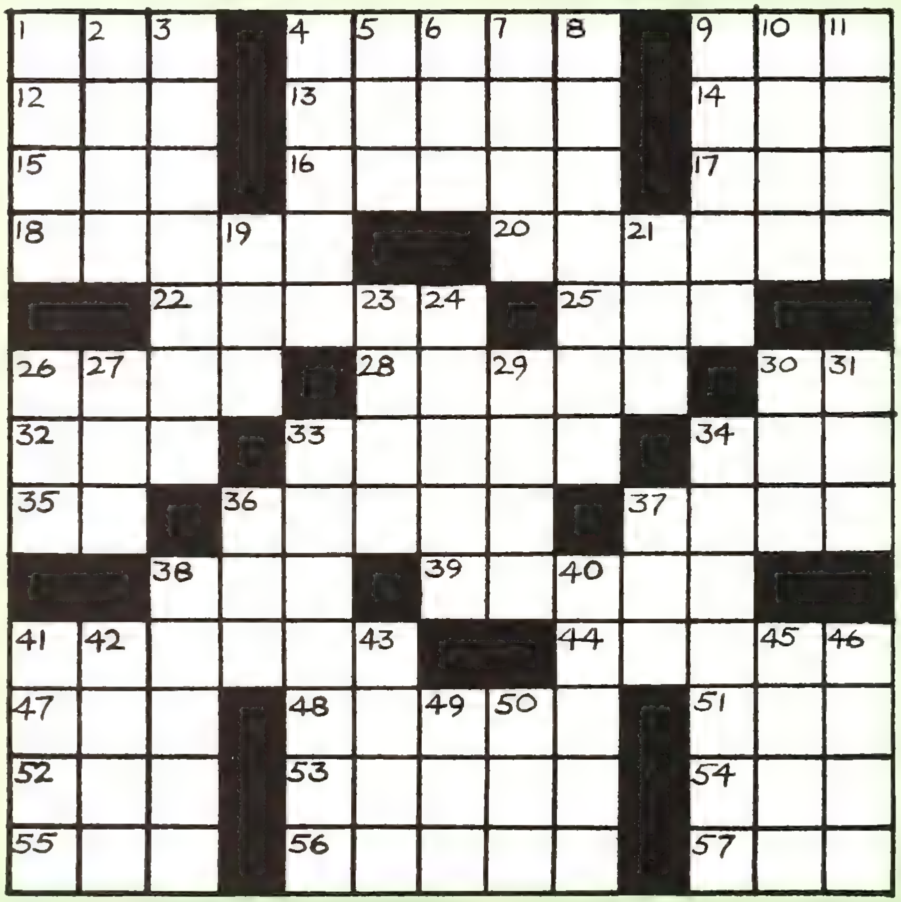
SEPTEMBER CANTICLE

Oh Magnificence
Oh Brilliance and Light
Oh Riotous Colors
Oh Sun whitest bright —
Hordes of gold spilling out of the blue,
Numberless souls leaping toward heaven.
Oh, Lord, send us a leaven,
Send one dark cloud to shade the light,
Some rain to tone the brightest bright.
And give relief to my bursting heart
Lest when I enter heaven's hall
I'll long to return to a time named fall.

by Patricia Kennedy Helman

Summertime

by Carol Conner



ACROSS

1 Iced drink
4 Sketches landscapes
9 Part of ship's frame
12 Animal
13 Pine pitch
14 Anger
15 Music
16 Crunchy fruit
17 Wash to get gold
18 Bible song
20 Variety show
22 Stop wearing coats
25 Visiting relatives
26 Feel sore in the muscles
28 Recorded
30 France (abbr.)
32 Small deer
33 Apple peeler
34 Horse food
35 Mine
36 Overdoses of sun
37 Bus money
38 Salt
39 Play guitar
41 White gems
44 Prepared for attack
47 Coffee server
48 Vacation wherewithal
51 Danish coin
52 Walk along path
53 Vivacious
54 Central Intelligence Agency (abbr.)
55 Donkey
56 Wanderer
57 Range of vision

DOWN

1 Percussion instrument
2 Heads of wheat
3 Book and paper case
4 Story to act out
5 Ribbed fabric
6 Poisonous snake
7 Lose freshness
8 Summer shoe
9 Grow ready to pick
10 Persia
11 "As the twig is ______"
19 Shelter from wind
21 Eye cover
23 Take leading part
24 Work for money
26 What tennis strengthens
27 Bashful
29 Mosquito
30 Across the country
31 Sandwich bread
33 Comfortable railroad car
34 Rope-suspended resting place
36 Long piece of candy
37 Animal hair
38 Ground along seashore
40 With lines of light
41 Inactive insect stage
42 Periods of time
43 Fly plane alone
45 Name of a lake
46 College official
49 Game
50 Uncle Tom's Cabin character

A drama from my kitchen window

by Beulah Maurer

I witnessed the most incredible drama from my kitchen window today. It's a large picture window, and on the sill a big poinsettia and another large plant lean close to the glass. I was standing at the counter making a sandwhich when my attention was drawn to the window. A big robin was sitting on the limb of the catalpa tree growing close to the house outside the window. While I watched, he flew up to and against the glass, and I thought, "Poor fellow, I guess he thought he'd perch on that poinsettia." I didn't think too much about it because we have seen birds fly against the window before, especially when it is sparkling clean and there would appear to be no obstruction there.

But as I stood there he tried it again and again and again — each time going back to the limb, cocking his head as though greatly puzzled. I began counting, and when I reached twelve I thought, "This is the most amazing thing I've ever seen. No one will believe it." By that time I had walked over to the table and sat down facing the window to eat my lunch — all the time counting aloud so as not to lose track.

Occasionally a sparrow invaded the territory and sat on a near limb and chattered to the robin that he was a silly old fool. At this the robin would dive at him and chase him away (one time tail feathers flew!), each time returning to his perch. After a short survey of the situation he again flew at the window, certain that this time he must be wrong about that crazy barrier. For a time he kept this up relentlessly, with scarcely a pause between attempts.

All this was in complete silence. He wasn't complaining — just puffing hard. Except once. He flew back to his limb and began talking about it. And I thought, "Uh, oh, now he's started swearing about it!" But that didn't last. It was as though he thought "Well, that won't get me anywhere," and back he came again. I was still counting — writing it down now, because I could scarcely believe it myself. The robin had actually made one hundred attempts!

About four times during this period, after failing at the window, my cocky friend flew to the ground and each time I thought he had surely given in now. The sparrow was still jeering from the sidelines. But after a moment's respite, determination returned, and back he was on his perch, cocking a stubborn eye on that unreachable poinsettia, zeroing out again — and again — and again.

And now I had my eye cocked — on the clock. This drama had consumed my lunch hour, and I was loathe indeed to leave it unfinished. While I was refreshing my lipstick I still had one eye on the window, counting.

When I walked out the door that little fellow had tried unsuccessfully 162 times to light on that poinsettia. I'll always wonder how many more attempts he made before he gave up or completely exhausted himself. Was he just a stubborn old fool, as the sparrow said? Was he brave to continue tackling such a baffling problem? Or was it some kind of inborn persistence which is necessary for self-preservation?

Oh, God! I have a brain! Why don't I have that kind of persistence to achieve? that kind of stubbornness to attain the impossible? or that much determination to do your will? □

Theology has a history

A HISTORY OF THEOLOGY, by Yves M. J. Congar. Hunter Guthrie, ed., trans. Doubleday, 1968. 312 pages, $5.95

A HISTORY OF CHRISTIAN THOUGHT, by Paul Tillich. Carl E. Braaten, ed. Harper, 1968. 300 pages, $8

SOME TIME AGO a student turned in an examination paper for a history course. He concluded by stating that he had given all the necessary information to answer the questions. The response of the instructor was: "Yes! and a lot more besides!"

We may feel that these two books give much more information than we asked for. Both are comprehensive historical surveys, ranging from the earliest beginnings of the church to the present day. Congar studies the history of theology as an intellectual discipline. Tillich traces the development of Christian thought.

In an ecumenical age, these paired works reflect the spirit of the times. Yves M. J. Congar is a member of the Dominican Order of the Roman Catholic Church. His book was translated from the French by a member of the Jesuit Order. (The reader should not miss the significance of this. Dominicans and Jesuits were not always on such amicable terms.) Paul Tillich wrote as a convinced Protestant. He was born in Germany. He moved to America during the Nazi era. He was an active theologian until his recent death. His impact was felt in the secular world no less than in the whole church.

Congar's work is designed to introduce one to "all the great names in Catholic thought, together with their methods and conclusions." The book does just that. It is comprehensive, sometimes technical, always thorough and insightful. Occasionally it borders on the abstract, partly because it deals with a difficult theme: the history of theological methodology. Congar traces the meanings of "theology" from pre-Christian understandings to the adoption of the term by Greek and Latin church fathers. The story is divided into six eras: the Patristic Age and St. Augustine; the sixth century to the twelfth century; the Renaissance of the twelfth century; the golden age of scholasticism; the Reformation and Counter-Reformation; and from the seventeenth century to the present.

To be exposed to Congar's book is to realize that the discipline of theology has had a long and varied history. Congar's own version of theology is that it is responsible to a "unique formal object," namely, "the revealed mystery of God, insofar as it is attained by the activity of reason starting from faith." In a day when many theologians are unsure of their role it is refreshing to sense that one person seems to know what it is all about!

Tillich's book was published after his death, as edited by Carl E. Braaten. The volume is composed of lectures delivered in 1953 at Union Theological Seminary in New York. The stress is upon the development of Christian thought. For those who have stereotyped Tillich as a difficult and abstruse thinker, the style will be surprisingly clear and readable. I personally know of no better one-volume history of Christian thought, covering especially the early beginnings of the church to the Reformation era.

Tillich is helpful in clarifying the important issues in crucial doctrinal controversies throughout the years. He deals with leading personalities, trends, and cultural influences, moving through the life of the early church, medieval Catholicism, and the events of the Reformation as they bear upon today. While Tillich deals most carefully with such main-line Reformation thinkers as Luther, Calvin, and Zwingli, he gives some attention to the "Evangelical Radicals," or what we term the Free Church wing of the Reformation.

It is interesting to read these two books side by side. Here is a Roman Catholic interpreting Luther with great charity and helpfulness. Here is a convinced Protestant sensitively describing medieval Christianity, along with issues in the Council of Trent and the Counter-Ref-

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ormation. That is the kind of scholarship and ecumenical openness that is worthy of high praise. — WARREN F. GROFF

REVIEWS / RECORDS

East & West, white & black, new & old

Hymna to India (United Artists) is a welcome addition to the growing roster of international sacred music. In Hindi, *Shri Yesu* means Lord Jesus, and a hymn of praise with this title stands side by side with a *Stabat Mater*. Both, however, are sung in Hindi. Most of the sixteen selections are Christian religious works; a few are patriotic or otherwise secular; all employ traditional tunes. Unfortunately, there is too much sameness in the tunes and in the unison singing of the Indian Folk and Dance Group, barely alleviated here and there by the sound of the tamboura and other instruments.

Folk Tales of the Tribes of Africa (Caedmon) features Eartha Kitt reading seven stories, each from a different region of the black continent, from Ghana to the cape to Kenya. Yet if there are regional nuances I could not detect them. It is remarkable how alike are the myths and legends of such distant and seemingly different cultures as the Masai of East Africa ("The Woman and the Children of the Sycamore Tree") and the supposedly more primitive Hottentots of Southwest Africa ("The Elephant and the Tortoise"). If you are studying black culture, don't miss this record. If you're not, you'll find both entertainment and wisdom here anyway, and the wisdom is often surprisingly realistic and down-to-earth, as not all myths and legends are.

Voices and Brass (Argo) displays the works of three German composers, all born in the 1580s. There are three by Heinrich Schütz, three by Samuel Scheidt, and one by Johann Hermann Schein. Each has its own points of interest, and the disc as a whole is a virtual bouquet of the early baroque period. Each piece is deftly performed by the Purcell Chorus and the Philip Jones Brass Ensemble, and the interplay of the two resonances of voice and brass is a very pleasant, invigorating sound.

Stand! Sly and the Family Stone (Epic). This is one of today's most exciting rock groups. I have seen thousands of youngsters stand on their chairs for half an hour at a concert responding with chants, peace salutes, and vibrant attention to the songs on this album sung by an interracial group. As the Stone family and their friends say in the title song, too much sitting back can put "a permanent crease in your right and wrong." It's not only a moral but a religious song with lines such as "There's a cross for you to bear." This album will bring you to your feet for what you believe in. It's beautifully infectious. As another song says, "You can make it if you try." The second-longest track on this album backs up the following lyrics with zonky rock sounds. The first half is the title; the second completes the entire lyric: "Don't call me nigger, whitey. Don't call me whitey, nigger." Who among us doesn't need this beautiful — and with-it — album?

Soul and Salvation: Dizzy Gillespie (Tribute) features a top jazz trumpeter in a groovy invasion of rhythm-and-blues and gospel-music terrain. Though by no means the first time jazzmen have injected "soul" into their music, this is not so much an injection as a virtual conversation: simpler, more rocking beat, electronic zonk, and other features of R & B are explicitly evident. Result: something new in black music, with all the virtuosity one expects of the great John Birks Gillespie.

The Continental Harmony: William Billings (Columbia) contains twenty choral works by the outstanding American composer of the Revolutionary era. Billings, a Bostonian who died in 1800, represents an important part of our heritage of hymns and anthems, both sacred and secular. Here are the freshness and simplicity which preceded the gingerbread of Victorian hymnody. Largely neglected except by twentieth-century composers such as Henry Cowell and William Schuman, who made use of his tunes and styles, this remarkable and highly original early American composer comes through to me as no more relic but a genuine treat. — WILLIAM ROBERT MILLER

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news

Crisis of conscience

One of the debates of the decade — the role of the military establishment in American life — is likely to intensify rather than to lessen in the closing months of the 60s.

There is the charge that in spite of the avowed intent of the Kennedy administration to place greater civilian control over the military, since 1961 the influence of the military has spiraled.

There is the charge that in spite of the celebrated managerial ability of former Defense Secretary Robert S. McNamara in the Kennedy and Johnson administrations, gross overexpenditures and outright fiascos in defense planning occurred and, far more seriously, a military machine of such enormity evolved that it is scarcely responsive to political control.

And today there is the charge that under the Nixon administration the Joint Chiefs of Staff, the Pentagon, Defense Secretary Melvin Laird, the CIA, and other adjuncts of national security — in sum, the military power combine — exercise authority with far fewer checks and balances upon it by civilian review experts than was the case in the McNamara regime.

Self-momentum: As 10 Congressmen contended several weeks ago in a specially prepared statement in *The Progressive* and *Tempo,* the force of the military combine, augmented by the aerospace and armament industry, segments of the labor movement, and a new middle class of technicians, scientists, and universities with defense contracts, is so vast and self-perpetuating as to generate decisions on Vietnam and the ABM from sheer institutional momentum rather than from conscious policy decisions.

In past eras the implications of such charges would have been somber. Given today's specter of nuclear suicide and an unstable world, the charges, to the degree they are valid, and the direction they portend are nothing short of alarming.

Though the questions in the field of national security are complex and constantly changing, one dominant concern remains from the days President Eisenhower closed his administration. The former World War II general at that time stressed the urgency of controlling the immense arms industry.

The issue of counterbalancing the nation's military trend is viewed by prominent social critics as ever more serious today than it was a decade ago. Some subsidiary questions being raised are:

Will Congress, upon whom the major responsibility for crossexamining military policies falls, become concerned enough and bold enough to fulfill this responsibility?

Will questions of national security be measured against the perspective of the nation's total priorities?

Will educators and churchmen and others in leadership responsibility bring their outlook and expertise to bear in a new way upon scientific development and international affairs?

Brethren vigil: Within an historic peace group like the Church of the Brethren there are persons who feel that the developing trend cannot go on unchecked. It was the feeling of urgency for some kind of witness for peace that prompted 900 Brethren at the close of Annual Conference in June to join in a public vigil, a march described by Louisville Police Maj. Forrest Dodge as "the most reverent and the most peaceful one I've ever been involved in." The participants walked a few blocks to Louisville's federal building, stood for five minutes in silent prayer, sang a few verses of "Kumbaya," and departed.

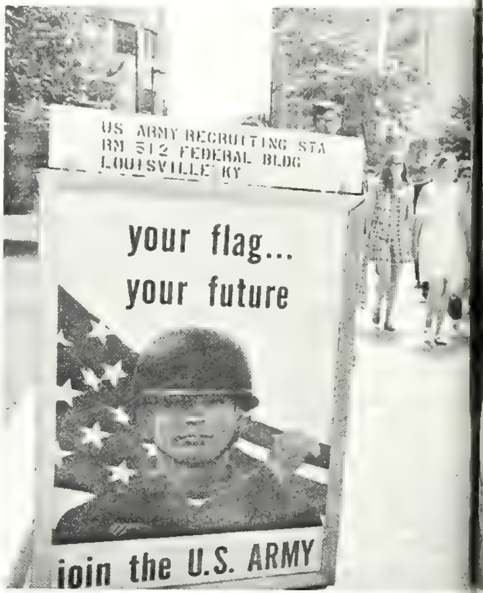
The walk, according to Dale Aukerman, coordinating secretary for the Brethren Action Movement, was "first of all a criticism of ourselves for being too much involved in institutions destructive of human life."

"Secondly," he continued, "it was an attempt to make a prophetic call and a concrete opposition to war." Specific protest was directed to the Vietnam war and its "slaughter of those for whom Christ died."

In all likelihood never before had a public peace vigil enlisted so many Brethren. Standing with them, underneath the banner which read "We must repent of war," was Morley J. Mays, the church's highest elected official who had presided over the 183rd Conference just concluded.

Public stance: To persons like Dale Aukerman and other Brethren associated with peace movements — whether it is BAM, ShBAM (the Shenandoah unit of the Brethren Action Movement), the Brethren Peace Fellowship, the Fellowship of Reconciliation, or Clergy and Laymen Concerned About Vietnam — a public stance, a deliberate confrontation, is viewed as a viable means of communicating one's peace convictions.

It was such an outlook that led Mike Wolfe, an Indiana teen-ager, on the Conference floor to allude to the "God-damned war in Vietnam" and to utter the phrase with reverence and poignancy.



It was such a view that precipitated Ted Glick, a Grinnell, Iowa, college student from Keuka Park, N.Y., to burn his draft card during a forum on the draft. It was this perspective that prompted Brethren Darrell Dewease of Hagerstown, Md., and Ken Parks of Philadelphia in May to join with Quakers on the steps of the Capitol for a reading of the roll call of the American war dead in Vietnam. They were among 11 persons from the group arrested, then a few weeks later acquitted.

Resistance stand: Such an outlook has led a handful of Brethren youth to sever their ties with what they regard as encroaching and irresponsible militarism by refusing draft induction. One of them, John Flory, a 1969 Manchester College graduate and son of a former Ecuador missionary, said in the draft panel at Louisville:

"I want to make it quite clear that it was my Christian background and training which led me to take the position of resistance. I thought it was most consistent with the teachings of Christ to resist the whole military system."

Elaborating, Flory expressed the view that Brethren ought to shift their concern from whether or not they participate in war to the larger issue of whether war ought to be abolished. He charged that the government, by offering the privilege of alternative service to conscientious objectors, has "quite successfully controlled the peace churches." His plea was to resist "any (government) attempt to silence us and buy us off."

There were other spokesmen in the forum who staunchly opposed the church's giving recognition to the resister position. Brethren must seek to do what is politically feasible, not what is idealistically desirable, said panelist Ronald E. Keener. Were the Brethren to approve the register position, he added that he could foresee them "holding their Statement on War high in one hand, singing 'We Ain't Got War No More,' and sinking beneath the quicksand of self-righteousness and political naivètè."

Another panelist, W. Hartman Rice, concurred with John Flory on the evil of war but drew the line at another point, in support of the present alternative service plan. "As Christians we must guard against tearing down the institutions of our times," he said. "This can generate rebellion and anarchy because we are against things."

The Conference itself, in a late night business wrap-up, declined to accept a new agenda item which would have put the question of policy support for the draft resister before the body.

Apart from Annual Conference and the peace walk and the draft forum, the debate over the military goes on, almost daily in the media and in government. And in other churches too the issues are being vigorously pressed.

Peace heritage: To the Friends General Conference meeting in Wilmington, Del., Mennonite professor John H. Yoder urged that the peace churches band together to minister to radical students. He declared that Brethren, Friends, and Mennonites should remember that their brand of Christianity was originally radical, that they were antiestablishment long before the stance was fashionable, and that they learned how to suffer for disagreeing with "status quos" in the past. Now, he averred, the three bodies are "part of what is established."

He drew a distinction, however, between the current radical left and radical Christians. The former, he said, dwells on cursing the old while the latter concentrates on building "the new community."

Still other church bodies, much removed from the stream of the historic peace witness, have in recent months been outspoken on such aspects of militarism as the draft, selective conscientious objection, chemical and biological warfare, ABM, MIRV, Vietnam, disarmament.

Draft repeal: One of the newest ventures has been the organization of a National Council to Repeal the Draft, a body which will work to end conscription, the system of compulsory military registration, Selective Service classification, and induction. It likely will beam its educational efforts toward 1971, when it is anticipated Congress will again be

We Must Repent Of War
WHAS

"Marching to Different Drummers" is the way in which Louisville's Courier-Journal described the two signs depicted here. The scene is where 900 Brethren stood in repentance and prayer in Louisville

asked to extend the inductive authority of the Selective Service Act.

Among the 70 sponsors and members initially on the Council are Ralph E. Smeltzer of the Church of the Brethren and leaders associated with the Episcopal, United Methodist, Jewish, Roman Catholic, and many other churches and with the Southern Leadership Christian Conference, Clergy and Laymen Concerned About Vietnam, and the National Committee of Black Churchmen.

Its philosophy, as one spokesman pointed out, concurs with that of Nobel prize winner George Wald of Harvard: "Don't reform the draft — get rid of it."

The crux: As has become apparent to many in the hassles over Vietnam and the ABM, the root problem goes well beyond the pros and cons of a specific field of conflict or system of weaponry. Fundamental is the question as to whether national policy should determine weapons or weapons the national policy.

Whether one is inclined to agree with the peace marchers, the draft resisters, the Christian radicals, at least such persons have drawn attention to a problem which too many for too long have chosen to ignore — the matter of the people versus the Pentagon.

And as a result, not only for some individuals and churches but for the nation as a whole there is in regard to militarism a mounting crisis of conscience. — H.E.R.

More than a being

ATTEMPTING TO BALANCE the secular thrust of contemporary theology, a religious thinker has offered a new concept of God which he admits "plays hob with the historic creeds."

Rather than God as a "being" with substance as suggested by the church creeds, Dr. Vernard Eller maintains that the most fundamental thing about God is his pattern of action — analogous to a melody.

"The Hebrews heard the God melody in history, Christians heard it in Christ himself, and the early church heard it in the Holy Spirit in worship together," said Dr. Eller of La Verne College, affiliated with the Church of the Brethren.

The source: Both laymen and theologians are tempted to locate the source of such actions, acknowledges Dr. Eller, a professor of religion at the Southern California college and a prolific writer for religious periodicals.

But he said there was neither a need to do so nor any chance of discovering what God's essence or being is — if indeed there were any more to God's personhood than the action itself.

Dr. Eller explained the concept in his latest book, *His End Up,* published by Abingdon Press in May. His main thesis was that theologians such as Dietrich Bonhoeffer (source of the popular phrases "religionless Christianity" and "man come of age") were not as secular-minded as some contemporary theologians have claimed.

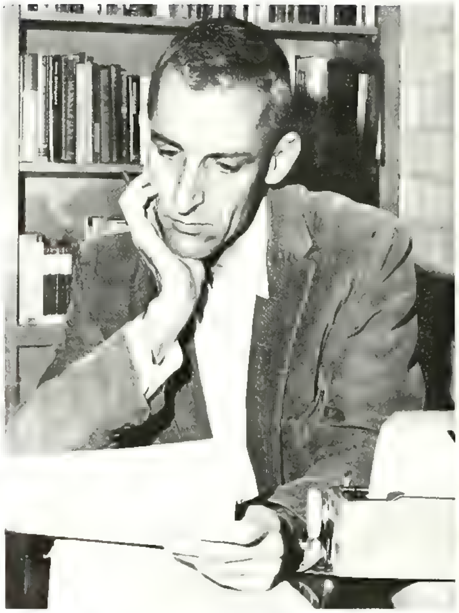
However, most comments Dr. Eller has received on the book, he says, have been on what the theologian suggested in his book could lead to an "Einsteinian revolution in theology."

Just as the pre-Einstein calculations required that a medium of peculiar qualities, called ether, be present in space to explain the propagation of light, radio, and other electromagnetic waves — so Greek philosophy required that church fathers of the second and third centuries explain the Trinity (Father, Son, and Holy Ghost) as one substance which existed as three different persons.

God's unity: "God's one person-pattern is found in three different carrier-media," wrote Dr. Eller. "The unity of God lies precisely in his 'person' and not in a 'substance' of which we know nothing and can know nothing."

Such language would categorize him as a heretic according to creedal theology, Dr. Eller confessed, but he added quickly that he is "not about to volunteer for the burning."

Holder of a doctorate in theology from the Pacific School of Religion in Berkeley and an authority on Danish philosopher Sören Kierkegaard, Dr. Eller countered in his distinctive keep-them-awake style of theological writing:



Eller . . . replaying the God melody

"Neither the Bible nor Christian thought in general has required that God be equated with the biggest thought that can be thunk [sic].

"That is the sort of bigness that impresses only philosophers and about which real people (and real gods) couldn't care less."

Rejection: In an interview, Dr. Eller added, "I really don't believe modern man is buying the old 'being' concept of God any more. I believe people are rejecting God as substance or stuff which led people into putting God somewhere out there."

To say that God has a "personhood" without necessarily having any substance, Dr. Eller used in *His End Up* the illustration of human personality.

"Anyone will testify concerning a person he knows (and particularly one whom he loves) that that person is very much more than all the natural sciences can discover within him or tell us about him.

"His actions, of course, are never independent of his physical constitution, but also they never can be explained simply by analyzing that physical constitution.

Different beings: "Man, thus, is a person-pattern who is more than his carrier (his psycho-physical body) yet without 'having' anything more than that body. And God is a person-pattern who is more than his carrier (the world of natural phenomena) yet without 'having' anything supernatural."

Dr. Eller said his intention is not to make traditional theology look silly.

"Just as physics, when done within a mechanistic frame of reference, had to have an ether theory in order to make its electromagnetic computations come out right, so theology, with its ontological frame of reference, had to posit different kinds of 'being' in order fully to express the Christian gospel.

"What Einstein did was to show that by thinking within a different frame of reference one eliminates all need for ether."

Dr. Eller compared God's person-pattern to a melody; for example "Three Blind Mice" ("No trinitarian implications intended," he insisted).

Each person — not only a pretty girl — is like a melody with his recognizable personality, he said.

People in history have heard "Three Blind Mice" and recognized in that melody a person par excellence, said Dr. Eller.

Function? The theologian said his is "an operational definition of God," not a whole philosophical system.

"But it seems to me that's the way technology and much of science operates today," he said. "Many scientists and engineers don't spend so much time worrying about the 'being' of a thing but what its function is." — JOHN DART IN THE LOS ANGELES TIMES.

Spit upon the ground

"GOD SPIT UPON THE GROUND in front of us." This is the phrase used by evangelists in explaining to the Shilluk people of the Sudan the meaning of divine forgiveness.

It is one of several phrases which may startle Western man but which are necessary to communicate effectively the Good News to people of other cultures, according to Eugene Nida of the American Bible Society.

Among the Shilluk people, he said, the defendent and the plaintiff in any dispute are required, when the case has been settled, "to spit on the ground in front of each other to show that all is forgiven." Thus the most effective way of communicating the fact that God has forgiven man's sins is to state, "God spit on the ground in front of us."

Distortion: Literally, forgiveness means "to cover up," but if it were so translated in some languages it would communicate the idea of "hiding one's wrongdoing," Dr. Nida noted in an article in *Lamp* magazine, a Roman Catholic ecumenical monthly.

Hence in certain translations the concept of forgiveness may be described as "blotting out," "putting another's sins behind one," or even "losing another's sins in one's heart."

Common to translations of the Bible, Dr. Nida pointed up, are adaptations which reflect a variety of local expressions. "It should be obvious," he stated, "that one simply cannot render biblical expressions word for word; to do so is often to completely distort the meaning of the original."

A Congolese tribe, he recalled, concluded that the biblical phrase, "Heap coals of fire on his head," must be some new technique for torturing one's enemy to death.

The Bible Society official recounted that St. Jerome, who produced the first major translation of the Bible from Greek into the common Latin of his time, the Vulgate, faced the problem of meaningful translation. "The result was a translation which was strongly denounced by the traditionalists of that time but which eventually became the generally accepted text of the scriptures for over 1,000 years."

Suitcases: "Words are suitcases into which the components of meaning are packed," continued Dr. Nida. "It is not so important that specific articles of clothing are always packed in the same suitcases. What counts is that the clothes are transported with the least amount of wrinkling and damage.

"So it is with a verbal message. What counts is that the components of meaning are transported by those verbal suitcases which can carry them most adequately."

In those instances in which an attempt to communicate the essential idea would destroy the historical fact, the translators then are compelled to preserve the historical context of the scriptures.

New Bible resources

THE NEW ENGLISH BIBLE in complete translation will be published next March. Added to the present New Testament translation will be the Old Testament and Apocrypha.

Since the New Testament version was published in 1961, approximately 7 million copies have been sold.

Scholars working on the New English Bible studied Hebrew, Aramaic, and Greek texts. The version is marked by use of contemporary idioms as close to original meanings as possible.

The publishers, Oxford University Press and Cambridge University Press in London, announce that a one-volume edition and a library edition of three separate volumes will be available.

Work on the new version was launched in 1947.

Reader: New off the press next week will be *The Bible Reader: An Interfaith Interpretation*, a volume of more than 1,000 pages designed especially for public school use.

Prepared by a four-man team of Protestant, Catholic, and Jewish scholars, the book integrates text and commentary. It uses principally the Revised Standard Version, but shows samples of other translations. About half the entire Bible is included in the book.

The authors see the use of the volume in schools as consistent with the 1963 Supreme Court ruling which they interpret as actually commending study of the Bible though banning required worship and imposed prayer.

Whatever happened to the Delta Ministry?

by Bruce Hilton

THE DELTA MINISTRY
Hattiesburg Project
522 MOBILE STREET

The Delta Ministry generates a new spirit and new hope among Negroes of all ages (above); funds were needed to repair wind-damaged plastic shelters (center); Mrs. Fannie Lou Hamer, an example of the leadership that has emerged among Mississippi Negroes (right)

It has been a long time since the Mississippi Delta Ministry, a National Council of Churches USA long-term project for under-privileged people in Mississippi, has been "news." And so people often ask: "Is the project still alive? Or if it is, has it become so moderate and 'safe' that it doesn't bother anybody any more?"

It is good to report that the Delta Ministry is alive and well in Mississippi! But before reporting some of the things which currently keep the staff of approximately 35 persons busy, let me suggest four reasons why you do not hear much about it these days:

1. Although Mississippi and the Deep South were in the spotlight in 1964 and 1965, attention has shifted so radically to the Northern ghetto and the Vietnam peace question that most newspapers and TV programs find little interest in reporting what is happening in this area today.

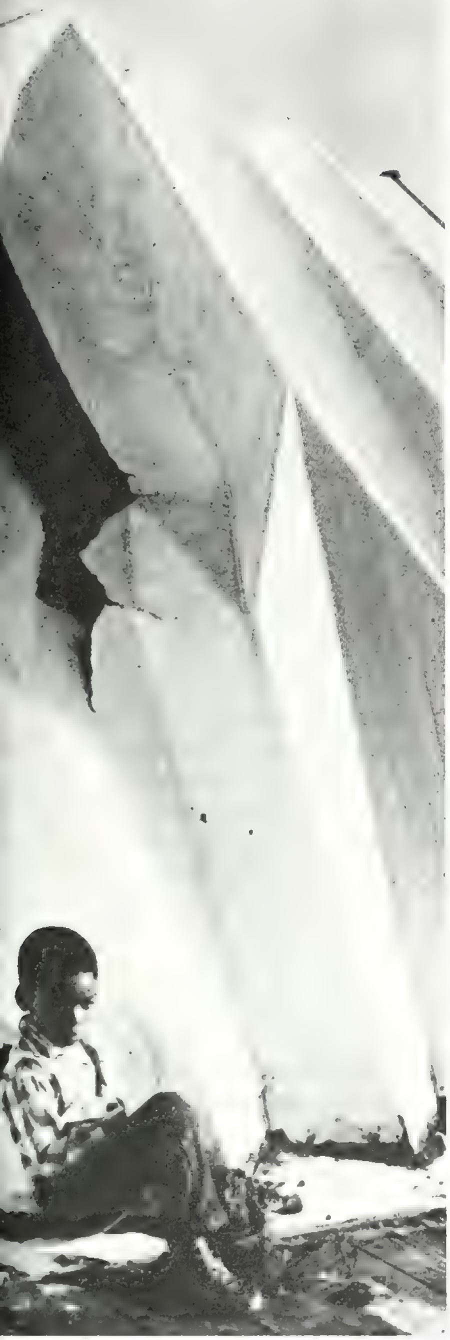
2. In 1964 the very presence in Mississippi of concerned people, with as much publicity as possible, was important to social change. Today the emphasis is on economic and political organization, carried on by persons with specific skills and, preferably, by local residents rather than by highly publicized outsiders.

3. Newspapers and TV news demand spectacular actions or an instantly recognizable "name." The Delta Ministry has always resisted a press build-up for anyone on its staff, sticking doggedly to its original conception that its mission is to strengthen indigenous organizations and to promote local leaders.

4. The Delta Ministry insists that for all the projects in which it is cooperating credit should go to the local organization.

Involvements: A recent visit to the Delta area — a vast, flat plain of rich cotton land — showed the Delta Ministry staff engaged in everything from tornado relief to school boycotts for desegregation and decent schools. Here are some of the activities, selected from among many others:

- Grants totalling $10,000 had been obtained by the MDM for voter registration groups in seven counties.
- $12,750 had been raised and spent in a three-month period for families too poor to buy food stamps under the government program.
- The MDM was supporting a black citizens group in Leland, Miss., in a long struggle for decent schools, including compliance with federal desegregation orders.
- Tutoring centers were operating in five counties, staffed by students recruited from Northern colleges by the MDM.
- Tons of food raised through "Hunger Project '69" by the MDM and five denominations (the Church of the Brethren among them) were distributed to the victims, black and white, of tornadoes which struck Hazelhurst and Mendenhall, Miss.
- The MDM provided experience and advice as part of the planning of the National Black Economic Development



Conference, Detroit.

Freedom City: After more than three years of struggle and pain, Freedom City is now a growing operation which, within another year, will have about 300 residents. The people who live there will have built their own homes, planned their community, and learned job skills that the plantations never gave them. Delta Opportunities Corporation, the organization founded by the Mississippi Delta Ministry but governed by local leaders from nine counties, has expanded its operations and recently was refunded by the Office of Economic Opportunity $367,777 despite the determined opposition of certain powerful politicians.

The Mississippi Delta Ministry has expanded over its first four years as the needs of the Freedom Movement have changed. Staffed originally in the dangerous days of 1964 by five white outsiders, the MDM is now almost completely made up of black Mississippians — 28 in all — with only two black outsiders and five whites.

Governing body: The Delta Ministry Commission is more active and effective as the responsible governing body than ever before under the leadership of Andrew Young, executive vice-president of the Southern Christian Leadership Conference. Active membership of the commission, which meets twice a year in Mississippi, include such national figures as Channing Phillips of Washington, D.C., and Representative Julian Bond of Georgia, as well as people who are leaders in their local communities.

Financially, the Ministry has had an uneasy stability; there have been no disastrous financial cuts since 1967 when six of us had to be lopped off the staff. But there is always the danger that faddism, which affects denominational board members as well as newspaper editors, will endanger the long-range concept with which the MDM was originally set up. In the glare of the spotlight of the Northern ghetto, funding agencies are in danger of forgetting that America's urban problems are inextricably tied up with its Southern rural problems — and that in setting up the MDM promises were made to the black people of Mississippi which must be kept.

Symbol: The Mississippi Delta Ministry, then, moves on from its fifth birthday as an active, indigenous, loosely structured arm of the Freedom Movement — an important and increasingly accepted factor in the life of Mississippi.

This is why, just a little more than a year ago, one of the two mule trains in the Poor People's March to Washington began its journey from Mount Beulah, the MDM headquarters near Edwards, Miss. Dr. Martin Luther King had visited there 10 days before his death to confer with MDM leaders about the march. He knew that Mount Beulah, like the ministry it serves, had become a symbol to the poor of Missisippi of the support by the churches in the USA and around the world in their continuing struggle for justice.

Release through drama

Want a lively discussion at your next church board meeting? Why not consider a ministry to emotionally disturbed children in your community? The Middletown Church of the Brethren, Southern Ohio District, just finished cooperating with a community agency, Butler County Mental Health Clinic in a "Creative Drama Group." What follows is a summary of the program.

Every project has its genesis, and this story began early in 1968 with 10-year-old Randy. Randy had average intelligence, but because of his emotional state he had also a history of failing grades in school. With hidden hostilities and a tendency toward violence, Randy was a school referral to Mrs. Irma Sandage, M.S.W., psychiatric social worker for the Mental Health Clinic located in the Middletown Hospital. Accustomed to counseling, diagnostic, and consultant work, Mrs. Sandage attempted to treat Randy but with little initial success. It was not long until Randy stopped coming to the clinic.

The vehicle: Some months later Mrs. Sandage attended a "Creative Drama Workshop" for physically handicapped children. While attending the workshop she could not help thinking about the possibility of having a "Creative Drama Group" for children with Randy's type of special need. After much homework, a "Creative Drama Group" was ready for launching this past January. Its stated purpose: to use drama as a vehicle of expressing feeling and resolving inner conflicts for emotionally disturbed children whose expression of feelings was restricted or misdirected.

However, the dream of ministering to emotionally disturbed children almost failed. Space was needed, and financial support had to be obtained for the services of the dramatist. Fortunately community cooperation came to the rescue. The local Kiwanis Club provided the needed financial assistance and the Middletown Brethren donated the use of their church fellowship hall.

The class of nine boys, led by Fairfield, Ohio, dramatist Jeanne Watson and Hamilton, Ohio, psychologist Martha Heaton, Ph.D., met Friday mornings for 20 sessions, each an hour and a half in length. The sessions were scheduled during school time to insure school involvement, regular attendance, and student alertness.

The drama class focused on increasing the self-image of the children. Also important was not only recognizing emotions (most of the children were not able to feel anger) but channeling responses of felt emotion into socially accepted expressions. Techniques employed in the class included puppetry, pantomime, and acting out nursery stories. Interestingly, "touching" was also a significant part of the program. But in this area the children had difficulty, when asked, for example, to pretend to put on a glove.

Another aspect of the program centered upon the mothers of the participating boys. While the boys were active in the fellowship hall, Mrs. Sandage met with the mothers in one of the Christian education rooms. Some of the concerns discussed were: attitudes of school teachers, marital problems, and aggressive behavior in their children.

Changes: In a progress report, the psychiatric social worker wrote: "We started with nine boys. One of them could not function in a group and had to be removed. The remaining eight all improved on a scale we call 'self-image.' Six improved in behavior at school, three (of the same six) at home. The same three boys also raised their grades considerably. The Mothers' Group served to focus on their boys at least once a week. The children no doubt benefited in their day-to-day living by having their mothers involved."

The schoolteachers of the participating boys were asked to comment concerning the progress each boy had made. Some of these included: (1) Allan attempts more things on his own; (2) Fred accepts criticism better; (3) David does fewer things to get attention and is less disturbing in the classroom; and (4) Howard is much more independent and all grades have improved — C's and D's rather than F's. An evaluation of Randy was made and he was found to be more independent after the class started. Before the Drama Group started he could not even put on his coat without being told. His grades improved but most importantly, his violence was abated and his anger released and rechanneled.

Rationale: Why should the church be involved in such a program?

In the first place, the church possesses the needed facilities.

Secondly, emotionally disturbed children often have negative feelings for a school building because it is there that they have failed. The church building offers a new environment.

Thirdly, a theological reason is offered, as in Luke 4:18: "He has sent me to proclaim release to the captives . . . to set at liberty those who are oppressed." The Bible proclaims a message of full life now. " . . . I have come that men may have life, and may have it in all its fullness" (John 10:10, NEB).

The church can be true to its calling if it provides occasions for others to live fully. A pastor from Ohio recently wrote in Messenger: "Wherever persons are saved from aimlessness to purposefulness, from loneliness to reunion, from sickness to health, from hopelessness to faith, there is salvation; there is God bringing life."

On the involvement of the church in this kind of ministry Mrs. Irma Sandage observed: "The church should help people. These boys could well be future enemies not only of the church but of society if not helped, now. And another thing, the church needs to team up with other community agencies in expanded ministries."

Given a good reason, like Randy, and others like him; given a concerned individual, like Irma Sandage; given a visionary group, like the Middletown church board; given a community club, like the local Kiwanis, concerned about the future of its citizens; given all these and a fruitful ministry will not be a dream but a reality. — J. RONALD MUMMERT

Growing responsibility

AN ENTIRELY NEW APPROACH is being inaugurated for the God and Country program of the Boy Scouts. The plan just announced dispenses with the traditional awards system and "exercises in religiosity" and centers on experiences in responsibility.

The new program seeks to operate as an extension of the Christian education work of the local church. Whereas the former program reached the scout in group training, the new plan will put the individual scout and adult counselor in a one-to-one relationship.

Under the plan a young man will experience in a five-phase venture what it means to take responsibility as a Christian and citizen of a changing world.

In the first plateau, "Project Faith," the youth will draft a statement as to his understanding of faith, a statement he can update periodically.

In the second stage, "Project Famcom," he will deal with acceptance of tasks in communities familiar to him.

In the third facet, "Project Newcom," he will assume responsibilities in communities new or unfamiliar to him.

In the fourth stage, "Project World," the scout will relate to communities and responsibilities worldwide in scope.

In the final step, "Project Future," the youth will deal with an expansion of ideas in time, with such social and scientific trends that may produce totally new communities.

Materials for the new design and objectives have been developed over the past two years by the National Commission on Scouting, for whom Ward L. Kaiser of the National Council of Churches is spokesman. The National Association of Evangelicals as well as the NCC and independent denominations shared in shaping the new plan.

Soundings

Viewpoints on the meaning of Apollo 11

President Richard M. Nixon, in conversation with the Apollo 11 astronauts on the moon: "Because of what you have done, the heavens have become a part of man's world. And as you talk to us from the Sea of Tranquillity, it inspires us to redouble our efforts to bring peace and tranquillity to earth.

"For one priceless moment in the whole history of man all the people on this earth are truly one — one in their pride in what you have done and one in our prayers that you will return safely to earth."

Pope Paul VI, pleading that man must dominate himself as well as the cosmos: "It is absolutely necessary that man's heart become much freer, much better, much more religious as the power of the machines, arms, instruments which man has for his own become greater and more dangerous."

Ralph David Abernathy, leading a contingent of the poor to the Apollo 11 launching site: "I have not come to Cape Kennedy for the thrill of seeing the flight but to protest the gulf between America's technological accomplishment and its help to the poor.

"Anyone with any sense can see that when people can spend $30 billion to put two human beings on the moon and refuse to vote funds to support . . . human beings on earth . . . we have failed."

Robert McAfee Brown, Stanford University professor, in terming the target of an early Mars landing as "immoral" and in calling for a deemphasis on space research: "Should we be more concerned about dust on the moon than people in the ghetto?"

B. Wayne Crist, probing the basic motivation behind the moon landing through an editorial in "Imperial Hi Lites," the newsletter of the Imperial Heights Church of the Brethren, Los Angeles, Calif.: "Humans are adventurers. That is what we have been and probably always will be. God made us that way. It is part of his image, to put it in theological terms. We are fashioned to be incurably curious!

"We are fashioned incurably curious"

"Our primitive ancestors left the forests; Abraham left Ur; Europeans went to the new world; easterners moved west; the Wright brothers flew; and astronauts now rocket into space — all because we have been created that way.

"It seems God intended it to be so.

" . . . We are never quite content with things as they are. Like the Creator himself, we are forever creating, dreaming, venturing. The Bible says that God made all things new, and we are co-workers and co-creators with him.

"No one can presume to know the whole mind of God. But my own faith would lead me to believe that God is part of the celebration over the lunar landing.

"God also rejoices. His creation becomes ever more glorious!"

Eugene Carson Blake of the World Council of Churches, while heralding the moon landing as a tremendous technological accomplishment, interpreted it as a scientific feat of humanity rather than of one nation. "I would like it better," he said, "if the United Nations flag had been planted on the moon."

Asserting that man is not to be intimidated by the size of the universe, Dr. Blake responded: "The Psalmist could see only 6,000 stars with his naked eye, yet with spiritual imagination he entered into an understanding of the universe as valid as that of anyone standing on the moon today."

in brief

PERSONAL MENTION

The first woman in Japan to achieve cabinet rank, and an occasional visitor at the General Offices, **Gan Sakakibara** brought a tour group to North Manchester, Ind., as part of her "Project Bridge Building." The thirty-five Japanese were entertained by members of the Manchester church.

* * * * *

A one-time I-W worker in the Brethren Service Commission office will join the administrative faculty at Elizabethtown College. **Fred Rice,** a guidance director at an Elgin, Ill., high school, will go to the Pennsylvania college as assistant to the dean of the faculty.

Edna Switzer, Ecuador missionary, has been named executive secretary of the literacy program, ALFALIT, in Ecuador for one year. . . . **Marion Bricker,** former I-W who served in Nigeria, will return this fall to engage in relief work in the Nigeria/Biafra war zone.

* * * * *

An Elizabethtown College music educator and organist at Annual Conference 1969, **Carl N. Shull,** has received a $9,700 grant from the federal government to prepare a bibliography of children's music written by famous composers. He will complete his project during the 1969-70 academic year, when he will be on sabbatical leave in Vienna, Austria.

* * * * *

Our congratulations and best wishes go to couples celebrating golden wedding anniversaries: *Mr. and Mrs. William D. Rummel,* Hollsopple, Pa., and *Mr. and Mrs. J. Madison Dietrich,* Lititz, Pa. . . . Other couples marking anniversaries include *Mr. and Mrs. Howard Long,* Roaring Spring, Pa., fifty-five; *Mr. and Mrs. Harvey Replogle,* Roaring Spring, Pa., fifty-six; and *Mr. and Mrs. L. Maynard Carter,* Selma Va., fifty-seven.

PASTORS AND PARISHES

A pastor who has served fifty years in the ministry was honored by his congregation. **W. F. Flory,** for a half century a minister in the former Cook's Creek congregation, was cited by the Garbers church at Harrisonburg, Va. . . . To mark his fiftieth year in the ministry **Ray Zook** will be guest minister at the Loon Crook church's harvest meeting Sept. 21, where he was ordained.

Elected president of the Carroll County Council of Churches was **Dean Kagarise,** pastor of the Pipe Creek church near New Windsor, Md.

A former pastor in the Church of the Brethren, **Kurtis Naylor,** served as guest speaker for the Oregon-Washington district conference last month. The one-time pastor at Wenatchee, Dr. Naylor is currently associate executive director of international programs for the National Council of Churches.

* * * * *

Pastoral changes include the calling of **Alvin C. Cook** for a full-time position at the Salem church in Southern Ohio. He leaves a post at Naperville, Ill. . . . Blue Ridge Chapel congregation in the Shenandoah District will lose **Dee C. Flory,** who in November goes to the Petersburg church in West Marva.

The current executive director of the Frederick County, Md., YMCA, **Norman Ford,** has accepted a part-time pastoral ministry for the Myersville congregation in the Mid-Atlantic District. . . . Phoenix, Ariz., will be the new home of **D. Eugene Lichty,** who has accepted the call of the Lynnhaven church there. He leaves a federal project in which he was part of an elementary guidance team in a school district near his Dayton, Ohio, home. . . . A seminary student, **Gordon Schaubel,** serving during the summer as interim pastor of the Arcadia church in Southern Indiana will continue there in a part-time capacity while he pursues his education at Anderson Seminary, Anderson, Ind., affiliated with the Church of God.

Two retired pastors will assume the parish ministry once more. **Wilbur Norris** has accepted the call of the New Hope church in Southern Indiana, while **Herbert Ruthrauff** will go to the Reedley, Calif., congregation. . . . Twin Falls, Idaho, will be the new home of **Henry Gernhardt,** who will serve as part-time pastor after having been a United Methodist minister.

To serve as interim part-time pastor at the Aughwick congregation will be **Charles Heltzel,** until recently pastor at the Juniata Park church in Altoona, Pa. . . . Iowa's Panther Creek congregation has welcomed a new pastor, **Marvin Thill,** who resigned pastoral duties at Plattsburg, Mo.

Two long-time Church of the Brethren ministers died recently. **Samuel Gibble Meyer,** for more than forty years a mainstay in several Pennsylvania congregations, died May 28. He was 83. He is remembered for his help in organizing the Long Run and Allentown congregations, his career as a public schoolteacher and as elder of the Fredericksburg congregation, and his evangelistic activities. . . . **Earl M. Frantz,** for years a minister in Nebraska, Iowa, and Kansas parishes, died July 23 at McPherson, Kansas, where he had made his home. In more recent years he was a member of the staff at McPherson College.

CALENDAR

Sept. 14	Brotherhood Fund achievement offering
Sept. 19-20	District conference, West Marva, Maple Spring church, Eglon, W. Va.
Sept. 19-21	District conference, Missouri, Messiah church, Kansas City
Sept. 26-27	District conference, Southern Pennsylvania, Chambersburg
Sept. 28	Christian Education Sunday
Oct. 5	Worldwide Communion Sunday
Oct. 10-11	District conference, Florida, Georgia, Puerto Rico, St. Petersburg, Fla.
Oct. 10-12	District conference, Pacific Southwest, Bakersfield, Calif.
Oct. 18	District conference, North Atlantic
Oct. 18	District conference, Western Pennsylvania (business sessions)
Oct. 24-25	District conference, Middle Pennsylvania, Clover Creek

A part-time pastor and businessman who served five years on the General Board died Aug. 18. **Richard V. Keim,** of Nampa, Idaho, pastor at the Bowmont church since his ordination in 1960, suffered a heart attack. He was 68.

Mr. Keim had in June completed his term on the board. Other denominational activities included participation on local church committees and serving as moderator of the Nampa church, as treasurer of Northwest Conference, and as vice-president of the Nampa Ministerial Association. A McPherson College graduate, he had served on the board of trustees there.

ON THE AIR

The risks of living as we do and how the ecological balance in the world must be maintained in spite of such living is the heart of three NBC public affairs presentations for television this month. The series, titled **High Risk Living,** is sponsored under auspices of "Frontiers of Faith." A musician, a doctor, a writer, and a theologian are to be featured, in programs beginning Sunday, Sept. 14. Persons may consult local television logs for times and channels.

POTPOURRI

A Maryland ministerial group, chaired by the pastor of the Denton Church of the Brethren, John Huffaker, sponsored a **Community Concerns Seminar** dealing with specific area concerns and open to participants of all denominations. Panels were organized to deal with housing, employment, youth, and aging. . . . Another ecumenical venture is occurring at Olympia, Wash., where three churches — United Methodist, Christian, and Church of the Brethren — are exploring the possibilities of a **joint ministry.** Among areas of mutual interest are education, stewardship, administration, youth, worship, and fellowship.

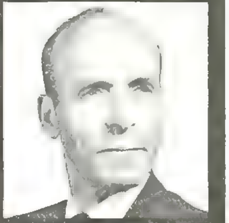
"Living Testimony of the Ordinances" is the theme this month of the **Western Pennsylvania District inspiriational conference,** concluding today at the Berkey church. The four-day event began Sept. 8. Business sessions for the conference will be held Oct. 18. . . . Marking 130 years since founding will be the **Mexico, Ind., congregation.** Homecoming festivities on Sept. 14 will include reminiscing, singing, and a special address by T. G. Weaver, a former pastor at the church.

A building program approved by the congregation of the **Philadelphia, Pa., First church** authorizes a new addition, a parking area, a larger entry way, and alterations in the social hall. . . . Dedication services at Maryland's **Grossnickle church** will occur Sept. 14, with McKinley Coffman speaking in morning worship and Sam Lindsay, in the afternoon.

Henry Hesuse
Lybrook

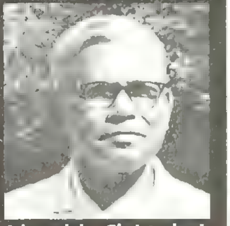
THESE PERSONS NEED YOUR HELP

Dale Ott
Geneva


S. Loren Bowman
Elgin

Ronald Hanft
New Windsor

Fabrico Guzman
Chicago


Ishwarlal Christachari
Bulsar

The church has called them to serve. But they cannot finish the task we have given them without your financial support. Send your Brotherhood Fund Achievement Offering today to help complete our commitments for the church year.

Amount $__________

Name __________

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(Please enclose this form with your gift and send to the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120)

What man may be

The first time I ever visited a coffeehouse I fell into conversation with a young man who thought of himself as a poet. He was careful to point out to me that he had once been a Christian but was no longer one because he identified the church with most of the things — racism, war, prejudice, greed, superstition — that he now regarded as evil. He came to this particular coffeehouse because he enjoyed arguing with the Christians who sponsored it — and it was conveniently located across the street from the basement cafe where he gave poetry readings.

As we talked I learned, however, that this young man and I shared many of the same basic convictions. We were both convinced that war was wrong, that it violated all that we believed man was intended to be. We both deplored the racial barriers raised by prejudice and supported by customs and some laws. We both questioned the acquisitive motives that prompt much that men do and that society sanctions. We both believed that man should be set free from pressures to accumulate things and from his fear lest things be taken away from him. We both envisioned the kind of society in which each man could be helped to become a whole person, to contribute creatively to the common good, to enjoy the world in its wonder and variety — and to be guided in his relationships with others always by the principle of love.

The difference between us was simply that in his opinion what he hoped for and dreamed for was to become "human" — and therefore he termed his belief humanism. When I considered the same goals for my life and for others, I thought of them as being "Christian," because I had found them personalized in Jesus and I regarded them as consistent with his teachings. I did not think of myself as a humanist. My friend did not consider himself a Christian. Why then did we discover that we had so much in common?

The explanation may be that the Christian faith does indeed take a high view of man. It holds that we are created in the image of God and that to become fully human we must begin to realize the potential that is best demonstrated in Jesus Christ.

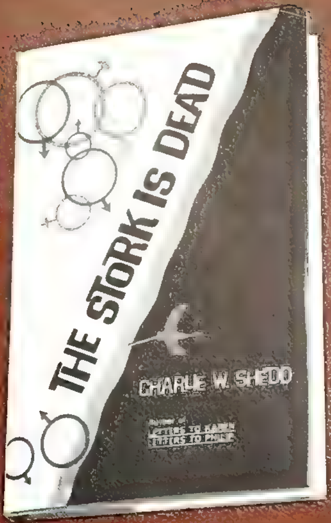
Yet at the same time the Christian understanding of man recognizes how often and how readily men fail to measure up to what God intends for them. Evil is a reality in what men do to one another and in what they permit to happen to themselves. It is, therefore, easy to refer to what is limited and weak in ourselves as being "human," forgetting that God intended something quite different for us when he made us free and responsible persons. He calls us to be "human" in a way that means to be like Christ.

It is unfortunate that some theologians, seeking to be realistic about human weaknesses and the sins that men so readily commit, tend to overlook the tremendous potential that God has provided for even the worst of sinners. Jesus was also realistic about men, but his ministry was devoted to setting men free to find themselves, to be themselves, to discover the kind of wholeness that his own life revealed. Some of his teachings seem almost to expect too much from humans, but surely he, more than any other, must have known what God intended man to become. His goals, his standards, his expectations, and his purposes offer our best guide to understanding what it is to be a man.

Pilate may have been mocking when he introduced Jesus, already beaten and scorned and wearing a crown of thorns, with these words: "Behold the man!" Jesus must have appeared to be the least of men on that occasion. But yet, how appropriate were Pilate's words! For Jesus was a man of sorrows, acquainted with grief; yet even his confused companions found in him a source of contagious joy. He was a man who lived fully and generously for other men; and he was just as ready to die for the sake of mankind. He was a man who had little property he could claim as his own; yet he offered to men a kingdom of love. He was thoroughly human; but still some perceptive contemporaries, like Paul, regarded him as the image of the invisible God.

Take a good look at him and behold what man may be. If you call this humanism, for the sake of humanity make the most of it. If you call it Christianity, then see that your Christianity is worthy of this Man. — K.M.

Lisa's Spring Baby
Eleanor Riggins Brawley



Helen Jean Burn
Better than the Birds
Smarter than the Bees

the family and SEX EDUCATION

isa's Spring Baby
leanor Riggins Brawley. $2.95

isa is almost four. One summer day she discovers a secret — her mother is going to have a baby in he Springtime. The simple text and sensitive photographs of Lisa and her family will help parents, grandparents, and teachers explain vhere babies come from. Young hildren will enjoy identifying themselves with Lisa. They will realize hat their new baby brother or sister s worth waiting for.

The Stork Is Dead
Charlie W. Shedd. $3.95

Well known for his books, particularly Letters to Karen and Letters to Philip, the author pulls no punches in giving answers to honest questions on sex. Realizing the day for half-truths is past, he writes with unprecedented honesty and candor. Dr. Shedd levels with teenagers and dodges neither questions — however frank — nor problems. The book grew out of correspondence with almost 10,000 teenagers — readers of his columns in Teen Magazine.

Better Than the Birds, Smarter Than the Bees
Helen Jean Burn. $2.50

This straightforward approach about sex and growing up is based on actual talks with young people and is built around questions that parents seldom hear — and probably wouldn't know how to handle if they did. Although some queries are naive, blunt, and at times obviously calculated to shock, these are real questions asked by real teen-agers. The answers — drawn from professional advice given by members of Planned Parenthood speakers' teams — take a responsible line on a subject which easily invites sensationalism. An excellent resource list of books, pamphlets, and films is included.

CHURCH OF THE BRETHREN GENERAL OFFICES, ELGIN, ILLINOIS 60120

LOOK FOR THESE FEATURES IN THIS messenger

New Opportunities for an Historic Church. *A community ministry that is contemporary and controversial, but not contradictory to the purposes of the first Brethren families in Germantown, continues at the mother church.* by Kenneth I. Morse. page 2

Parents Are Sex Educators — Whether They Know It or Not. *Sex education is unavoidable in a home where human beings live and love together. The well-intentioned attempt to put sex education in words may not be as effective as wordless attitudes.* by Vivian Ziegler. page 7

A Call to Simple Living. *If we are to be real Christians, we must take seriously a deep responsibility to help the needy — even if our help means fewer luxuries for our own families.* by Dan West, Andrew Shelly, and Samuel Levering. page 12

Ecumenical Dimensions in a Changing World. *Renewal in the Roman Catholic Church is taking diverse forms, including dialogues with other denominations.* an Annual Conference address by Bernard F. Law. page 14

Whatever Happened to the Delta Ministry? *The Mississippi Delta Ministry has not been "news" for a long time. But a staff of thirty-five is engaged in everything from tornado relief to school boycotts for desegregation.* by Bruce Hilton. page 26

OTHER FEATURES include poetry by Richard S. Deems (page 1) and Patricia Kennedy Helman (page 17); suggestions for family worship by Ron and Beverly Petry (page 11); a children's puzzle by Carol Conner (page 18); "A Drama From My Kitchen Window," by Beulah Maurer (page 19); reviews of recent books, by Warren F. Groff (page 20), and of new recordings, by William Robert Miller (page 21); and news of the Brotherhood, beginning on page 22.

COMING NEXT

How does a Mother of the Year view parenthood? Anne Albright finds out as she interviews Michigan's nominee, a member of the Church of the Brethren. . . . A college president discusses education and "The Chains of Illusion." . . . In a pictorial essay W. Clemens Rosenberger describes his church's attempt to express "The Gospel in Stained Glass."

PHOTO CREDITS: 2-5 Ron Lutz; 6, 7, 8, 9, 10 Wallowitch; 15 Don Honick; 26-27 World Council of Churches; 29 Religious News Service

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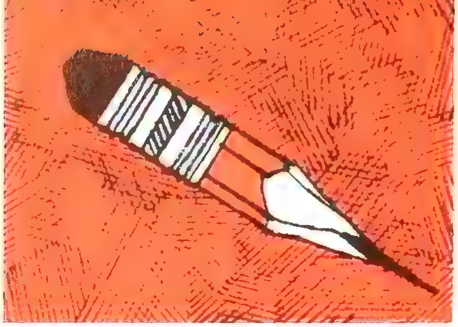
messenger
CHURCH OF THE BRETHREN
9/25/69

a patchwork of color, . . . with splashes of scarlet



readers write

BURNING — CARDS AND HUMAN BEINGS

It seems tragic to me that so many Brethren become so much more indignant over the burning of a part of a piece of paper in front of Annual Conference than over the burning of human beings in Vietnam and elsewhere. The fact that many young people seem more aware of contemporary problems and moral issues than their elders gives me some optimism for the future of our church and our country.

J. Kenneth Kreider

Elizabethtown, Pa.

IN MINISTERING TO THE ILL

Thank you, Glen Weimer, for urging that in ministering to the ill ("The Strange World of Illness and Recovery," July 17), we take not only our personal or pastoral caring with us into the sickrooms we visit, but also that *"authentic, genuine life, centered in and nurtured by the love of God in Christ."*

Having recently spent nine days in the hospital with a painful, fractured leg and ankle, I was dumbfounded to learn the depths of despair one can reach and the emotional shattering one experiences.

Accident or serious illness confronts one unexpectedly and simultaneously with the double blows of the thing itself and of both physical and emotional weakness theretofore unknown — a weakness incomprehensible to him who has not been there. The well-meaning pastor who brings good thoughts, cheer, friendliness, and even a prayer brings too little.

As Mr. Weimer suggests, at such a time it is not theology one would have from his pastor. Silently he cries for One to know his need and to fill it. The aware pastor will offer faith, the love of God flowing through his own belief, filling the particular needs of this particular person, assuring, strengthening, undergirding.

Thank you, too, Mr. Weimer, for your inspired and inspiring paean to "house(s) of compassion" in God's workshop which is the world.

Elizabeth J. Rogers

Bemidji, Minn.

MORE ON CHURCH UNION IN INDIA

Thanks for your excellent article, "Brethren Look at Church Union for India" (July 31). This was slightly marred by two inaccuracies. It was indicated that discussions have been going on "for thirty years." We of the Church Union Negotiation Committee date our work back to the Round Table Conference, April 11, 1929, so we note that forty years have been consumed in discussion and voting.

The article had the Brethren joining the negotiations ten years ago. This is hardly fair to the very forward-looking and open-minded Brethren missionaries who have always worked in close comity and harmony with other Christians across northern India. We sent our first representatives to the Second Round Table Conference in November 1930. With the revision of the "Basis of Negotiations" and its printing in 1939, the Brethren felt the plan too rigid and dropped out of the discussions. Happily we can record that the Brethren rejoined the negotiations at Pachmari in April 1957. Our representatives have attended every major meeting since then and have been involved in recording the minutes and the redrafting of the Fourth Revision of the Plan for Church Union in North India, 1965.

It is fair to state that, along with the British Baptists and the Disciples of Christ, we Brethren helped to modify some of the "high" church rigidities, wrestled into the plan a "conscience clause," and achieved wider recognition for our free-church points of view on baptism, ministry, and the central role of the laity.

Led, taught, and inspired by the Holy Spirit, we of the Seven Churches of India have tried to do our Christian thing in a Christian and brotherly way.

Andrew Holderreed

Tacoma, Wash.

BIBLE READING AND PRAYERS IN SCHOOL

In answer to another Mrs. Miller's letter (Aug. 14) from Washington, D.C., I believe I can show a little bit of the other side on the subject of prayers ar
Bible reading in our public schools.

My sister is a teacher in the publ
schools in Oklahoma City, in the "Bib
Belt." Although she is a Christian, sl
feels that the morning Bible readings ar
prayers broadcast over the loud speak
in that high school were abusing the righ
of the groups who believed in God b
whose faith did not include Jesus Christ
the Son of God. These devotionals mu
have been planned and executed by Pro
estants, because they were invariabl
slanted for their beliefs.

To ask a Jewish person to pray "in th
name of Jesus Christ our Lord" would b
as offensive to them as it would if yo
were asked to complete a prayer "in th
name of Isaiah." They believe that Jesu
was a prophet of his time but that he
not their Messiah. Since you love an
revere your country, as is evident by you
letter, I am sure that you would want t
grant other people the right to believe an
worship the way they want to.

I sympathize with your one-woma
campaign on this subject because I hav
been waging a campaign for years to ge
our national anthem changed from "Th
Star-Spangled Banner," with its war-cen
tered theme, to "America, the Beautiful,
which so thrillingly shows God's handiwor
in creating this great land of ours. As
result, I believe that more people woul
respect their country if the songs we sin
will show that we really love peace rathe
than singing a national anthem abou
"bombs bursting in air."

How can we call ourselves a peace-lovin
nation when our national anthem has wa
as its theme?

Mrs. John M. Miller

Oklahoma City, Okla.

Continued on page 20

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The six
Brethren
colleges
are being
challenged

Give
to Sustain
Christian Higher
Education

The Brethren colleges are being challenged to achieve new and higher levels of academic excellence, to create meaningful programs stressing the relevance of Christian values to learning, to provide the facilities needed to carry on new programs, to compete with the rapidly expanding system of tax-supported public education. The challenges are genuine, urgent, and immediate. So, too, is the need for your support.

Send your gift now to one or more of the Brethren colleges. Then encourage others to join in undergirding this important aspect of Christian service.

Bridgewater College
Bridgewater, Virginia

Manchester College
North Manchester, Indiana

La Verne College
La Verne, California

Juniata College
Huntingdon, Pennsylvania

McPherson College
McPherson, Kansas

Elizabethtown College
Elizabethtown, Pennsylvania

Home, farm and church are priorities in the life of Myrtle Oxender, 'Michigan Mother of the Year'

But her interests are worldwide because there are

'So Many Fascinating People to Meet'

by Anne Albright

"I'm the world's worst scrapbook maker, but this time I'm going to make one. I'm always collecting things, but I never quite get around to putting them together. . . ."

Mrs. Harry Oxender brought out the handsome album of pictures presented to her by the Northland Chamber of Commerce, Southfield, Michigan. The pictures were taken at the luncheon meeting in April where the announcement was made that she had been named Michigan Mother of the Year. In addition to the album were the articles and letters, notes and programs which have been accumulating since that "most exciting day of my life!"

On the table by a chair in the large and comfortable, but unpretentious, living room was a box containing one of Myrtle Oxender's hobbies, quilt blocks — the flower garden pattern. Myrtle confessed that work on the quilt had been almost nil since "this Mother of the Year business started." If it is neglected until all of the souvenirs have been cataloged and "scrapbooked," it still has a long wait.

The Oxenders live on the tree-shaded black-top angling road between Constantine and Centerville, Michigan. I passed the rural Florence Church of the Brethren a few miles before I arrived at the 500-acre farm with spreading white frame house and large red barns which has been home for the Oxender family the past nineteen years.

How does one become a state Mother of the Year? In Myrtle Oxender's case, she was nominated for the honor by her daughter-in-law, Joan Oxender. "This was the very best way I could think of to thank her for all the things she has done for my family and for being like a mother to me," Joan said.

Each year state units of the American Mothers Committee, Inc., select state mothers who participate in a national convention. Mrs. Oxender and her daughter attended this year's convention in Los Angeles prior to Mother's Day; Mrs. Robert LeTourneau was honored there as American Mother of the Year. The American Mothers Committee is "dedicated to the strengthening of the moral and spiritual foundations of the American home and is both interfaith and interracial."

"I was told that key factors in determining the Michigan Mother is the closeness of her affiliation to the church and accomplishments of her children," Myrtle said.

The Florence Church of the Brethren has been central in Mrs. Oxender's experience. In 1929, her parents, George and Bessie Sherck, moved from Shipshewana, Indiana, where her father had been in the free ministry, to start church services at the Florence church. They came at the request of Mr. and Mrs. Frank Reed Sr., who several years before had begun a Sunday school in the vacant church building. The church was formally organized in 1931, the year after Myrtle Sherck married Harry Oxender of Shipshewana and the young couple moved to make their home nearby. "And we've lived in this community ever since."

Mrs. Oxender said, "I remember that when the children were small — especially the boys — I used to set them on chairs as I got them ready for Sunday school one at a time. They were supposed to stay there and keep clean!"

She continued, "I've helped with the music; I've taught all age groups — now it's junior high. And, of course, I'm active in the Ladies' Aid." Actually, Myrtle Oxender has thirty-five years of Sunday school teaching to her credit! She has often taught under her husband's supervision when he was serving as Sunday school superintendent. He is currently church board chairman.

The accomplishments of the five
xender children in the field of educa-
on are impressive, as is their partici-
tion in local churches.

The oldest son, Wayne, farmed eleven
ars with his father. With a wife and
ur children he enrolled at Michigan
ate and in due time became a veteri-
rian. Now he is on the staff at the
iversity and is currently working
ward his Ph.D. degree.

After graduating from Manchester,
e second son, Dale, completed his
aster's and Ph.D. degrees at Purdue in
ochemistry. He is on the staff of the
niversity of Michigan's medical school.

Vernon Oxender is a junior high
hool principal at Livonia, Michigan.
fter his graduation from Manchester
studied at Ball State University and
ceived his doctor's degree in education
om Wayne State University in Michi-
n.

Next in line is the Oxender's only
ughter, Joan (Mrs. James Lindsley).
registered nurse, Joan is supervisor of
rgery at the Three Rivers Hospital and
es near Sturgis, Michigan.

The youngest son, Glenn, was gradu-
ed from Manchester College in 1965
d teaches mathematics in the Sturgis
hools. He received his master's degree
m Western Michigan.

"The three youngest boys found their
ves at Manchester, so we have lots of
hoolteachers in the family," observed
yrtle. Mrs. Oxender graduated from the
o-year normal course at Manchester
d taught three years before she
arried.

When I visited with Mrs. Oxender the
t of July, the Oxenders had twelve
andchildren, six boys and six girls.
other grandchild was scheduled to be
rn in August. "We think this one
ould be twins, a boy and a girl, to
ep things even!"

Impressive as the children's credentials
may be, the Oxender parents are winners in their own rights. They were invited to participate in the People to People program in 1964; part of a Michigan agricultural group, they toured Europe and Russia to help promote world understanding. As a result of this trip, the Oxenders have been invited to lecture and show slides to many church and civic groups.

Also indicative of their interest in international goodwill is the fact that in the late 1940s they sponsored the settlement in Chicago of a Latvian family who were war refugees. Mrs. Oxender was hostess to a Danish home demonstration agent in 1952. Many International Farm Youth Exchange representatives and exchange students have been welcome in the Oxender home across the years.

"We've been especially privileged to have many international guests," said the vivacious Michigan Mother. "For one thing, the children have been in a good position in the universities to meet foreign students and to bring them home."

Last year this alert grandmother was an official delegate to the Associated Country Women of the World Conference held in East Lansing which women from fifty-three countries attended. When recalling this experience she commented that "she can't understand why every woman isn't interested in what the rest of the world is like. There are so many fascinating people to meet. . . ."

How important did Mrs. Oxender feel the rural element was in the upbringing of the five young Oxenders? And I wondered if she had any advice for some of us who are still actively engaged in "mothering."

She laughed. "I'd hesitate to give any advice. And I think it really is more difficult to raise a family now. When our children were young, money was scarce. The problem is different now. Sometimes I think young people have too much money and too much time.

"I think the secret of the closeness of our family has been working together on the farm and in church activities. We still all get together three or four times a year; I know we are fortunate to live close enough so that we can do that."

She continued: "Yes, I think rearing the children on a dairy farm had a great deal to do in teaching them the value of honest labor and of hard work. All were active in 4-H activities and Harry and I worked right along with them. Both of us are twenty-year 4-H leaders. The children raised beef, dairy cattle, and hogs as their projects. They saved all their earnings from these projects for college. Hogs were the most important project with us; even Joan did a fine job of showing hogs!"

It was interesting to note that none of the children has become a farmer. The Oxenders blame the present economy at least partially for this and recognize the current plight of the young farmer as "tragic." "It takes such a large capital investment these days," said Myrtle.

As we came to the end of the pictures and other memorabilia of the exciting events involved in being Michigan Mother of the Year, Myrtle wanted to be sure I understood that "all this was not a one-'man' job. Rearing our family has been a team business. I could never have been Michigan's Mother of the Year without the support of a Christian husband — without Harry."

Mrs. Oxender needn't have been concerned; the partnership aspect was obvious — even to a child.

One of the cherished mementos in connection with Mrs. Oxender's recent honor is a note written to Mr. and Mrs. Oxender from their eight-year-old grandchild. It is addressed to her "most finest grandparents!" ☐

Reflections on Ezekiel 18

by Graydon F. Snyder

Ezekiel has to be the most unusual book of the Bible. It begins with the most unique vision of God in the Bible — a chariot made of cherubim on four wheels which could go in any direction at once. At the same time, like the burning bush before Moses, so this chariot was entirely ablaze without burning. Some of the other visions in the book are just as striking. Few things in the Bible match the valley of dry bones or the geometrically perfect temple from which flowed floods of living water. Ezekiel himself has no match as a personality. It is customary for the biblical prophet to embody his message. You remember Jeremiah wore a yoke to signify the coming subjugation to Babylonia and Hosea named his children according to the judgment which was coming to Israel. But none of the prophets went as far as Ezekiel. He received his revelation from God by eating a scroll (3:1). He demonstrated the siege of Jerusalem by playing with a toy village (4:1-3). He predicted the length of the exile by lying on his side for 430 days (4:4-8). To show how the Hebrew people lived in an unclean land he cooked his food over human dung (4:9-17). And as a sign of the coming destruction of Jerusalem, God took from Ezekiel his wife, and he dared not mourn her loss (24:15-27).

Ezekiel did not write and act this way to create shock or draw attention to himself. There was something else at work. The message he conveyed completely changed the Jewish basis of life and understanding of God's relationship to them. The bizarre and wierd signs he gave matched the radical things he had to say.

What was this radical message? Chapter 18 of Ezekiel lies right at the heart of the matter. He starts out with the demand that a certain proverb which had heretofore symbolized the corporate nature of Israel no longer be used. That proverb was: "The fathers ate sour grapes and the children's teeth were set on edge." Chalmer Faw used to paraphrase it like this: "The fathers ate garlic and the children had bad breath."

The proverb is important because it describes how the Jewish people related to one another. Before Ezekiel it was assumed in Israel that the person derived his sense of being and individuality from the total group. This is hard for us to understand these days because we live in an era which stresses the individual so much. We either believe the person is a person in his own right or at the best we believe a person may perform better in a collective, in a team relationship or in some type of harmony. Invariably our social laws are to protect the individual when he acts in a group. Seldom does the law protect the group from the problems of too much individualism. But in those days it was assumed the person derived from the group, not the group from a collection of persons.

This corporate sense of identity creates the basis for most of the theology of the Bible. Because our identity as persons is so completely wrapped up with the group, the Bible seldom talks about individual actions or attributes. Instead it talks about our relationship to God and what life together would be like for those who have trust. A person who trusts the corporate group does not steal, does not kill, does not commit adultery, does not falsify against someone. It is not what a man knows or what he does that counts with God but how he handles his given covenants with God, his family, his friends, and his contemporaries. It is not *what* but *who* that counts.

So it is with no little surprise we find in Ezekiel 18 a plea to forget all this corporate stuff. Forget that proverb which says the children and the fathers are bound up with each other. Ezekiel goes on to show exactly what he means. He says a man who is righteous need not worry about the sins of his father. And if a father who is righteous has a son who is a sinner, the goodness of the father cannot save the son. But if a sinning father has a son who learns from

According to the biblical revelation, what counts is Not What We Are, but Who We Are

ne father's mistakes, then he is not con- emned because he had an evil father. n other words in Ezekiel it is "every ıan for himself." Why does Ezekiel un so counter to almost everything else n the Bible? It is not difficult to under- and.

Israel had gone to seed and needed a ew start. According to the prophets ne history of Israel was one of a steady ecline from the time of David to the xile. The Israelites were increasingly rone to accept the Baal worship of the ocal Canaanites. As their political situa- on became more and more desperate, ney tried all the harder to speculate on Iiddle East politics rather than to de- end on the leadings of God. They in- reasingly ignored their covenant with ach other and took advantage of the oor, the outcast, the widow, and the rphan.

This decline among the Jews resulted n the defeat of Israel in 597 B.C. and ne eventual destruction of Jerusalem in 86 B.C., accompanied by large deporta- ons of leading citizens to Babylonia. zekiel himself was deported after the rst defeat and began to receive the ord of the Lord four years later. Iuch of what he prophesied in that eriod was regarding the impending total estruction of 586. But after 586 he ecame more of a pastor and even the- logian for the people by helping them econstruct a way of life in Exile. Chap- r 18 belongs to this latter ministry.

From the perspective of corporate rael, the nation, all was lost in the estruction of Jerusalem and the sub- equent deportation. Israel had lost the romised land and the nation itself was cattered. Where now was the Lord of osts? Of what use now was the promise f God? Had it not all been in vain? Io, said Ezekiel, it was not all in vain. ven though the nation Israel was gone, ill there were individuals who were loyal to the Lord. It was possible to forget the past and start over. It was not necessary to live in defeat simply because of errors and sins of the past. To the Jews of the Exile this was good news indeed. Ezekiel, like some of the prophets before him, was trying to release the Jews from the grip of the past. Jeremiah, too, had seen that the situation as it was could not be redeemed. It would take a new heart and new spirit (Jeremiah 31). He gave heart to the Jews in Exile by telling them the past was past and even though the corporate group was gone, still there were groups of individuals who could live in trust and obedience to God. And Ezekiel was in a sense right. When the Exile was over, Judaism was no longer a nation but a religion centered around small groups of individuals in a local synagogue.

I think we can all understand why Ezekiel said what he did. We have all experienced the desire and necessity of starting over. There comes a time in most of our families when tensions and misunderstandings have accumulated to the point it seems impossible to go on. Many are the times we have likely wished we could erase the misunderstandings which lead to such tensions; many are the times we may have wished we could erase the childhood habits and hangups which complicate our living with others.

Now that we see the real character of the war in Vietnam, most of us wish there had been some way to erase the reasons for the conflict between north and south Vietnam. We wish we could erase the French involvement and our own. If it were not for all these errors, perhaps a peaceful coalition could be established.

But we can't really start over. We have to live with who we are and work from there. We can fight our past, reuse our past, but we cannot do away with our past. Whatever our solution to the problems of life, a new start is not the answer.

I was raised in West Virginia, where certain kinds of speech and certain attitudes toward life were a part of my boyhood. Living in the Chicago area in a seminary community is a long way from the hills of West Virginia, but there is no escape from my boyhood. To be sure I have lost the accent, but somehow I have never been able to adopt the city love for busy-ness, hurry, and success. Or as some would put it, you can take the boy out of the country, but you can't take the country out of the boy.

Some of us have been around in ecumenical circles enough to realize how small and sometimes insignificant the work of the denomination we belong to can be. But like it or not, this is the church which has created us. There is in our blood a type of practical Christianity which unites faith and social concern in such a way that we are all driven to relate our faith to the times. We could not escape it even if we wanted to.

So we can well understand the effort of Ezekiel to release the Jews from their past and free them to live for the future. That, in fact, is also much the heart of Christianity. But the effort of Ezekiel, from the Christian perspective, has two drawbacks. The first we have just noted.

It is not possible simply to start over. We are bound to our past and our heritage in such a way that we must work with it rather than ditch it. The second problem is just as important.

In order to free Israel from the grip of the past, Ezekiel stresses more than anyone else in the Bible a strong individualism. Ezekiel says you can't blame your problems on your past or your parents. Face your problems yourself. This is what he means with the phrase, "Behold all souls are mine; the soul of the father as well as the soul of the son is mine; the soul that sins shall die." Now most of us would applaud an emphasis on the individual at a time when people are inclined to blame their woes on their environment and heritage. A person who says he is who he is because of something his parents did has not faced up to personal responsibility and is using his past as a scapegoat. But the intense individualism which has been derived from this passage, rightly or wrongly, and which forms the basis of much Western life today stands in opposition to biblical thought as a whole. Whatever our problems, intense individualism will not solve them.

Individualism will not solve our problems because man is not an individual in his own right. Man is a person only in relationship to God and to others. Man is a person because he interacts with his creator and his fellowman. Otherwise he is not a person. A child placed on a desert island without any human contact would be an animal, not a man. To seek to be an individual apart from God and apart from your social context is exactly what sin is. The New Testament makes that very plain. Jesus says the one who seeks his own life will lose it while the one who gives away his life will find it. Jesus himself showed us the meaning of that on the cross when he gave himself for others rather than trying to save his life for himself. And indeed the resurrection is the gaining of life by self-giving.

In Paul it is exactly the same. The major problem of man is his desire to go it alone, his desire to fulfill himself as an individual. For Paul this drive toward individualism is called *sarx* or flesh. Flesh is not evil in itself for Paul, for flesh is a part of creation and creation must be good. But to follow after flesh is to strive for one's own self-realization. To follow after the Spirit of God is, like Jesus himself, to give one's self for the neighbor in corporate life.

Many of our problems today stem from the intense individualism on which our Western society is based. Great and magnificent as the Renaissance was, it placed the individual man at the heart of the world. We are now paying severely for that emphasis. Susan Sontag in her most recent book of essays writes convincingly of how the individualism of the sixteenth and seventeenth centuries has brought us to a kind of life in which the other person no longer counts. Admittedly no system can assure us of a good and pure life. It is quite possible for man to destroy his fellowman even in a corporate understanding of life. I fully agree that toying with the system will never bring in the kingdom. But there are some structures and some ways of looking at things that prevent the kingdom from coming. Individualism is one of these. Individualism invites you to suppose that it is what you know and not whom you know that it important. Individualism lets us use other persons as things to achieve our own goals of personal self-realization. It allows a Machievelli to describe how to use other people to gain power for ourselves. It allows us to raise children to satisfy our own egos rather than to create someone else. It allows us to marry for the sake of our own needs rather than the development of a family unit. It allows us to treat people as machines in a technological era. It allows us to be more concerned about the defense of our country than the problems of a man caught in the draft. It allows us to say of the poor that they should find a job and take care of themselves rather than offering the same grace God gave us in Jesus Christ. It allows Christians to suppose right is what "I" do rather than what "we" do. Individualism may have rescued us from the grip of the dark ages, but it cannot take us farther.

Ezekiel does not yet have the vision we have seen in Jesus Christ. He is righ in calling for a new start. He is right in calling Israel to repent and turn from their transgressions. He is right in asking them to get a new heart and a new spirit. He is most right in saying that God has no pleasure in the death of anyone. But insofar as we have taken his message to be "Every man for himself," then we need to correct the vision by Jesus Christ. For in the New Testament God does not reject the sinner. The phrase "the soul that sins shall die" would sound very strange on the lips of Jesus or Paul.

Jesus was once asked the question directly. He and the disciples were walking along by a gate of Jerusalem. There was a man born blind sitting there. The disciples thought they would trick Jesus, so they asked him this same tough question: Who sinned, this man or his parents, so that he was born blind? If Jesus answered it was the parents then he backed the corporate view of man and would seem to say there was little you could do about inherited troubles. If he answered it was the man then he backed the individualist view of man and would be very hard put to explain what the man did before he was born that made

m blind. Jesus avoided the trap. He
id it was neither this man nor his par-
nts that sinned, but it was all for the
ory of God.

Like Ezekiel, Jesus saw there was no
ay to move from the past to the pres-
nt. If you approached the problem of
e blind man in terms of how he be-
ame blind, you would get nowhere.
ather, said Jesus, we should see the
an in terms of what God has promised
him, what God has in store for him. The man will see again; how he became blind is irrelevant. The only way to start anew is through our future hope, not in analysis of the past. So Jesus placed spittle and mud in the man's eyes, told him to wash in the pool of Siloam, and, indeed, he did see.

That is the good news. We are not bound to the past. We can start over, not with a different life, but with a new life of trust and faith. To say that the soul that sins must die is the old covenant. In the new covenant God has come to us while we were yet sinners and has given himself for us in Jesus Christ. The soul that sins has received good news: There is a new start in the body of Christ. God has given us himself in order that we might have a new corporate life in the body of Christ. ☐

FAITH LOOKS UP

For many who were in Civilian Public Service during World War II the experience was a turning point in their lives. I was one whose life took a changed stance in this experience.

Loyalty to the church and love of the soil have run strong in my veins. My interest in agriculture led me into county agent work early in my home state following graduation from college plus a year in agricultural graduate school. The years of agricultural extension service were very satisfying and I experienced a genuine sense of accomplishment.

In July 1942 this ended. I chose to be drafted as a CO, although the prospect was for continued deferment. Nine months after entering CPS I had an unexpected call to head the Brethren Service project in Puerto Rico and the Virgin Islands. The next four years were spent there in this dynamic program.

The door had remained open to return to agricultural extension work after CPS. I responded, rather, to an invitation to go to Bridgewater College in an administrative post. Continuing in church service, after nine years at Bridgewater, I joined the staff at Elgin. In 1959 I came to Manchester as director of development.

For twenty-six years I have given full-time service to the church. A score of these years has been given to financial promotion. For me this calls for a definite sense of mission. Very few prepare for this type of work. People are called. A genuine devotion to the cause and a feeling of Christian service are essential — at least, for me.

For each successive job that I have had during these twenty-six years I have had a sense of being called to it. Secular agricultural work has continued with its appeal but my attachment for the church has dictated the course.

God calls people to certain tasks. How does he operate? In many ways. He sets up situations. Certainly he works through others to reach us. A Christian should not pass off lightly a direct confrontation of opportunity that comes through a church vote, a church board, or commission request. If asked to do a job consider earnestly the question: "Is God calling me through this channel at this time to do this task?"

It is my belief that God used the depression of the '30s, Selective Service, CPS, M. R. Zigler, the late Charles E. Resser, Walter Kahle, I. S. Long, J. I. Baugher, P. H. Bowman, Minor C. Miller, John S. Flory, and others to guide me into areas of service in his church. The persistent urge has been the agrarian peace of open country but the need is to help people release financial resources to promote the work of his cause.

RUFUS B. KING is a graduate of Bridgewater College (A.B.), Virginia Polytechnic Institute (M.S.), and Columbia University (M.A.). An active Rotarian, he carries other community responsibilities and serves his local church (Manchester, Ind.) as director of stewardship education and as a church school teacher. He is married to the former Wanda Hoover. The Kings have four children: a married son and a married daughter and two sons in college.

A congregation recovers the use of art

The Gospel in Stained Glass

by W. Clemens Rosenberger

A long-envisioned place of worship, prayer, and rest for a Pennsylvania church and community has found expression in the brick, wood, and stone chapel at the Lititz Church of the Brethren, dedicated September 14.

With a capacity of 120 worshipers, the memorial chapel is a gift of the Gibbel family honoring Mrs. Florence B. Gibbel, Henry R. Gibbel, and Henry B. and Lois H. Gibbel.

The mood of the chapel is influenced as much by the windows as by any other of its features. The family, in consultation with architect George Savage of Narberth, Pennsylvania, decided on stained glass as a principal medium for conveying the message and meaning of the Gospel. The P. J. Reeves Stained Glass Studio of Philadelphia was awarded the contract. A basic set of themes combining classic Christian doctrines with traditional Brethren ordinances in a simple, relevant movement from window to window was given to the artist, Christian Klempin, who created the original proofs.

The Good Shepherd...

In the left center window Jesus is portrayed as the Good Shepherd who is concerned even about one lost sheep. "All we like sheep have gone astray; we have turned every one to his own way," confessed Isaiah. But, said Jesus, "I am the good shepherd; I know my own and my own know me. . . . Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn from me; for I am lowly in heart, and you will find rest . . ."

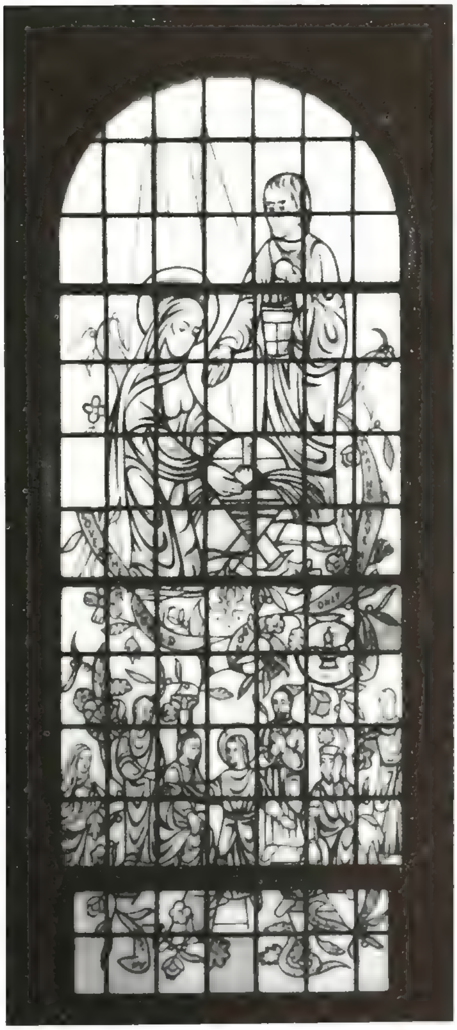
This is a window of personal devotion. As the leaves abide in the vine, so also must faithful disciples of Jesus abide in him. The hawthorn depicts constancy; the pomegranate, truth and resurrection; the palm, victory and righteousness; the oak, strength; the ivy, faithfulness and dependency; and the olive, peace. The cross and orb affirm Jesus' triumph over the world's sin. To abide in this triumphant savior is to practice the life of prayer, to be a peacemaker (burning torch is life, the olive branch, peace), to anoint the sick with oil for healing, and to be the light of the world.

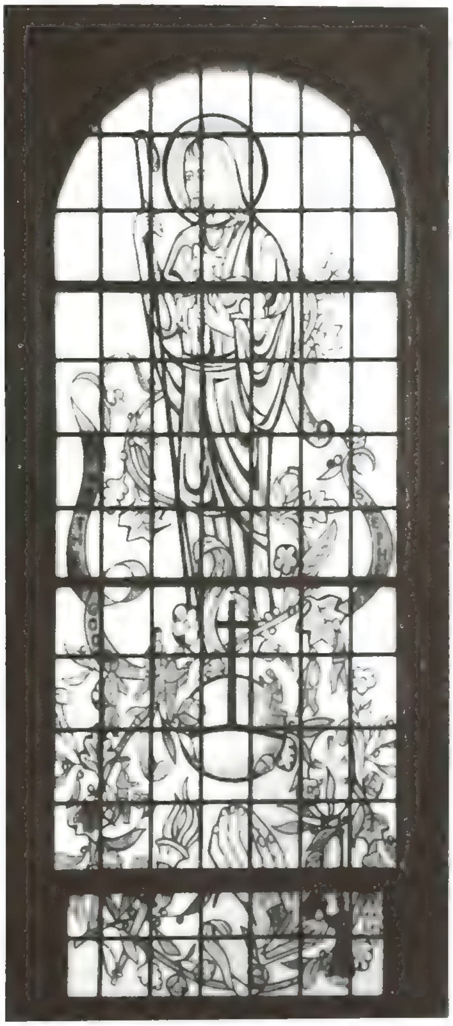
God was in Christ...

The first window to the left, as the visitor enters the chapel, portrays the incarnation. God takes the initiative in coming to man. "In the beginning was the Word and the Word became flesh and dwelt among us, full of grace and truth." Appropriately, the familiar "gospel in miniature" accompanies the nativity scene: "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life."

Mary, Joseph, and the Babe (upper portion of window) and Jesus in the temple, announcing that he must be about his Father's business (lower portion), accent the incarnation theme. The vine and the branches, also in windows two, three, and five, emphasize the importance of man's abiding in Christ. In addition to the other leaves described under window number two, appear in the first window the annunciation lily, the Christmas rose, and the daisy, representing the innocence of the Holy Child.

The lamp symbolizes Jesus as the light of the world, and the serpent, the Evil One and temptation over which Jesus triumphs not only as he begins his ministry, but throughout the duration of his life.



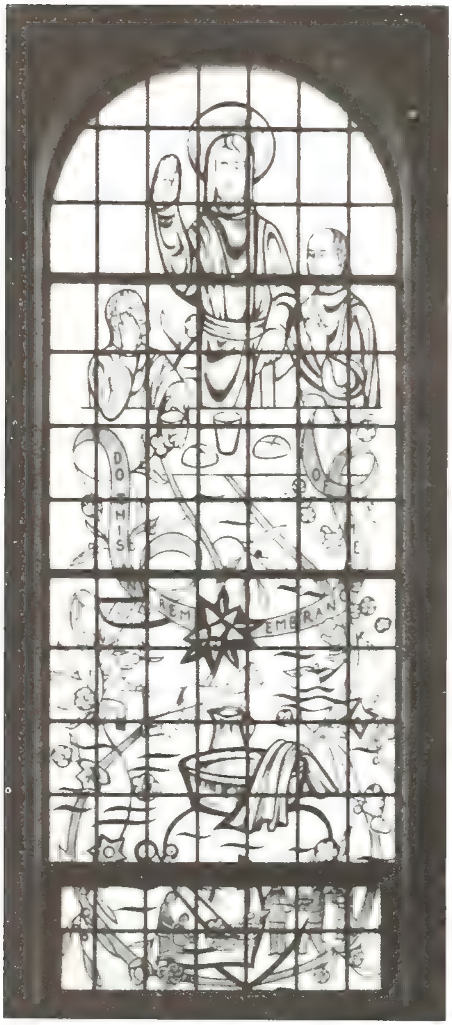


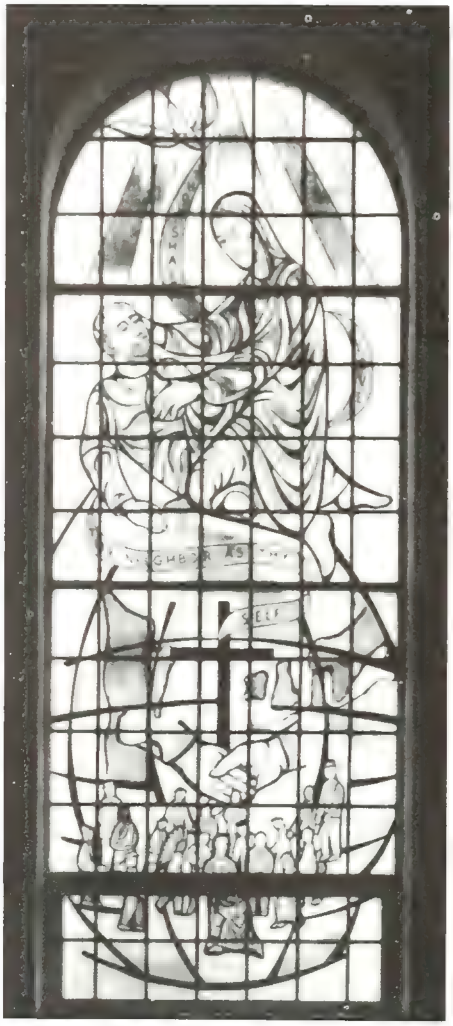
Do this in remembrance...

The front window on the left side of the chapel interprets the Lord's Supper with Peter, John and Jesus around the table. This window portrays the final act Jesus performed for his friends before submitting to death on the cross as atonement for man's sin.

To abide in Christ means that we celebrate the Lord's Supper "in remembrance of him" and that his death is proclaimed "until he comes again." No longer shall men hunger or thirst. "He who believes in me, as the scripture has said, 'out of his heart shall flow rivers of living water.' "

The basin, towel, and pitcher suggest the love feast or agape meal, which for Brethren is the complete expression of the Eucharist. Note how the heart (love) and the anchor of the soul (faith) relate to the ordinances men perpetuate in memory of Jesus. The large star and tongues of fire (middle of window) represent eternity, perfection of the Holy Spirit, and the disciples. The star (lower right) depicts eternal life, while the star of the spirit symbolizes the simple life and particularly the remembrance of daily work as a sacred trust. The basket (middle left) recalls the miracle of feeding the five thousand. In the lower portion appears the symbol of Christian stewardship.

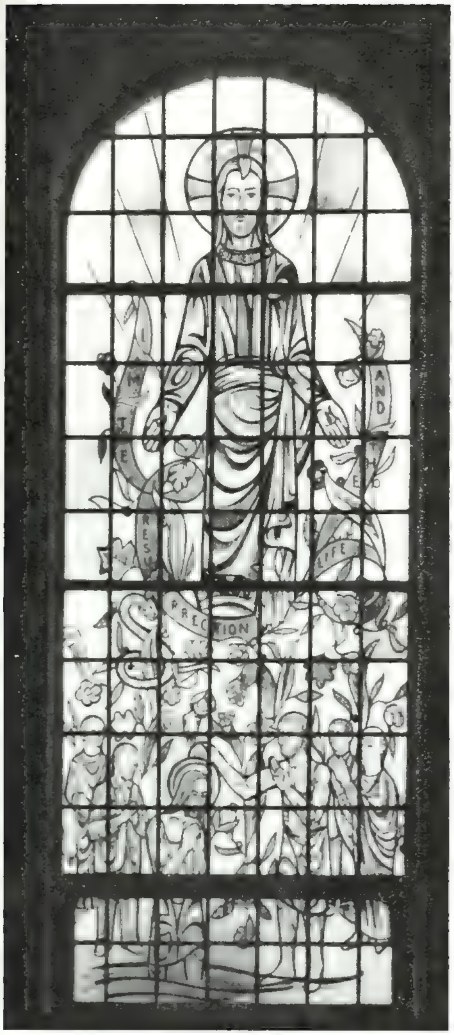


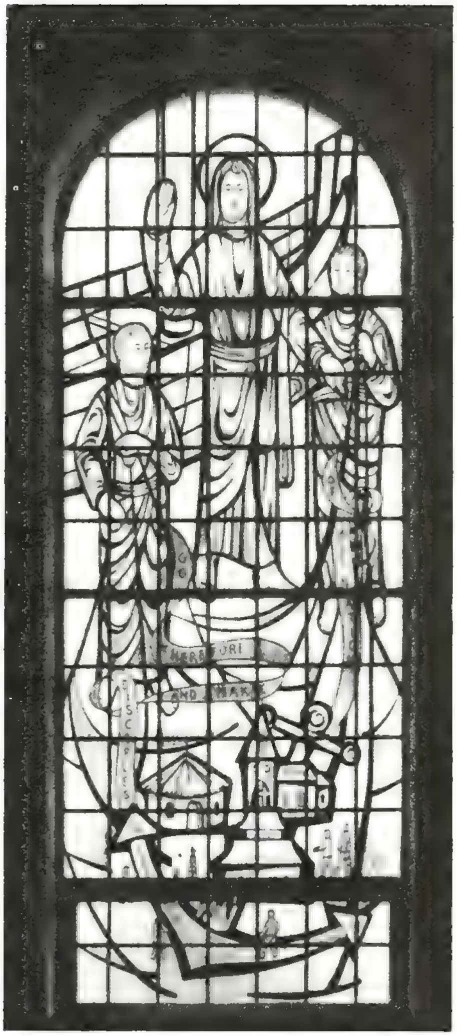


Love your neighbor...

The front window at the right side of the chapel directs the emphasis from the vertical to the horizontal. Christian faith leads to mission and service. Those who claim the name of Christ and who truly abide in him obey his commandment: "You shall love your neighbor as yourself." The Good Samaritan forcefully portrays this selfless care for the neighbor. The Holy Spirit, represented by the dove, in the believer's life bears the fruit of loving concern, manifested on an individual level and in reconciliation of the whole world. The healing of creation's brokenness is accomplished only in and through the cross of Christ as Christian brothers, representing every tongue and nation, join hands and labor together for one another's good.

The laying on of hands (center bottom) is that part in one's baptism into the Lord Jesus Christ by which men receive the power of the Holy Spirit and are set apart as ambassadors for Christ in a world marked by anxiety, brokenness, and despair.





Go, therefore, and make disciples...

As the worshiper leaves the chapel, he sees the sixth and final window which suggests the last great word of the gospel: the imperative to spread the good news. "Go therefore," said Jesus, "and make disciples of all nations." Standing beside their boat is the Master with Simon Peter and Andrew and their nets, suggesting that as persistent fishermen catch many kinds of fish in their nets, so through the zealous witnessing of all Christians, persons from every continent and nation, every race, class, and caste, are caught up in the nets of God's redeeming judgment and grace. The anchor of the soul (faith) enables persons of every condition to receive the free gift of God's salvation and binds together in Christ men from East and West, North and South (African hutch, Eastern temple, and Western cathedral) into one great fellowship of love.

The victory that overcomes the world...

The fifth window recalls to the worshiper the victory associated with the Christian faith. Death, says the New Testament, is the last great enemy of all men. But thanks be to God who gives us the victory through our Lord Jesus Christ. "I am the resurrection and the life," said Jesus. "He who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die." This great hope of every Christian is beautifully depicted in the resurrection window.

At the bottom of the window we see Jesus' baptism by John in the river Jordan, reminding us that "if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his." The final victory — yes! But eternal life *now* through death to the old self and resurrection unto newness of life through our risen, triumphant Lord Jesus Christ. Herein lies the Christian's sure, strong hope in the eventual victory of good over evil — not only for Christ, but also for all who love his appearing.

The crown of the king (center) symbolizes Christ's sovereignty and superiority, especially over all that is tempting and evil (the serpent).

In a world of war and impersonality and confusion, students seek to be educated—but what does 'educated' mean?

The Chains of Illusion

by G. Wayne Glick

In his book, *Beyond the Chains of Illusion,* Erich Fromm has this to say about the educational ideal: "I believe that education means to acquaint the young with the best heritage of the human race. But while much of this heritage is expressed in words, it is effective only if those words become reality in the person of the teacher and in the practice and structure of society. Only the idea which has materialized in the flesh can influence man: The idea which remains a word only changes words."

"To acquaint the young with the best heritage of the human race" leaves the largest question of all: "And what is best?" But it does point to a substance — the heritage — and Fromm goes on to suggest that this heritage must find dynamic expression as it is incarnated in the life of the teacher. Only if these two are joined — substance and dynamism — will that necessary and sometimes difficult shock which alone deserves the name of "education" take place.

Let us hope that the either/or attitude which fastens on one or the other of these necessities finds few adherents. For the one who lauds the heritage and does not incarnate it, equally with the one who is fearful in confession, practices hypocrisy. And hypocrisy in an institution given to the education of the young is cancerous.

It is then of the substance of heritage and the incarnation of that substance that we want to think.

Speaking the truth — or doing the truth, as the gospel of John so aptly puts it — presupposes that in all of our talking and all of our doing we are speaking and acting out of a center of integrity which defines our humanity. There is no room in a liberal university for Machiavellian duplicity: a euphemism for lying. Thou shalt not bear false witness — for that is wrong, not just because it poisons the one who does it and hurts the neighbor and destroys the context of trust and mutuality without which communities cannot long exist. It is wrong because it depersonalizes one who was constituted as personal; it is wrong because it makes man a means to our self-serving end. And it is deluded, too; for it does not know that "the means are the end in its process of coming to existence."

That is the evil, ultimately, of the concentration camp: not simply that it destroys physical life, as evil as that is, but that with an ultimate obscenity it crushes the spirit. And if we see even in these places, these hell-holes of history, the glory of the human spirit emerging triumphant over the worst that man can do, how unforgettably do we also see the power of an utterly repugnant evil that uses man for its own self-serving purposes.

We see it when it comes to us in the form of millions of our fellows tortured, humiliated, murdered.

Some see it when in their own country, in their own state, in their own town, other millions, because they are "people of color," cannot live where they want to, cannot vote if they want to, cannot work where they want to, cannot play where they want to. . . .

We see it when it comes to us clear and stark, in its virulent forms, with a white hood on its head, or an SS on its helmet, or a "White Only" on its lintels, or a "Restricted" on its advertising sign.

Maybe we do not see it, this denigration of man, when it comes to us so cunningly and subtly, wearing the mask of beauty, holding before us some other good that we want. Then perhaps we are willing to be manipulated, for the lollipop that is extended to us is too attractive. When Hugh Hefner, taking advantage of a sexual ethic which has been more Buddhist than biblical — an ethic more concerned to repress the goodness of sexuality which is a part of our good creation than to learn how to use this goodness in freedom and in fidelity — when Mr. Hefner presents us with a sophisticated and contrived and unauthentic option, his magazine becomes a "unique success in publication." Barnum was in the minor leagues compared with Mr. Hefner; for he not only has played us for suckers, but he has convinced many, with his delightful mixture of the responsible and the phony, that his world of illusion is the new and until now undiscovered reality. By all the artistry perfected on Madison Avenue and celebrated well nigh universally in our culture, we have been seduced from our primary business: the business of being genuinely human,

of doing justice
of loving mercy
of walking humbly.

Let me put it in a snapshot. Set beside the image of man that emerges from *Playboy* magazine the image of man that emerges from one of the great books of our time — *Markings,* by Dag Hammarskjöld.

One writer has described the Playboy image of man in this way: "In place of the citizen with a vote to cast or a job to do or a book to study or a god to worship, the editors offer a vision of the whole man reduced to his private parts. Out of the center of this being spring the only substantial realities — sexual need and sexual deprivation." And this writer then enters his indictment of this view: "Surely, surely . . . there is something more (an aspiration, a mind delighted in its power, a father in tears at the thought of his child's pain, a wife in whose 'tongue is kindness,' whose clothing is strength and honor); surely life does not come down to this, the coupling of beasts. There is something missing!"

Contrast Playboy's image with Hammarskjöld's: "When you have reached the point where you no longer expect a response, you will at last be able to give in such a way that the other is able to receive, and be grateful. When Love has matured and, through a dissolution of the self into light, become a radiance, then shall the Lover be liberated from dependence upon the Beloved, and the Beloved also be made perfect by being liberated from the Lover."

"Thy will be done. . . ." To let the inner take precedence over the outer, the soul over the world — wherever this may lead you. And, lest a worldly good should disguise itself as a spiritual, to make yourself blind to the value the life of the spirit can bestow upon life in this world.

Which is the authentic voice? Which represents the substance of heritage?

"But while much of this heritage is expressed in words, it is effective only if these words become reality in the person of the teacher. . . . Only the idea which has materialized in the flesh can influence man: The idea which remains a word only changes words."

Now this is a dangerous thing to talk about. It is a good bit like Martin Luther's comment about the forgiveness of sins: "This is the heart of the gospel, but it is a mighty dangerous thing to preach." For whether one is speaking of faculty members and the necessity that the truth they express in words be incarnated, or of students, holding before them the ideal of truth lived as well as words memorized, one runs the risk of being accused of meddling with the "personal life" of a teacher or student.

In its crassest form it takes this expression: "What I do in the classroom, and the competence with which I do it, is the college's business. What I do outside the classroom is my business." Or for the student: "The college is concerned only with my academic performance; my personal life is my own business."

Really?

Whatever we may say, we cannot claim that one's life is an insulated, compartmentalized thing. Certainly it is simplistic to talk about education as though it were so restricted and sterile as to encompass only "the facts I cram into my little head."

No one but an angel or a fool would claim that the "answer" to the question I am raising is an easy one. But I would submit to you that that is a double-edged sword also; if simplistic answers spelling out a legalistic calculus of do's and don't's are too simple, so also are simplistic answers which avoid the problem by drawing an artificial distinction between idea and incarnation. In the hard task of confirming idea and incarnation, I recommend for your thought the words of Dean Brown of Princeton: "The liberal university is not neutral. It is not merely an enterprise manufacturing and dispensing knowledge. Knowledge is neutral, and those who believe that obligation stops when it is distributed over the lecture desk or through the printed page should recall the impotence of the German universities in counteracting the obscenities of Hitler. The extremes of prejudice and hate in our own country and in our own time do not speak well of the influence of our universities.

"It may be countered that this exposition of the nature and functions of the liberal university is old-fashioned and out-of-date. It may be argued that the inculcation of a sense of values is the job of the church or of the family, and that universities . . . should not tamper with such personal concerns. Students and faculties alike, it is said, appear self-conscious when personal values are discussed.

"But this is a narrow, unreal, and . . . recent notion about higher education. The communication of values goes on whether overt or not, in an institution in which young men and women spend years in intense intellectual and emotional activity. The university cannot take responsibility for providing the environment for four years . . . of the most impressionable period of a man's life and claim it is neutral in influencing the value system of that man for life. The church and family may preach. The university communicates by assumptions. These are the most effective means of developing values. It has always been so."

And this is the final point I would make: that all of us in colleges and universities need new models of emulation; all of us are chained by illusion and trapped by our categories until something happens to set us free. For Fromm, education is the process of moving "beyond the chains of illusion." But this means a casting out, a giving up, a self-discovery. And it is painful, this process. That is why most people prefer the bondages — to nation, or race, or economic system, or political structure, or religious establishment, or whatever partial good they deify.

It is easier to go all the way with the popular press than to think for yourself.

It is easier to "trust the generals" than to practice the high art of reason.

It is easier to memorize the fact than to confront the idea and then to incarnate it.

It is easier to repeat the slogan, to shift into moral neutral, to allow yourself to be used as a thing rather than to stand in whatever light you see.

It is easier to turn off the hard question than to face it, easier to turn parrot and chatter inanities, easier to trust the peer group than to enter your conscience against it.

In short, it is easy to be a mediocrity.

But if an idea captures you and you begin to do what is true as well as to think it, what then? Not only will the froth with which our culture has so amply provided you be revealed as froth, but you will discover that no categories, no bondage, no illusion will satisfy you at the center of your humanity. That is what freedom means, and that is why freedom is so terrible and so wonderful a gift.

We are known ultimately, not by the measure of the information we possess; we are known by the validity of that which possesses us. Commitments you cannot avoid; the whole question is whether that to which you commit yourself is worthy of human trust and devotion. And though we might state differently what this means, what all owe each is the candor and the courage to be willing to state what it means for us. And to state it without dissimulation, without arrogance, and with charity.

For many, and I must confess for myself, this is the source of freedom — that the Logos or God, the Christ, has set us free. ☐

Reflections of a "nonworking" mother

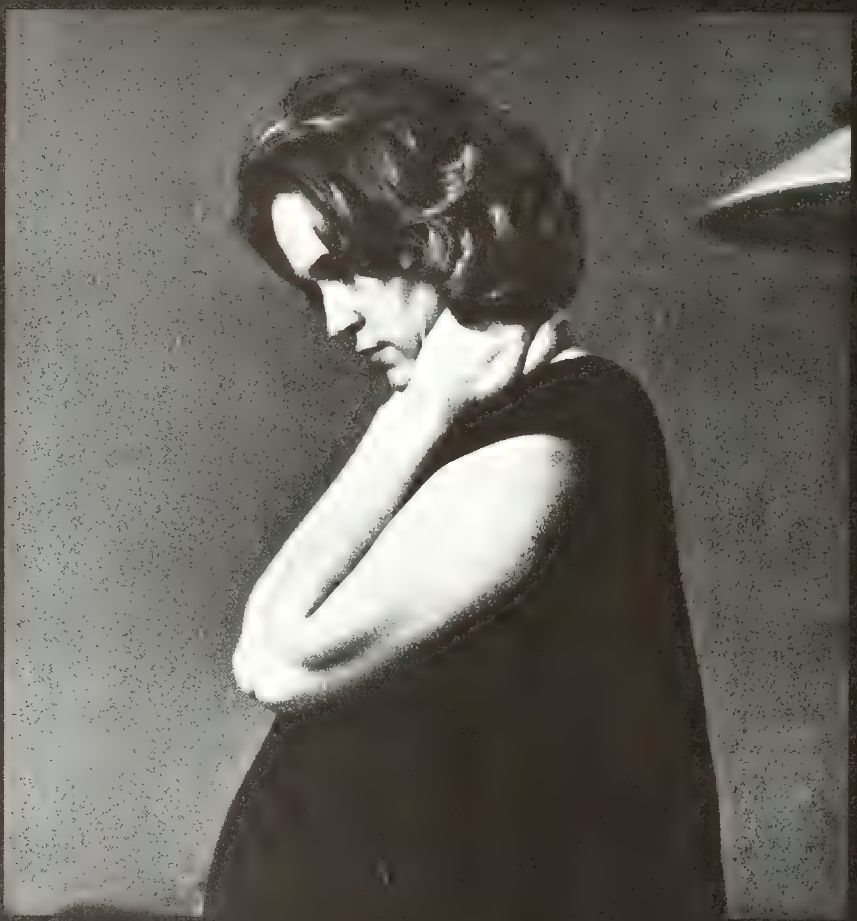
I stay at home and work with the family.
The children are the stuff of the next generation.
It is my opportunity to raise them tolerantly, fairly, gently,
And it is my reward to see these qualities emerging as their own.

It is for me to know their childhood fears, doubts, and worries.
As we talk them over, courage and faith are born.
It is for me to nip snobbishness and racism in the bud
And lift up the feelings of others for them to share vicariously.

It is for me to help them note noble behavior
And hope that, as the twig is bent, so will grow the tree.
It is for me to help them be aware of the problems of the day
And give them heart enough to care and hope enough to try.

We could have used the second paycheck I might have earned,
But we chose to keep one parent majoring with the children.
We do not regret the money we do not have or the fine house we never built.
The children are our gifts to life. We want it this way.

You know
what I'd like to be
when I grow up?
A nurse
so I can help sick people.
Sometimes, though,
I think I'd like to be a schoolteacher
and write on the blackboard all of the time.
Probably,
someday,
I'll be a mommy
and have kids that'll have to listen to me
and mind or they'll get a lickin'.
There are lots of things
I could be
when I grow up.



It was only yesterday
that I was a little girl
making big plans
about what I was going to be.
Now,
here I am,
waiting
— just waiting —
for my own child to be born.
It frightens me,
the way the years go by
so fast.
I haven't had time enough —
time to do the things that I wanted to do —
except that one.
It's pretty big and important,
being a mother.
Exciting, too.
And scary,
but I'm going to be a good one.

When I Grow Up

It's funny.
I never thought that
I'd grow old.
Wonder if most folks feel that way?
You see other people
get gray hair and lines in their faces
and a little weaker and fragile
as the years pass,
but you never think that it can happen
to you.

I'm old now
and the knowledge of my age
has settled in my bones
and on my face.
The childen have all gone.
They have their own lives —
I'm alone
and so tired.
Used to think I'd do something
with my life.
I tried to be a good wife and mother.
Somehow, now,
I'm not so sure I was.
I have the time
to think about that —
what I should have done
and what I did.
It's about all I've got left —
time —
maybe not so much of that.

Photography by Ed Wallowitch
Text by Jeanne Donovan

SIGN OF GOOD TASTE
Coca-Cola
BIG
KING
SIZE
ICE COLD
fresher

day by day

"WE DON'T SING like we used to."

"I wish we would sing some of the old songs."

"When our congregation sings it sounds like funeral music."

Have you heard similar comments? Few would disagree with those who criticize our congregational singing. Many times it earns the low rating it receives.

Could it be that one reason for our poor singing is that most of us never flex our vocal chords between the worship hour of one Sunday and the next? We enjoy music from the radio, the TV, the stereo throughout the week — as a listener only, not a participant.

Next in importance to the Bible is the church hymnal. Families should use these two as companion books in their worship. Daily Bible readings and related hymns have been teamed below. An easy place to begin with this is the book of Psalms. After reading the scripture, read the hymn. Discuss how well the hymn writer "caught" the message. Sing the hymn. Sing it again if it didn't sound too good the first time.

In suggesting a hymn as well as a scripture reading for each day we have tried to choose the familiar so that even those who feel they "can't carry a tune in a bucket" will be brave enough to try. Is it possible that families who sing might provide at least one solution to the musical doldrums of our congregations?

Worship suggestions

1. Psalm 100 — "All People That on Earth Do Dwell" (No. 2 in *The Brethren Hymnal*). Take turns reading the stanzas. Be sure the children understand the meaning of "gates" and "courts."

2. Psalm 150 — "Joyful, Joyful We Adore Thee" (No. 27). Discuss how we might better follow the psalmist's suggestions. The hymn points out additional methods. Young pianists will like to note that Beethoven provided the music for the hymn.

3. Psalm 121 — "Unto the Hills Around" (No. 85). Note the similarity between these two. Children may need an explanation of "Jehovah."

4. Psalm 23 — "The Lord's My Shepherd" (No. 273). Since almost everyone has learned the psalm, the family might like to try memorizing the hymn. Who will know it first?

5. Psalm 96 — "All Creatures of Our God and King" (No. 19). Count the "creatures" that are to give praise to their Creator. Share some things you know about the author, St. Francis of Assisi.

6. Psalm 19 — "The Spacious Firmament on High" (No. 98). David of the Old Testament and Joseph Addison of the seventeenth century also had thoughts that reached beyond the boundaries of earth.

7. Luke 2:49 — "O Master Workman of the Race" (No. 147). In your discussion make the words "And gives to each his task" in stanza three have meaning for every family member. Define "our Father's work" in 1969.

8. Matt. 21:15,16 — "Hosanna! Be the Children's Song" (No. 107). Take this opportunity to impress on the children their importance in God's sight. Theirs is the "perfect praise."

9. Phil. 4:8 — "Look for the Beautiful, Look for the True" (No. 309). Admit that the advice of the hymn and the scripture do not offer an easy course. Living it becomes the real challenge.

10. John 14:6 — "Thou Art the Way" (No. 177). The hymn writer, George Doane, easily convinces us that he understood Jesus' words in the scripture.

11. James 1:17 — "Come Ye Thankful People" (No. 594). Giving thanks to God, who is the source of all those lavish bins of fruits and vegetables in the supermarkets, is always in order.

12. Eph. 3:14-19 — "Bless, O Lord, This Church of Thine" (No. 493). This hymn may be new but try it. The name Alexander Mack Jr. should bring out some discussion of Church of the Brethren history. From the hymn can you sense the author's dedication to the church?

13. John 3:16 — "There's a Wideness in God's Mercy" (No. 91). Measure the wideness of the mercy of a God who gives his only Son to the world. How does our mercy and giving rate in comparison?

14. Ps. 118:24 — May we conclude with a new idea and perhaps give your family a challenge? To the familiar folk tune "Kum Ba Yah" sing these words:

> What a day, O Lord, what a day!
> Made for us, O Lord, just this way.
> Day to sing, O Lord, sing with joy!
> O Lord, what a day!
>
> This is life, O Lord, this is life!
> Life is good, O Lord, life is good!
> God is love, O Lord, God is life!
> O Lord, this is life.

If your family enjoys the scripture-hymn worship area, use the index of scriptural allusions (pp. 686-691) in *The Brethren Hymnal* as a resource. — RAY AND ELAINE SOLLENBERGER

October weaves a patchwork of color,
carpeting mountains with
layers of leaves,
edging rivers
with splashes of scarlet
and lacing the land with loveliness.

unday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
October			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	1969

Perspectives on sex and sexuality

BETTER THAN THE BIRDS, SMARTER THAN THE BEES, by Helen Jean Burn. Abingdon, 1969. 112 pages, $2.50

THE STORK IS DEAD, by Charlie W. Shedd. Word, 1968. 127 pages, $3.95

LOVE, SEX AND BEING HUMAN, by Paul Bohannan. Doubleday, 1969. 144 pages, $3.95

SEX SELLS. Authors as well as advertisers are concerned with economics . . . will it sell? This marketing orientation is not necessarily bad. It simply says that "we the people" help produce the books we buy — at least as to their subjects. These three books illustrate that a variety of writers can respond to the market in a most helpful way. They are all very candid and forthright. The young world will "tune out" otherwise. Even those of us over thirty will find a new idea here and there. Hopefully, this will assist us in responding more creatively to the openness of our current sexual scene.

Primarily these are books for young people. This isn't fair! How can we work at the generation gap if they don't let us in on both sides? How can the church relate to its future leadership if we do not try to share in and understand *their* world?

Now to the books. Mrs. Burn uses the question and answer approach. You easily get the feeling that most of the questions to this mother of three teenagers come directly from the dinner table or the high school locker room. They are relevant, short, and productive of much valuable information. Sometimes in our knowledge-filled world it is more helpful to ask the right questions than give the right answers. In other words, we need to be a listening church as well as an answering church. Furthermore, Mrs. Burn has the ability to make you feel that you have been invited into her family to share in their discussions. I like this kind of involved writing. She has that "I've been there" mystique without unwisely using it.

The Stork Is Dead was written by a pastor of a Presbyterian church and published by the evangelically oriented Word Publishers. It may shock — at places. For example, Shedd's discussion of the subject of masturbation may not be unusual but his interpretation of it certainly will be. This book grows out of his involvement in a column for *Teen Magazine* with its subsequent letter dialogue with 10,000 teen-agers. Consequently, he speaks from a contemporary reality base which is hard to beat. These youth have helped write the book by assisting Dr. Shedd in talking with them in *their* language about *their* problems. This believability factor makes of this book one of the most helpful I have encountered. Frankness shared with a religious concern and a respect for the integrity of the "sincere question" is, indeed, eagerly sought by the young of every generation. The last paragraph of his preface sums up his text "I know how good mature sex *can* be in marriage. That's what I want for you. But I also know what it costs and that's why I wrote the book."

Dr. Bohannan, in his *Love, Sex and Being Human,* provides the kind of background material that only an anthropologist can give. His study goes into biological detail without reading like a text book. His first eighty pages comprise one of the best synopses on the biological bases of sex I have read. It is good, however, not only because it is concise. Others have done that. It's good because rarely are our genitals and their functions discussed with such reverence for their innate divinity.

The last half of the book deals with morality and ethics. The biological only has meaning within proper contexts. "Information about our biology — and the drives that are a part of it — is not enough to guide or inform our conduct, although it is the necessary place to start. Of equal importance is what people are taught to think about their bodies, about their drives, and about their acts."

Although not agreeing at all points with Mr. Bohannan, I greatly appreciate his placing marriage and the family in an exciting cultural context. It is consistently pictured as fundamental to our societal existence. There is no other way to go. How refreshing! So much of our "new morality" is geared to everybody doing his own thing (in love, of course) that we may kill the family hen that laid the golden egg of self-expression.

These are good books for our youth and our church. They help remind us that God made us — genitalia and all. And he made us in his image. Sexual expressions must be related to our spiritual origins or it becomes a force that is destructive of the very fundamentals of salvation. Sex permits us to share, with God, in a biological miracle. If it is experienced outside of this context, it is wrong — yesterday, today, and forever. — CLYDE WEAVER

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readers write

Continued

PSYCHIC AWARENESS AND SPIRITUAL POWER

I do not seek to destroy or ignore the good, and there is much, that our Christian traditions have brought us. However, tradition for its own sake cannot be supported.

The burden of this message is to encourage anyone whose desire for truth would push beyond any narrowly preconceived absolutism to remember that Jesus' teaching also broke with tradition when such was a barrier to the development of man's highest potential. If following his teaching involves, as he said, learning all truth from "the spirit of truth, who shall guide you" — not yet an accomplished reality when declared to his disciples of that day — why should we, the disciples of our day, resist? Can we not be delighted in the unfolding of new horizons now opening to us with the rediscovery that life does not terminate at physical death?

For death is but change of life's manifestation. Men on both sides of the death experience are conscious as responsible individuals. Communication is an established fact between both sides.

Do we revere the Bible less in affirming that the Acts of the apostles will never close? And what are these Acts other than a continuing in the experience of sharing: a cosmic God sharing himself and his total creation with his special creation (man). All this substantiates psychic awareness.

Remove from the Bible psychic phenomena, which are vehemently condemned by many sincere persons, and you lose the stories of Adam, Abraham, Noah, Enoch, Joseph, Moses, Samuel, Saul, Elijah, Elisha, Daniel, and the three Hebrew children. The list could go on and on. A few in the New Testament include Peter, James, John, Stephen, Philip, Paul, John the Revelator; and the most famous and successful (I say it in deep reverence) psychic materialization medium of all time was our Lord, Jesus the Christ, as related at the transfiguration experience.

It is under his directive that this letter is submitted.

Admittedly these powers are by some misused, but this letter is not about those. Great blessings attend their proper use.

Amos J. Bontrager

Modesto, Calif.

AN ACT OF CIVIL DISOBEDIENCE

As the sixteen-year-old youth delegate from my church I was disturbed at the monolithic image of youth presented at Louisville. . . .

You may have already heard about the draft card burning during a Conference debate on whether the Church of the Brethren should support the position of noncooperation with the military in addition to its present endorsement of alternative service.

A young man invited those supporting his position of draft resistance to come to the stage. Some seventy nondelegate youth responded to this invitation. In front of the entire delegation he burned what he called his draft card. The moderator did not see fit to stop these unlawful proceedings. Not one delegate voiced open disapproval of this action. My friend and fellow youth delegate from Memorial church in Martinsburg and I expressed our disapproval by walking out of the Conference. This draft card burner's act was one of civil disobedience, since he broke a federal law.

Previous to this act Conference had passed a paper endorsing civil disobedience "only after all legal means to correct injustice have failed." I feel that this paper opens the door for radicals and dissident youth to disobey laws and be protected by the church. The criminal act I described previously proves my point.

Civil disobedience is not needed in a country where laws can be changed peacefully through a democratic process. The government now provides a program of alternative service for pacifists who do not wish to serve in the armed forces. Certain elements of our church were not satisfied with this position. They even favor direct and open resistance to the draft which contradicts the church's stand on nonviolence. This undermining of our democratic process leads to anarchy. We must wake up as a congregation. We should not tolerate the actions of these radicals.

I have a final comment to make on the Resolution for Action, adopted by the Conference. I am not opposed to what the paper has said, only to what it has left unsaid. In a capsule summary the paper creates a "Fund for the Americas" that will give large sums of money to different minority groups. The social action that this paper endorses could be taken over by any group such as a private foundation or governmental social agency. Though we must minister to physical needs and must work for changes in the social order, the mission of the church is first and foremost a spiritual mission. The church must offer something to the world besides material comfort. It has that something — the evangel — the good news of forgiveness of sins and personal regeneration on the grounds of Christ's atoning death and bodily resurrection. This church paper has nothing to say about biblical evangelism. The primary mission of the church is the changing of men. The only way to change men is to get them converted to Jesus Christ.

If in our contact with the world we should elevate the material and social status of men without leading them to a personal knowledge of Christ as Savior, we have given them nothing and have completely failed in our mission.

If our church would get back to its primary task of evangelism, we would not need to worry about declining membership and stewardship programs but about finding enough room for that living, dynamic fellowship of believers in the Lord Jesus Christ.

Mark R. Brown

Roaring Spring, Pa.

TO KEEP
HOUSE,
AND TO BE
A JOYFUL
MOTHER
— Psalms 113:9

Someone once said that God
couldn't be everywhere, and so
He made mothers. The world changes,
and man reaches into space,
but nothing changes the warm love
of the one who "keeps the house."
The Bible, too, stands
constant in a changing world.
The University of Cambridge,
through its Press, is proud of the
privilege of having printed the Bible
for longer than any press in existence.

Cambridge Bibles

AT ALL BOOKSTORES

news

"Something has started to happen"

An assessment of where the Brethren are

The Church of the Brethren's Third Theological Conference held in July at Bethany Seminary was never billed as a conference of theologians. It was a group of about 50 individuals chosen as a cross section of the Brotherhood. Diversity was the hallmark in every way. Ages ranged from high school and college students on up. There was a mix of men and women, clergy and laymen, of geographical origin, people from large churches and small, people with no theological training and Ph.D.'s in Bible and religion. Most evident was the diversity of theological viewpoint, ranging from conservatives of close to fundamentalist persuasion through liberal humanists, some of whom would identify God with the better impulses of mankind, some of whom would rather not speak of God at all.

Obviously, such a mixture could not be expected to come up with a precise interpretation or authoritative word regarding the conference theme, "Faithfulness in Change." No attempt was made for them to do so. In fact, the effort was to preserve the diversity of the group rather than to sublimate it.

To this end, at the very first session the total group was divided into five task forces of approximately ten persons each; and the work of the conference was done independently in these small groups. There were no plenary sessions, no sharing between groups except in informal, individual ways. There was no division of labor; each group simply addressed itself to the overall theme.

Each group arranged for some sort of report of its own. I have not seen them, and they hardly will take the form of "findings" in any case.

Taking the pulse: Because the conference was so structured — or so unstructured — my assignment as "official observer" was virtually an impossible one. The best I could do was, during the first three days, to spend two or three hours in each of the groups in order to get some sense of what was happening across the board. For the final two days, then, I settled down with one group to try for a "depth" understanding of what was happening in at least one spot.

In what follows, I simply record my personal feelings and impressions about what transpired; no one can claim to do anything more. Yet, to my mind, it is precisely in such feelings and impressions that the value of the conference lies. The key assumption, of course, is that by feeling the pulse of these conversations at Bethany one can tell something about the heartbeat of the Brotherhood as a whole; what happened at Bethany should give some indication as to what is happening or what may be ready to happen in the wider church. From this standpoint I would guess that the Bethany experience will prove extremely valuable for the four or five Elgin staff members and the several General Board members who were involved. Both pastors and laymen should have been able to go home as better informed churchmen. And of course, the hope is that through all sorts of contacts the impressions gained and the analyses made there can begin to seep through the church and perhaps even excite some Brethren to try similar sorts of conversation at many different levels.

I have found that, for myself, the best approach in trying to understand this conference comes by comparing it with the similar one of five years ago, at which I also was in attendance. This gives some basis for gauging not only where Brethren stand at the moment but how they are moving. And I should say that all my other knowledge of the Brotherhood tends to confirm the pattern I find in these two conferences.

Recovery of identity: My own analysis was best stated even before Bethany, a few weeks earlier at the Lousiville Annual Conference, by one who also participated in the theological conference, Graydon Snyder of the Bethany faculty. Grady expressed the opinion that the Brethren show signs of recovering a sense of self-identity.

A case could be made that, with the passing of the generation marked by such leaders as Rufus Bowman, William Beahm, D. W. Kurtz, C. C. Ellis, and C. Ernest Davis, the church became somewhat confused as to who it was, what it was about, and where it was supposed to be going. Now, Grady's statement would indicate, there is evidence that this phase may be on the way out.

Obviously, this emerging identity is not going to be synonymous with an understanding of itself that the church has held at any time in the past — nor should it be. I don't think anyone is yet able to define this new self-understanding with precision; it is, however, quite possible to see something coming before being able to describe its specifics. And to talk about a sense of self-identity is not the same thing as suggesting that the church is moving toward a grand consensus — whether regarding theology, worship, the nature of the church, or personal life-style.

Range of diversity: As was mentioned earlier, the hallmark of the Bethany conference was diversity. This diversity was of such an order that the very term *faithfulness* must mean quite different things to different people.

With some, the primary orientation would seem to be toward "preserving the faith," their emphasis falling upon the retention of biblical language along with the forms and manner of an earlier day.

Others' primary orientation is caught up in the phrase "radical discipleship," the desire to make Jesus Lord and follow him as closely as possible, convinced that both the New Testament and the experience of our Brethren forefathers can be very helpful in this endeavor.

A third group would see "faithfulness" as applying most directly to the social situation. Our primary call is to be faithful to the disadvantaged and oppressed by striving to change the social conditions under which they suffer.

Still other persons seem to read "faithfulness" primarily in relationship to modern culture. It is of paramount importance to "dig" what is happening on the youth scene or wherever and be able to speak and act in a way that that "world" will deem relevant.

A fifth group would center "faithfulness" in the psychological realm of interpersonal relations. To be faithful is to be open and honest, sensitive to one another, particularly within the community of the local congregation.

Finally, some would seem to understand "faithfulness" to mean primarily that I must at all costs be true to myself, to my own self-understanding and experience as a person.

I certainly do not mean to suggest that these positions are so neatly compartmentalized that a person can be placed in one without spilling over into others. Clearly, they represent decisions of *priority* rather than of choosing one and rejecting the rest. I suppose that many of the conferees would not even admit that they have ranked these for themselves. Yet I am confident that whereas some of those who were at Bethany rank them pretty much in the order I have listed them here, others do in fact rank them in precisely reverse order. In any case, these options represent something of the range of diversity that I heard and saw in a week of "faithfulness" discussions.

Contrast with '64: Let me at this point, then, advance my first comparison between the conferences of 1964 and 1969. I admit that I am on shaky ground; what I am about to suggest is simply a subjective feeling and not a scientific observation. The 1964 conference included a good deal in the way of lectures, panels, formal presentations. These were rather strongly weighted toward the #2 perspective of the list above, that of radical discipleship. However, out of the conferees themselves (or at least a significant sector of them) there arose overt rebellion against this point of view in favor of a perspective down in the range of #3 and 4, social involvement and cultural awareness. In contrast, what planned activity there was at this year's conference was aimed exclusively in the #3, 4, 5, and 6 range, the social, cultural, interpersonal, and individual realms; and yet my impression is that the group discussion was considerably more "theological" (#2) than it had been five years earlier.

But whether or not the Brethren balance is shifting toward a greater interest in #2, this is not the clearest or most striking contrast between the two conferences. Regardless of where the theological center may lie, what came through to me was a dramatic change of *mood*.

The 1964 conference I would have to characterize as "existentialist" or "Sartrean" (Jean Paul Sartre is the outstanding proponent of the sort of existentialism I have in mind). The question that came to dominate that meeting was "Who am I?" — applied not so much to the invidual speaking as to the church. This was asked with much breast-beating and woe-upon-us. "What *meaning* is there? Oh, the futility of it all!" Despair and *angst* (anxiety) hung like a dark cloud. The actual phrase that surfaced out of one of the sessions to become a slogan was "The stench of death is on the church!" The mood was suicidal. If the church was unwilling to save the little that remained by merging it into another denomination, out of mercy we ought to shoot the old gray mare of Brethrenism (precisely because she *is* what she used to be — and in a day when that ain't near good enough).

My description, of course, is somewhat extravagant; but if I may say so, the mood was a little that way itself.

Where from here? At Bethany 1969, on the contrary, I heard nothing (I repeat, *nothing*) of this sort of pessimism. Certainly it was recognized that the

The conference gave rather graphic demonstration to the fact that diversities need not be barriers, that different points of view can be talked across, worked together across, and washed feet across church has problems, but no one drew the conclusion that we therefore should go jump off the nearest bridge. The difference, I submit, is what Grady Snyder called "a sense of self-identity." It is not that the conferees were in agreement as to what that identity of the church is. Rather, the mood seemed to be: "Well, here we are . . . as we are . . . for what we are. No apologies. Let's simply put it all together into the mix and see where we come out. What we bring with us is history; the question is 'Where do we go from here?' "

And what I found positively exciting was that, in such a mood and with such a determination, the Brethren discovered that their diversities need not be barriers. Obviously the church will need to allow freedom for different points of view to find their expression and perhaps even gather into distinct communities of like-mindedness; but the conference gave rather graphic demonstration to the fact that these lines can be talked across, worked together across, and washed feet across. (A spontaneous, Spirit-led, waterless feetwashing actually occurred in one group in the course of the week.)

Each of the five groups at the Third Theological Conference assumed the task of sharing what they had experienced so that local groups might also become involved in the meaning of "Faithfulness in Change."

Multimedia materials issuing out of the groups' experiences will be released this fall in kit form for congregational use. More specific announcement will follow.

For more immediate elective or small group work, copies of the resource book for the conference, "Variations on a Theme," are available at $1.50 per copy. Order from the Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill. 60120.

The college kid who came prepared to lay a few onto the Establishment discovered that the Brethren establishment is much less "that way" and much more loveable than he ever had guessed. The liberal-leaning housewife who was "turned off" by the brother who was all the time quoting scripture discovered that this was a language — *his* language — through which he was expressing something that he found very real and meaningful. And he discovered that, although she spoke out of premises that he personally could not accept, her sincerity was evident and the common ground between them considerable.

Beginnings: I believe that since 1964 something has started to happen within the Church of the Brethren, something that holds tremendous promise and could make the future a most exciting time to be part of our Brotherhood. Please God that the spirit of Bethany '69 might spread and grow. — VERNARD ELLER

Evangelical purview

THIS YEAR'S MEETING of the Brethren Revival Fellowship was marked by moods both of discouragement and encouragement. Convened Aug. 9 at Harleysville, Pa., the group was hosted by an historic congregation, Indian Creek, which itself is a child of the Germantown church and the parent of three now current congregations.

The one-day meeting at Indian Creek was focused, however, not on the Church of the Brethren's past but on its present and future. Of primary concern was whether the Brethren Revival Fellowship, or the views it holds, can influence adequately the directions of the denomination at large.

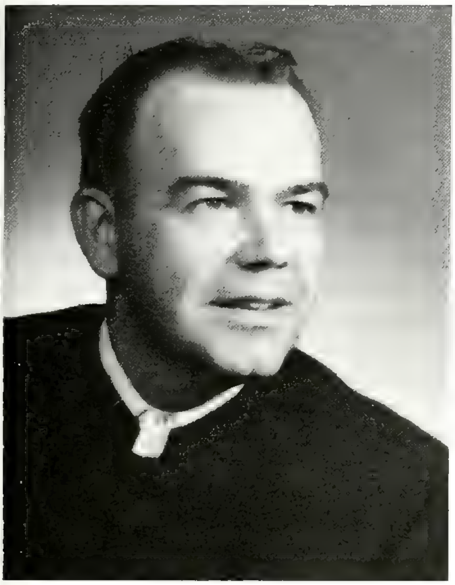
The program was planned to emphasize worship as well as to provide the occasion for business. Congregational singing (a cappella style), readings of scriptures (Isaiah 53 and 54), and prayer (by kneeling) provided the simple devotions around the main addresses of the day. Two sermons, "The Battle of the Ages" and "The Indestructible Jew," were delivered by Harry B. Nell of East Berlin, Pa., minister in the Upper Conewago congregation.

Aims: In reporting on the activities of the Fellowship, Harold S. Martin, chairman of the BRF, summarized the aims as follows: (1) to focus attention on the authority of the scriptures; (2) to bolster morale of those members within the denomination who are discouraged by the trends in the church; and (3) to encourage evangelical leaders to stay within the denomination. Mr. Martin also reported that from 5,000 to 7,000 copies of the *BRF Witness,* a quarterly publication, are being distributed in 174 congregations.

Obviously discouraging was the attendance at Indian Creek, which began with 40 and grew only to a high of 75. The not too central location was a factor, though quite a number had come some distance nonetheless to share in the services.

There was the recognition that the Brethren Revival Fellowship, begun in 1959, has been loosely organized, not overly efficient, and that growth has been small, perhaps even backward. On the other hand there were cited evidences via letters of persons who are seeking support and encouragement for their conscientious convictions against the "liberal teachings, views, and actions" which they interpret the denomination as advocating. Persons seeking such support are admittedly lone voices (or they wouldn't feel the need for support), coming from the ministry as well as the laity and from the youth as well as the older generation.

Representation: Little hope was seen in terms of being able to influence or to change direction of the denomination by the BRF. There was the feeling that nominations of persons who would represent the BRF stance at the Brotherhood level never would get through Standing Committee, much less carry a vote in the delegate body. Even on the district level, those carrying responsibility on district boards feel their voice is



Chairman Martin on BRF activities: Dissent along with denominational loyalty

at best only an expression of a minority viewpoint. (It was noted that the 1966 Annual Conference did appoint two representatives of the BRF on a study committee concerning the National Council of Churches. However on a committee of seven, these two found themselves a consistent minority.)

There was some hope expressed that at least on occasion MESSENGER might feature an article representing the stance of the BRF in an endeavor to minister also to this segment of the church. The present Readers Write and the Speak Up columns alone are not regarded as sufficient channels for this witness.

The disenchantment with the present stance of the denomination, as identified by one person, centers on "affiliation with the National Council of Churches, the liberal influence in all phases of the church program, social action, no help in soul winning, and COCU."

Undertow: The question of breaking away from the denomination was not an official item of business. It was however a strong undertow and at intervals was articulated. For example these individual statements were made: "A split has already occurred, people are leaving the denomination, Brotherhood Fund giving has been withdrawn, and churches are choosing their own literature." "The only place I'll feel at home is in an independent church." "We're whistling in the dark to try to negotiate with the Brotherhood Board." And in terms of influencing the denomination to any great extent: "I think it's already a goner."

This observer would hasten to add, however, that the predominant feeling which he discerned is one of strong reluctance to make such a radical move. In response to one of the above statements, one participant said, "We may be whistling in the dark, but I'm willing to whistle some more before I quit. I still think I might be heard." Two other strong statements were made to the effect that the time may come when a break must occur, but that time is not yet; there are still things to be done, and if it happens then let it happen knowing the BRF has done all it could to avoid it.

A great deal of concern was noted in the drop of membership and attendance over the Brotherhood in the past five years. There was no recognition made of this general trend in America which might suggest other factors; the blame was attributed largely to the concerns mentioned earlier.

How then to move with some kind of action both to give positive thrust to what may seem to be a negative movement and to articulate convictions into some kind of results? These were the challenges. There was a consensus favorable to beginning a Bible school operated by the BRF. Yet in spite of strong feeling in this direction, there was no indication to implement this in face of the lack of funds and leadership.

Actions: The following proposals were presented and passed with practically a unanimous vote:

1. "To prepare a concise booklet, which would include a brief description of at least the following: (a) the fundamental doctrines of the faith; (b) the ordinances of the church; (c) a biblical position on current issues; and (d) a rebuke of worldliness and immodesty.

2. "To ask Annual Conference Central Committee to give BRF one evening service in which to present a program on evangelism. The BRF would secure the speaker, plan the worship, and ask for post-evening sessions to discuss the evening service.

3. "To petition the Church of the Brethren General Board to provide spiritual ministries in keeping with the evangelical faith, which could be supported by those who cannot conscientiously support the total Brotherhood program. We believe that these ministries must be financed by funds set apart from the unified budget, and that they should be approved by a BRF appointed committee."

An added word is needed to clarify the third proposal above. On the question of how people could make contributions in good conscience when they opposed some phases of the Brotherhood program, to some "designated giving" under the present program is acceptable, to others it is not satisfactory. Thus the seeking for "funds set apart from the unified giving." To this reporter it was good to hear that not all programs are unacceptable but that this plan would make it easier to support fully those that are.

How strong a voice does the BRF represent? No one knows. Their own estimates range from one-tenth to one-third of the Brotherhood. Whatever the number, the adherents are vocal. They find an identity among themselves which is helpful. They see and feel a void they are attempting to fill. In their own eyes, they see a denomination they want sincerely to save.

Rapprochement: As for this observer, it is difficult for me to see any group as totally righteous or any that is totally depraved. There is the possibility that values lie in both camps and that each is in need of the other. One might hope for the moving of the Holy Spirit in such a way that the total church might be guided into becoming that which our Lord would have it be. Since he suffered for this, perhaps we too are called upon to suffer for one another in our commitment to him. — DONALD W. RUMMEL

Lectureless learning

Does the classroom teacher impede rather than assist in the learning process? Can the student achieve greater learning through programmed, self-directed study than he can in a classroom?

Research under way at Bridgewater College may suggest that at least for some instruction the traditional lecture method of presentation is not the most effective method of learning.

In follow-up to a pilot study last year at the Virginia college, the U.S. Department of Health, Education, and Welfare has awarded a $10,000 educational research grant for determining some answers in this area.

The project, under the administration of the college's psychology department, is being directed by Donald R. Witters, assistant professor of psychology, and will involve nine members of the faculty and four different departments.

Pilot run: In the past year's pilot study made by Dr. Witters and the chairman of the department, George W. Kent, a general psychology class of 120 sophomores was randomly divided into two groups, the first taught by the traditional lecture method and employing the usual testing procedures. The second group did not attend class. Instead they were told that the course consisted of 25 study units to be completed by the end of the semester, and were given a study guide, reading assignments, and questions on each assignment. A readiness quiz given three times a week determined whether a student was able to proceed in the program or needed to restudy the previous unit.

Both groups used the same textbooks, but the first group received additional material in the lectures while the self-directed group had to obtain it as outside reading.

Upper division psychology students were used as proctors for checking quiz performance and in discussing concepts of the material which members of the self-directed group may not have understood. Six hourly examinations were given to both groups to determine the students' grades for the course and for comparison of the two methods.

Findings: Did the two methods affect the learning process significantly? The pilot study indicated these results:

— the self-directed group, which studied on its own, had a higher average score on the first five hourly exams than the lectured-to group.

— the difference in performance of the two groups on all five tests was significant while an initial test at the beginning of the course indicated no such difference between the groups.

— some of the students in the self-directed group completed the course early, one even doing so by Thanksgiving recess.

The new approach essentially encourages a student response followed by a reward, applying the principles of bebehavioral psychology to a program of education. The reward, in this case, is the feedback from a readiness test indicating ability to proceed to new material.

Dr. Witters, a Bethany Seminary graduate, carried on initial research in this field at Arizona State University, then pursued it further after coming to the Bridgewater faculty last year.

Advantages: Several values other than improved student performance are noted in the self-directed program over the lecture method.

First, the method allows the student to move through the course at a speed commensurate with his ability and other demands on his time, as indicated by the students who completed course requirements before the end of the semester.

Second, students are required to demonstrate their mastery of all the past material before moving on to more advanced material.

And finally, the use of student proctors permitted repeated testing, immediate scoring, and almost unavoidable tutoring, thus freeing professors where their roles were not essential to learning.

Not only was student performance demonstrably improved, but their interest and motivation in the course was enhanced. With the former fairly well-founded, Dr. Witters and his associates will be placing more attention in the year ahead on the motivational aspect.

Aligned with the study this fall will be courses in general and educational psychology, sociology, cultural anthropology, western civilization, and religions of the world, branching out from the pilot run in psychology alone. Consultants to the research study will include professors from Western Michigan University.

While such procedures of self-directed study and testing are not uncommon in high schools and colleges, a detailed and careful statistical evaluation of student performance under such procedures has not been made. A key question to be answered is whether this method is of such superior educational value as to be recommended above other, more traditional learning processes.

The lecture stand . . . obsolete? Engaged in research on the matter at Bridgewater College is Donald Witters, r., seen with George Kent, l., and Emmert Bittinger, faculty colleagues

UN Peace Corps studied

A Peace Corps under auspices of the United Nations is being considered by the agency's Economic and Social Council.

In ending its summer session last month in Geneva, Switzerland, the council requested Secretary General U Thant to prepare detailed plans for the establishment of a volunteer program, similar to the Peace Corps, to aid developing countries.

The volunteers, both men and women, would engage in teaching and development projects and serve at the invitation of the host nations. Recruiting would be multi-national from as wide a geographical basis as possible.

Iranian delegate Mehdi Vakil, one of the advocates of the plan, suggested that the United Nations start with a project of 1,000 volunteers.

Seen as a major obstacle to the program is financing, the UN budget already pressed by steadily increased costs. Mr. Thant has estimated the cost for each volunteer would be from $3,000 to $9,000, varying to the extent that recipient countries share in local costs.

At such a rate, a minimal budget for 1,000 volunteers would be from $3 million upwards.

A possibility for funds may be special donations and the United Nations Development Program, which is supported by government donations.

In the Economic and Social Council's discussion of the proposal, the achievements of the United States Peace Corps, which now has about 20,000 volunteers in developing countries, and of VISTA, the 10,000-member domestic peace corps, were stressed.

Iran itself has developed a similar volunteer corps, having placed about 15,000 teachers and workers in agricultural and public health programs over the past five years.

The Council is expected to take action on the proposal next year and, if favorable, submit the plan to the 1970 General Assembly for final approval.

Soundings / Reflections issuing out of Brethren ministries

On Chandler Edwards, Brethren youth from Tennessee killed while in International Volunteer Services in Vietnam, in an assessment by fellow IVSer Richard Harvey writing from Laos: "Chandler was working at a place called Champasack, about 60 miles from Houie Kong. He was driving a jeep back from taking supplies out to a school when he was ambushed by a party of either Viet Cong or Lao Communists. I knew him pretty well. He was a staunch pacifist and made no bones about it; sympathetic for the Pathet Lao, but to them he was just another white-skinned American who was an even greater threat than many because he was doing a good job and getting responses from the people. What a screwed up world we have created!"

On Castañer, Puerto Rico, by William Kidwell, Nappanee, Ind., pastor and former Brethren Service volunteer at Castañer, upon visiting after an 18-year absence:

"How well I remember my first trip to this remote little Puerto Rican community nestled safely in a valley circumvented by tropical mountains.

"My job was to teach in the only secondary school in the area. The Brethren Academy we called it. Founded just three years before, the school could boast an enrollment of 30 and a staff of four. Two army barracks joined by a canopy provided shelter for a group of young people who came with a determination to learn and to equip themselves for something better than coffee picking, grass cutting, and a subsistence wage of $7 per week.

"This summer it was down by the new co-op store that I saw Belford Matias in his 1969 Chevelle. He had just driven in from the coast where he is teaching at Arecibo.

"We got into his car and wound our way up a mountain to see Ricardo Fernandini in his new three bedroom home with hot and cold running water in both the kitchen and bathroom. Ricardo was spending a rather relaxed summer picking up a few extra credits at Catholic University in Ponce toward his master's as he prepared to begin his ninth year as a teacher in the now relocated and community-supported high school.

"In the busy corridors of the Castañer Community Hospital I found Idali Cordero efficiently filing medical records, speaking fluently the English once so difficult during academy days.

"And then there was Diana Matias, who after 18 years admitted that she had hated that algebra class; her real joy is her work as an English teacher.

"I didn't get to see Ana Ross Rodrequez or Ana Margarita Santiago who are teaching in other communities; nor did I see Mariano Cordero, a graduate of the Inter-American University at San German and a social worker.

"In the early 1950s the Brethren made an investment in people. This summer I saw some of the dividends."

On Messenger: One reader reacting to the article on "Which Way to Rome?" concluded, "I get Messenger for nothing and think it is worth that." . . . William F. Fore, whose Broadcasting and Film Commission of the National Council of Churches ordered 200 extra Messengers, March 27 issue, and 2,500 reprints of its article on "The Churches and the Mass Media," commented, "I think the format of Messenger is extremely good and the staff is to be congratulated on it. As so often happens I had not seen this magazine before. Just one more case of 'why doesn't somebody tell me these things?' " . . .

Bill Herod, head of the Disciples Peace Fellowship and former BVSer in Vietnam, relayed to Brethren pastor Donald R. Jordan, "Messenger is the only church publication I've found worth reading." . . . and Charles Boyer, while campus minister at Purdue University, commented, "Several non-Brethren students have indicated to me that they find Messenger to be the most relevant adult publication they have found."

news

The church assembled

"SAVE US FROM LUKEWARMNESS" was the petition in a prayer prepared for use at the General Assembly of the Presbyterian Church (USA) at Mobile, Ala., this year. This proved to be the watchword for almost all of the denominational assemblies, conventions, and conferences which were held during the spring and summer months.

Two issues sparked these meetings: the Black Manifesto presented by James Forman and the voice of the various denominations' young people rumbling in discontent at the irrelevance of "business as usual."

A significant stride away from lukewarmness or at least away from business as usual was the American Baptist Convention, meeting in Seattle, Wash., in electing Dr. Thomas Kilgore Jr., pastor of the Second Baptist church, Los Angeles, as their first black president. Dr. Kilgore called himself a "militant with love" and said he saw his role as unifying the forces of blacks and whites, rich and poor, young and old.

He said that he would like to see the black American Baptists "work in the community toward coalition with black militants." He added that he did not think the "church is really measuring up to its responsibilities . . . preaching the gospel of Jesus Christ and leading the world in social reforms. There are an estimated 10 million hungry in this country — black, white, and red. And the beginning point in moving the country away from this should be the church."

The 181st General Assembly of the United Presbyterian Church at San Antonio, Texas, made a giant step too in committing the denomination to raising funds to be used for a variety of programs aimed at overcoming poverty in the land. The assembly directed its Board of National Missions to find ways "for people living in poverty to own and to utilize lands presently owned by the Board that are not essential to operating programs."

It requested the Board of Christian Education to negotiate with Spanish-American groups in New Mexico over use of church property there and to make available $50,000 to help those groups acquire water rights and to present land claims before the courts and Congress. It further directed that $100,000 be siphoned from the Commission on Ecumenical Mission and Relations and the Board of National Missions for special economic development programs for the poor. Later in the sessions the Board of National Missions was directed to channel $100,000 for use for and with American Indian groups.

No delight in assemblies: Appearing at the Assembly of Canadian Presbyterians' June meeting in Toronto were Jim Duke, 21, former college student, and Janet Guilford, 22, a New Brunswick graduate. Heading a group of 40 young people in Action for Church Transformation (ACT), the pair and 10 of their colleagues prodded delegates throughout the assembly.

In one of several papers distributed they said: "The structures of the institutional church, and particularly the Presbyterian Church in Canada, are inadequate to mobilize concerns and extensions of the youth constituency into constructive forms of Christian action." Each issue of the single-page newsletter was headed with a quotation from Amos: "I hate, I despise your feasts, and I take no delight in your solemn assemblies."

A mimeographed handout distributed at sessions of the American Baptist Convention said, "Each minute we have spent together $1,000 which might otherwise have been spent in furthering our world mission. We wonder if a single delegate here feels we're getting our money's worth. We have temporized on the great issues of our time and dissipated energy on things we hardly need to travel across the countryside to do — hearing reports, having programs sold to us, singing hymns, seeing missionary slides."

There were indications that in this

American Baptist Convention president, Dr. Thomas Kilgore Jr., and family

nstance the young churchmen were speaking for many. One denominational staff executive said that the sessions were "a stupid waste of time and money."

At the Southern Baptist Convention n New Orleans progressive elements formed an alliance to challenge the denomination's "traditional conservative" or "fundamentalist" leadership. The alliance, an admitted minority, was formed during a joint meeting of the E. Y. Mullins Fellowship, a group of young adults, and Baptist Students Concerned, a group of college students and seminarians who picketed the convention last year. The latter group was formed at Houston a year ago, when the young people accused the convention of having nothing to say on important social issues.

"The shape of the world for students today is internationalism, pluralism, anti-authoritarianism, and compassion toward all people," Sam S. Hill Jr., a professor of religion at the University of North Carolina, Chapel Hill, told the two groups in a joint meeting. "Such a world demands the discarding of pietism, otherworldly salvation, denominational isolationism, and regionalism."

"I will suggest that how riskily one lives tells infinitely more about his stage of grace than the state of his emotions when he joined the church, or whether or not he drinks, or how successfully his business is operating," Mr. Hill said.

A challenge to tradition: Meeting in Denver the Lutheran Church-Missouri Synod saw the formation of a Free Lutheran Caucus of young people to protest what it called a lack of action on social issues in the synod. The group is a coalition of activist blacks, clergy, women, and youth. Nearly all are under thirty, according to George Hrbeck, a Chicago pastor who specializes in inner-city work and who is coordinator of the group.

In addition to pushing their own interests — black power, women's suffrage, and youth power — the group is calling for positive action by the synod on war, poverty, race, and other social concerns.

Prayer demonstration at Lutheran Church-Missouri Synod convention

"The 48th convention of the Lutheran-Missouri Synod," it said, "was blatantly unrepresentative of many of the people of Christ in our denomination and discriminatory to racial minorities, youth, women . . .

"Our caucus is exploring alternative directions, new priorities, and implementation which express in a real manner our people-centered concerns consistent with the gospel of Jesus Christ."

The caucus also issued a statement on altar and pulpit fellowship, a key issue at the synod convention. (Altar fellowship permits exchanges at Holy Communion among those churches having fellowship.) Speakers before the caucus said they feel social issues are even more important and were overshadowed at the convention by the fellowship controversy. The statement on fellowship said: "The Free Lutheran Caucus declares itself to be in altar and pulpit fellowship with all Christians in obedience to the command of our Lord. It is our intention to continue to celebrate openly our unity in the Body of Christ by deliberate acts of ecclesiastical disobedience if necessary.

"Because we do this as a corporate act, discipline by the Lutheran Church may not be imposed upon any persons individually but must fall upon us all."

Two challenges to this traditional closed communion practice of the synod, and to other churches with that policy, took place as the denomination began its biennial convention.

At the opening service, Father Malcolm Boyd, the controversial Episcopal priest, came forward with friends and received the sacramental elements. In reference to this action Father Boyd said, "To a growing number of us, the church as a denominational preserve, as well as a privitized spiritual experience, is both sterile and blasphemous, for the church that commands our loyalty and our commitment is nothing less than the Body of Christ.

"We feel betrayed by official ecumenism when it exists comfortably with separate or closed communions — symbols of the religious status quo — and with human injustices representing the socio-political status quo.

"We are determined to cross together all the lines that verbally separate us — political, racial, national, and religious."

Father Boyd encountered no barriers as he approached the communion table during the convention's opening worship. He was a guest at the convention of the Lutheran Action Committee, composed of young Missouri Synod liberals, and of Clergy and Laymen Concerned About Vietnam.

Later, Father Boyd, Father Thomas Raunch, a Roman Catholic priest, and Ken Sherman, a Missouri Synod pastor, celebrated communion at the Greek Theatre of the Denver Civic Center. Intercommunion has not been recognized by the Episcopal, Catholic, and Lutheran traditions represented.

Following this dramatic incident of concelebration, the Lutherans in official delegate action voted by a narrow margin to establish "pulpit and altar fellowship" with the American Lutheran Church. — J.L.D.

in brief

PERSONAL MENTION

Mid-Atlantic District executive **Ralph G. McFadden** has been elected president of the Congress of Columbia Cooperative Ministry. The interfaith venture began in Columbia, a planned community near Washington, D.C., as a way to focus on the theological and social concerns of residents.

A former Bethany Theological Seminary faculty member, **W. H. Miley,** was named outstanding faculty member for 1968-69 at Ashland College in Ohio. Professor Miley attends the Ashland City First Church of the Brethren. . . . **W. Harold Row,** Washington representative and executive for the Committee on Interchurch Relations, reports his new addresses and telephone numbers. The Rows are living at 315 Constitution Ave., N.E., Washington, D.C. 20002; telephone 202-544-7391. Dr. Row is occupying the same office as his predecessor at 110 Maryland Ave., N.E., Washington, D.C. 20002; telephone 202-544-2350.

* * * * *

Ralph Jelf has left the Mount Wilson State Hospital in Maryland after extensive treatment of a respiratory ailment. He returned to the Brethren Service Center at New Windsor, Md., where he is a member of the maintenance crew. He writes that he appreciated the cards and letters received during his hospitalization. His current address: Brethren Service Center, Box 188, New Windsor, Md. 21776.

Our congratulations go to *Mr. and Mrs. Noble Nifong,* Argos, Ind., who last month celebrated their golden anniversary, and to *Mr. and Mrs. Charles Garrison,* Palmyra, Pa., who recently marked their sixtieth year of marriage.

PASTORS AND PARISHES

Ten Church of the Brethren ministers have gone to new parishes in pastoral capacities. **Earl M. Bowman** accepted the call of the Lebanon congregation in the Shenandoah District. He will serve there in an interim full-time ministry after having ended his tenure at the Mount Pleasant church in the same district. . . . Mount Carmel congregation in North Carolina loses **S. LaVerne Hinson** to Danville's Emmanuel church in Southern Virginia.

Jacksonville, Fla., is the new home of **Elmer F. Johnson,** serving the yoked congregations of Jacksonville and Clay County since Sept. 1. He resigned his post at the Antelope Valley church in the Southern Plains District. He succeeds **C. Robert Whitlatch,** who has accepted a one-year interim assignment at Orlando, Fla. . . . Roanoke's Central congregation has extended a call to **Eldon G . Shingleton,** who goes to that First Virginia church from the Oak Park church in West Marva. . . . **John A. Shuman** has accepted a part-time pastorate at the Maiden Creek church in Eastern Pennsylvania.

* * * * *

From the Roann congregation in Middle Indiana **Harold E. Sonafrank** will go Oct. 1 to the Collinsville church in Southern Virginia as full-time pastor. . . . Remaining in the Pacific Southwest is **S. L. Barnhart,** who has taken the pastorate at Long Beach on an interim basis. He was serving the South Bay congregation. . . . Recently licensed **Wilbur Fisher** has accepted the call of the Oak Grove/Panther Creek yoked parish in Illinois. . . . In an interim capacity **Vernon Miller** joins the Arlington, Va., congregation as pastor, having terminated his work at the Goshen City church in Northern Indiana. . . . Inadvertently MESSENGER reported a pastoral placement inaccurately. **Ralph F. Thomas,** not Ralph F. Simmons as reported, has accepted the call of the Crab Run/Damascus yoked parish in the Shenandoah District.

CALENDAR

Sept. 26-27	District conference, Southern Pennsylvania, Chambersburg
Sept. 28	Christian Education Sunday
Oct. 5	Worldwide Communion Sunday
Oct. 10-11	District conference, Florida, Georgia, Puerto Rico, St. Petersburg, Fla.
Oct. 10-12	District conference, Pacific Southwest, Bakersfield, Calif.
Oct. 18	District conference, North Atlantic
Oct. 18	District conference, Western Pennsylvania (business sessions)
Oct. 24-25	District conference, Middle Pennsylvania, Clover Creek

POTPOURRI

Winners of games beginning in 1967 in the **Church of the Brethren Postal Chess Tournament** are Clyde Carter, Midland, Va.; Bobby Phillips, Singers Glen, Va.; Brian Prillamen, Boone's Mill, Va.; and Harold Duncanson, Modesto, Calif. The four are among thirty-five persons participating in the tournament, now in its fifth year. Players are grouped into sections of approximately the same skill, with each player in a section playing all the other members of the section simultaneously. Winners in each section receive certificates. A point system enables players to progress to a more advanced section in subsequent tournaments. Entries close Oct. 15 for the fifth annual round, to get under way soon. Novices and experts are welcome, but all entrants should have a general knowledge of the rules of chess and the ability to read chess notations. Interested persons may send name, address, and approximate strength (average, above average, below average) to chess tournament director Ward B. Crabill, 11819 Mentone Road, Silver Spring, Md. 20906. There is no entry fee.

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CROP has exported more than $1½ millions' worth of food and supplies so far in 1969, according to national CROP director Albert W. Farmer. The shipments have gone to hunger areas in twenty-five countries, with the chief recipient being Nigeria/Biafra.

A new parsonage will be dedicated at Midland, Va., Sept. 28, the Midland congregation's annual homecoming Sunday. Paul Kinsel, pastor of the University Park, Md., church and moderator-elect of the Mid-Atlantic District, will address the gathering and will conduct dedication services. Clyde Carter serves as pastor. . . . Eastern Pennsylvania's **West Green Tree congregation** marked the 100th anniversary of its church building Sept. 14 with a day-long celebration. Guest speakers included Walter E. Shank, a Fayetteville, W. Va., pastor who came from the West Green Tree church, and A. G. Breidenstine, Church of the Brethren moderator.

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Three congregations this summer dedicated new facilities. A remodeled sanctuary at **Preston, Minn.,** was dedicated in August, while in June A. Blair Helman, president of Manchester College, addressed a congregation dedicating the **Donnels Creek church** addition in Southern Ohio. A new addition to a one hundred sixteen-year-old church was dedicated by the congregation of the **Monocacy Church of the Brethren** at Rocky Ridge, Md., in July.

Churches considering mergers with other congregations report a survey and a decision. In Tennessee the **Knob Creek, Johnson City,** and **Hawthorne** congregations heard recommendations from Pennsylvania pastor Donald L. Robinson, appointed by the General Board to assess the possibility of merger. He advised that the three churches merge into one congregation and that the united congregation relocate on new property. . . . In Northern Ohio the **Tiffin** and the **Fostoria** congregations have approved merger plans which call for the two to function from the Fostoria building and plant. Plans are under way to sell the Tiffin property and to celebrate the merger with a special worship service.

HURRICANE RELIEF

Efforts to meet the needs of persons and communities ravaged by Hurricane Camille are being carried by the Church of the Brethren on several fronts.

Acting on appeals for blankets and food from Church World Service centers at New Windsor, Md., and Houston, Texas, Brethren drivers spent forty-six hours, often on nearly impassable roads, delivering trailer shipments to distribution points in Mississippi. . . . World Ministries Commission deployed ten BVSers from New Windsor to Mississippi. . . . Upwards of $15,000 has been approved from the Brotherhood's Emergency Disaster Fund to aid in cooperative and denominational relief projects.

Brethren areas hardest hit by the storm are in Virginia, at Buena Vista, a community located between Roanoke and Staunton, and at Charlottesville and in Nelson County. Churches in the Virginia districts are planning special offerings and work crews to assist especially the Buena Vista and Nelson County areas.

AGORA

Reprints of M. G. Brumbaugh's **A History of the Brethren** may be purchased at $7 per copy from L. W. Shultz, 603 College Ave., North Manchester, Ind. 46962. Since 1899 a standard history of the Brethren groups, the volume was written by a governor of Pennsylvania and a former president of Juniata College.

England, Holland, Germany, Switzerland, and Portugal are among countries on the itinerary of a **fall tour** of Europe in 1970, with Oberammergau the main objective. Inquiries may be addressed to L. W. Shultz, 603 College Ave., North Manchester, Ind., 46962.

* * * * *

Seeking God's Will for Me, the story of the life service of Ernest M. Wampler, may be ordered from the author at 304 Dinkel Ave., Bridgewater, Va. 22812, at $4.50 a copy.

Residents at the Fahrney-Keedy Home, Boonsboro, Md., are staging a half-hour pantomime of **Cinderella.** The average age of each player is a sound eighty-four. With scenery and costumes, the pantomime is being scheduled for a road tour during September and October. Persons interested in engaging the troupe may contact Lester Kesselring, Fahrney-Keedy Home, Boonsboro, Md. 21713.

DEATHS

Barnhart, Michael, Pyrmont, Ind., on June 11, 1969, aged 89

Boyer, Dwight, Warren, Ind., on June 28, 1969, aged 72

Burgard, Granville L., York, Pa., on Dec. 29, 1968, aged 81

Clemens, Sadie, Harleysville, Pa., on July 18, 1969, aged 76

Cocanour, William S., Ashland, Ohio, on July 8, 1969, aged 74

Dodge, Martha M., Lake Odessa, Mich., on June 19, 1969, aged 74

Edris, Emma S., York, Pa., on June 10, 1969, aged 77

Eyer, Fannie G., Neffsville, Pa., on July 10, 1969, aged 83

Fisher, Cora, Sebring, Fla., on April 21, 1969, aged 71

Flora, Berkley T., Boones Mill, Va., on April 8, 1969, aged 89

Garman, Merritt S., La Verne, Calif., on July 3, 1969, aged 85

Holloway, Marion, Twin Falls, Idaho, on March 12, 1969

Holsopple, John C., Maple Spring church, Western Pennsylvania, on July 20, 1969, aged 66

ACHIEVEMENT OFFERING 1969

Your personal support is needed as the Brotherhood seeks to fulfill its commitments for the year. Please send your Brotherhood Fund gift now.

Amount $ ____________________

Name ____________________

St/RFD ____________________

City ____________________

State ____________ Zip ________

Congregation ____________________

District ____________________

(Please enclose this form with your gift and send to the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120)

EDITORIAL

In the year of the earth and the moon

In the beginning God created the heavens and the earth
In the year of 1969 men first walked on the moon . . .
. . . So God created man in his own image . . . and
and man was proud of his accomplishments . . . but he
God saw everything he had made, and behold, it was
looked around at his world and saw that much of it was
very good . . . You shall have no other gods before
not good . . . His rockets were powerful, breathing
me . . . You shall not kill. You shall not steal.
fire like dragons . . . but the same fire could kill
You shall not commit adultery. You shall not bear
his own sons as well as the enemy in Vietnam . . .
false witness . . . You shall love the Lord your God
And the plunder, the destruction, the raping, the
with all your heart, and with all our soul, and with
lying . . . Was God no longer needed since man by his
all your might . . . Man does not live by bread alone
knowledge and strength could do so much? . . . But
. . . In returning and rest you shall be saved; in
still so many went hungry . . . Man could fly, but
quietness and in trust will be your strength . . .
was it only on the lifeless moon he could find quiet?
Let justice roll down like waters, and righteousness
. . . Here on earth men must live side by side with
like an ever-flowing stream . . . What does the Lord
justice and liberty for all or they cannot live at
require of you but to do justice, and to love kindness,
all in 1969 . . . Not by pride of moon flight, not
and to walk humbly with your God? . . . Not by might,
by megatons of atomic power, but by the simple love
nor by power, but by my Spirit, says the Lord of
of brother for brother and the respect of man for
hosts . . . Blessed are the meek, for they shall
his creator can the earth be inherited . . . Yet the
inherit the earth . . . Blessed are the peacemakers,
makers of peace and the servants one of another,
for they shall be called sons of God . . . Do not
where is such a one in 1969? . . . Turning his cheek
swear at all, either by heaven . . . or by the earth
. . . or turning his face away? . . . Loving his
. . . If any one strikes you on the right cheek, turn
enemies . . . or decimating the land God gave them?
to him the other also . . . Love your enemies . . .
. . . Acquiring, accumulating for himself . . . or
Do not lay up for yourselves treasures on earth . . .
discovering the kingdom of those who give themselves
You cannot serve God and mammon . . . Seek first his
away? . . . Not the public boaster of his religion
kingdom . . . Not every one who says to me, 'Lord,
but the private practitioner of unpopular goodness
Lord, shall enter the kingdom of heaven, but he who
. . . as to one of the least of the unwelcome poor
does the will of my Father . . . As you did it to
. . . or the neglected prisoner . . . or the forgot-
one of the least of these, you did it to me . . .
ten victim of the successful man's exploitation . . .
To preach good news to the poor . . . to proclaim
Into the midst of such as these — even in 1969 — comes
release to the captives . . . to set at liberty those
a presence . . . someone to show them what God is like
who are oppressed . . . The word became flesh and
. . . and whose side he is on . . . that he is not
dwelt among us, full of grace and truth . . . God so
the feared condemner, but the Father who loves so
loved the world that he gave his only Son . . . not
much he still sends his Son . . . who will not accuse
to condemn the world, but that the world might be
them but take their pain on his own body . . . Surely
saved . . . Neither do I condemn you; go, and do
now in 1969 God is alive and moving in the persons
not sin again . . . You shall receive power . . . and you
and the presence of those who remember to feed their
shall be my witnesses . . . If God is for us,
foes . . . to counter hatred by their love . . . and
who is against us? . . . Let love be genuine . . . If
to affirm the power and the glory . . . of the
your enemy is hungry feed him . . . Overcome evil
triumph of God's kingdom . . . So let his kingdom
with good . . . Make love your aim . . . Thanks be
come, his will be done . . . bringing reconciliation
to God, who gives us the victory through our Lord
and restoration . . . and let the earth look not to
Jesus Christ . . . God was in Christ reconciling the
its satellite, the moon, for assurance and peace . . .
world to himself . . . Let the peace of Christ rule
but to its Maker whose way of love is the source of
in your hearts . . . and be thankful.
peace . . . and joy . . . and thanksgiving. — K.M.

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his end up
VERNARD ELLER

Vernard Eller

HIS END UP

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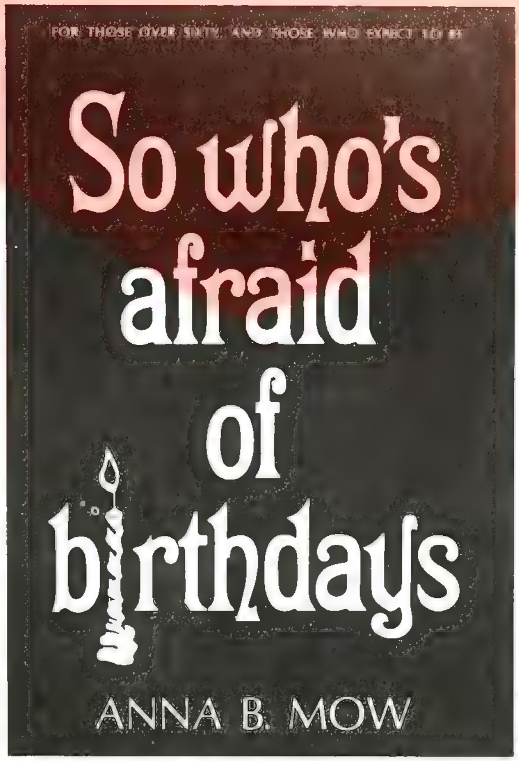
"It takes two for the see-saw, and modern theology must discover how to give God his due." How the "new theology" might learn how to teeter-totter is the theme of this unique and witty approach to a theology of hope. Not an attempt to replace the "new theology," it does offer needed corrections. Vernard Eller declares that successive generations of theology have lost the art of the dialectic see-saw – a game in which Soren Kierkegaard was the virtuoso. A result of the loss is the God-is-dead movement – a movement which saws off God's end of the board altogether. However, Eller does not reject the "new theology" with its "man come of age" – he does maintain firmly that it misrepresents Bonhoeffer and desperately needs balancing. It is not the author's intention to make God more acceptable or easier to believe in. He does try to come up with the truest possible understanding of the God of the biblical revelation.



FOR THOSE OVER SIXTY, AND THOSE WHO EXPECT TO BE
So who's afraid of birthdays
ANNA B. MOW

Anna B. Mow

SO, WHO'S AFRAID OF BIRTHDAYS

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Here is a book of reflections on growing old graciously, written with warmth, wit, and wisdom. At age 76, Anna Mow sees clearly the problems and possibilities for fulfillment in the "crowning years." Echoing Browning, she writes: "Grow old along with me, The best is yet to be." Her hope and her aliveness shine from every page. Mrs. Mow writes about the problems that beset so many as they grow older: loneliness, illness, feelings of uselessness, and self-pity. She shows how it is ever possible to begin anew, how the years following retirement provide new opportunities for spiritual growth. And she gives practical pointers on what to do with one's self without merely killing time. The book is set in large, easy-to-read type.

CHURCH OF THE BRETHREN GENERAL OFFICES
ELGIN, ILLINOIS 60120

LOOK FOR THESE FEATURES IN THIS messenger

"So Many Fascinating People to Meet." *Myrtle Oxender, active member of the Florence, Michigan, Church of the Brethren, was named Michigan Mother of the Year in April. This is her story.* by Anne Albright. page 2

Not What We Are, but Who We Are. *It is not what a man knows or what he does that counts with God but how he handles his given covenants with God, his family, his contemporaries. First of three Annual Conference messages based on the book of Ezekiel.* by Graydon F. Snyder. page 4

The Gospel in Stained Glass. *The windows of a new memorial chapel for the Lititz, Pennsylvania, church reflect themes combining classic Christian doctrines with traditional Brethren ordinances.* by W. Clemens Rosenberger. page 8

The Chains of Illusion. *In a world of war and impersonality and confusion, students seek to be educated. A college president discusses what being "educated" means.* by G. Wayne Glick. page 12

An Assessment of Where the Brethren Are. *Diversity was the hallmark of the personalities and viewpoints mixed together in the church's third theological conference.* a special report by Vernard Eller. page 22

OTHER FEATURES include "Faith Looks Up," by Rufus B. King (page 7); "When I Grow Up," verses by Jeanne Donovan (page 16); "Day by Day" by Ray and Elaine Sollenberger (page 18); an October calendar, by Janie Russell (page 19); "Perspectives on Sex and Sexuality," a review article by Clyde E. Weaver (page 20); "Evangelical Purview," a report on the Brethren Revival Fellowship, by Donald W. Rummel (page 24); and other news features (pages 26 to 30).

COMING NEXT

Mildred Grimley, in recounting the energetic contributions of a fellow worker she knew in Nigeria, says of Harold (Red) Royer that "He Shatters the Stereotype" impression that many persons have of a missionary. . . . Harold Statler offers a thorough examination of some of the hard questions raised by the taxation of church property and church-owned businesses in "Churches in the Tax Squeeze." . . . B. Wayne Crist considers another passage from Ezekiel in the second of a series of Annual Conference Bible messages.

BYLINES: *Anne Albright* lives in Fort Wayne, Indiana, where her husband David serves the Beacon Heights church as pastor. Mrs. Albright has contributed other features to MESSENGER. . . . Eastern Pennsylvanian *W. Clemens Rosenberger* carries responsibilities as vice-chairman of his district's missions and church extension commission and as pastor of the Lititz church. . . . *G. Wayne Glick*, president of Keuka College in New York, originally used his article on education as an address. . . . Having joined the staff at the General Offices this year, *Clyde E. Weaver* is a member of the Human Resource Developers team of the Parish Ministries Commission. . . . In addition to pastoral responsibilities at the Ambler church in Pennsylvania, *Donald W. Rummel* serves as chairman of the North Atlantic District's commission on witness. . . . Author and educator *Vernard Eller* is professor of religion at La Verne College in California.

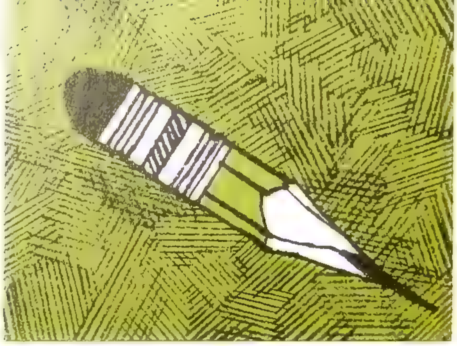
VOL. 118 NO. 2

messenger

CHURCH OF THE BRETHREN 10/9/69

Red Royer

He shatters the stereotype



readers write

UP THERE

In reference to Guy Wampler's feature (Aug. 14), I believe that heaven is up there. Elijah was taken up into heaven. Jesus ascended into heaven. Jesus said he will go to prepare a place for us. So, there is a place. I believe that place is up there in heaven.

Jesus said when you pray, say, "Our Father, who art in heaven." That, to me, is up there. Mr. Weldon, editor of *The Upper Room*, says that the "our Father in heaven" phrase used by Jesus has been a solace for many who have pictured heaven as a delightful place. If this scripture satisfies their need, why should anyone attempt to remove their interpretation?

I have not changed to a butterfly.

John F. Danner

Upper Marlboro, Md.

ATOM-SMASHING THOUGHTS

What a gift to read! A threefold amen to T. Wayne Rieman's "Life Is for Living" (Aug. 28). Reading this article was receiving one of the greatest gifts of affirmative thought through the MESSENGER. I knew someone would come through.

Good is the basic foundation of Christianity. Brother Rieman's words are my deepest, heartfelt thoughts of knowing the living God. Let's be what we're made to be. Make our own world. Life is for loving; love makes life ours. This is living.

What more is thought, than prayer occupying each moment of our living day? I can add only practicing a thought each morning I awake: Today, I have the power to be love, to be kindness, to be light, to be faith — the power to be. Today, the home or homes I enter, a thought of peace be, love be, light be in this home. Your life changes to good. Try it; see how much better you feel. Give this gift of caring to all. Enfolded in it is found God's light of the world united. The Lord your God is one God.

In these great thoughts I find the affirmative words of Jesus: "Greater things than I have done you will do." How far can we extend it? Conquer sadness, dislike. Create healing, caring, peace, light for all people. We must occupy our thoughts with the good of life. Other thoughts are like frayed wings that keep you from flying. Truly, we have a great and wonderful God. We have a great and wonderful world. We have a great and wonderful people to share our good. I've taken wing again to a spaceless journey of thought. It's a wonderful feeling to know there is someone flying with you. Shalom, Brother Rieman. Atom-smashing thoughts, Yea!

Mrs. Kaye Summy

Manheim, Pa.

ENROLLMENT FOR KILLING

I note that some folks have been disturbed by the youth who burned his draft card at Conference.

It may not be so disturbing if we consider that when a youth accepts a draft card he is accepting enrollment as a prospective killer — a potential soldier.

Those who kill human beings are generally considered criminals when they kill privately, but patriots when commanded by the government to kill. Perhaps the youth did not feel that God would excuse him for becoming a killer merely because his government requested this of him. His draft card was considered by him to be a symbol of his acceptance of the role of a professional killer.

Perhaps we should consider this aspect of such an act. Suppose that a nation should make war on our nation and order the youth in their armies to kill our sons in the USA. If some of their youth should refuse to be enrolled in such a project, would we condemn them?

Floyd M. Irvin

Eustis, Fla.

NOT INTOXICATING

We must reply to the letter "Absence of a Good Motive" (Aug. 8). The difficulty many people encounter in accepting Christ's miracle, turning water into wine, is the misunderstanding of the term *wine*. We find in the Greek New Testament the word *oinos* (Hebrew, *yain*, Latin *vinum*), translated wine, is used for fruit beverages, as the juice of grapes. But it is never used for *shekar* (intoxicating drink). It is unfortunate the word *wine* was used in the translations for both sweet wine and intoxicating wine.

We know that Christ would never have sanctioned any harmful or intoxicating drink, much less have produced it. We have many Bible references condemning harmful drinks, so we know Christ would not have been the cause of an orgy of drunkenness, as that much intoxicating wine would have caused. . . . It is a dangerous thing to question any part of God's word (Rev. 22:19) for the Bible is God's word and not man's.

Mrs. M. A. Whisler

Lowpoint, Ill.

MAKE PEACE, NOT TROUBLE

In response to the letter (Aug. 14), "To Protest Draft Card Burning," I want to say congratulations to the lady from Camp Hill, Pa., who had the courage to speak out. I too am a mother and housewife and I have a teen-age son. I have the same feelings this lady has but could not have put it in better words.

I did not attend Conference but when I heard of this young American burning his card, I too was ashamed of being a member of this church, to which I have belonged for so long. My first reaction was to leave this church and go elsewhere, but the more you talk to adults and youth in the church and outside the church, you will find this young American is in the minority. The only difference is that he was in the limelight for awhile. There are a lot of people who are really doing a lot of good working for peace but they are not heard from and most likely don't want any glory for their deeds.

Our church still has a choice, but if

More on page 28

PHOTO CREDITS: 8-9 Rohn Engh; 12, 15 "John at Patmos," by Ernst Barlach, photo by Three Lions; 19, 25 (bottom) Religious News Service; 21, 23 World Council of Churches

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Red Royer

He shatters the stereotype

by MILDRED H. GRIMLEY

Red Royer: persistent to the point of doubling the yield

"Red Royer has been here!" I exclaimed, as we turned into the lane which led to our home in Uba, Nigeria. Trees which had never been trimmed were suddenly missing their lower branches; a new tangerine tree stood with its roots firmly planted in the garden; dotting our "nursery" were new eucalyptus, neem, and mahogany trees.

I could picture Red in our absence, dressed in a khaki shirt, khaki trousers, and rubber boots, armed with a saw, shovel, and buckets of water, darting enthusiastically from lane to garden to nursery — pruning, planting, and inspecting. None else but Red!

Fifty-two years previously it all began — first as a challenge from Sam Higgenbottom in his book, *Preachers of the Plow,* to a fifteen-year-old lad: "Any healthy farm boy who has an interest in the out-of-doors and wants to be of help to people in the world should go to the mission field." And thirteen years later — after graduating from Mt. Morris and Iowa State, followed by three years of teaching, two years at Bethany Seminary, and marrying Gladys Hawbaker, the challenge became a reality — and Gladys and Red arrived in Nigeria in 1930.

Red shatters the stereotyped picture portrayed by Michener of the missionary with his pith-helmet and Bible, preaching

Through in-service training Red Royer enabled the Nigerians to take the techniques of improved agriculture to their own people

under the palm tree. Instead, Red donned a straw hat (which Gladys vainly tried to relegate to the Smithsonian Institute); in his arms he toted bags of seeds, seedling trees, insecticides (and at times complicated his load with gun, camera, tripod, tennis racket, or even a ball python wrapped neatly round his arm); his preaching carried him out from under the trees into the rich farm lands of the Yedseram Valley or the stony hills of the Biu Plateau.

Red's job analysis over the ensuing years looked like "Jack and master of all trades": builder, lay-superintendent of the leprosarium, station chairman, brick maker, well digger, local church adviser, Hillcrest houseparent, teacher — and first and foremost, an agriculturalist with an insatiable desire to raise the subsistence standard of living among the Bura, Margi, and Higi people of northeastern Nigeria. This he consistently attempted to do, not by working alone, but by calling to his side Nigerians who, through this in-service training, were able to take the technique of improved agriculture to their own people.

Equally enthusiastic and outstandingly capable was Gladys. No one in our mission has ever been so consistently involved in, or contributed so much to, the educational program: teacher in women's schools and local situations, supervisor of over thirty elementary schools, supervisor of student teachers, vice-principal, as well as acting principal, of Waka Teacher's College.

* * * * *

It was 1946. The Royer house stood next to ours in Lassa, separated only by

'Mallam Royer says to save our seeds, so we're doing it...'

Red's mud-plastered tennis court and a gigantic fig tree. Peals of laughter and happy voices filled the air as groups of men and women, on their way home from the market, stopped by to *thlawur malambwo aga mdurki kaka ngusharnda* — greet the lady and man of the house and their children — Ralph, 14, and Norann, 12). The women with their gourds of corn, peppers, salt, or dried fish chatted noisily with Gladys — enjoying to the full a very warm friendship.

Red, who was never content to "just sit" (in fact, I find it difficult *ever* to recall Red just sitting and talking) was beckoning a group of men to follow him across the path to where a field of dwarf guinea corn (sorghum) was in head. In a land where the main staple is guinea corn which grows twelve to fifteen feet high and which must be harvested by hand, this little three-foot variety was an oddity indeed.

"Look at this sorghum," Red said to the puzzled men. "Think how easy it will be to harvest." The men were interested but skeptical.

"But it is in head already," they said, "and we have three more months of rain. It will mold before the rains are finished."

"That's the trouble," Red agreed. "And I'll have to work on that!"

Red sent all over the world for seed samples of dwarf sorghum, milo, or guinea corn, and for thirty-five years experimented continually with innumerable varieties. He found semidwarfs that grew five to seven feet, but was not satisfied. Time, training, and funds were always a deterrent to a full-scale breeding program, but he used what he had of all three — trying new strains and crossing local varieties, until finally, a few years ago, he found four lines that stopped growing in August at thirty inches and waited until October, when the rains stopped, to put out heads. This is now called "Royer Dwarf."

What Red has done with guinea corn he has also done with soybeans, maize (corn), legumes, and fruit trees. His tests with soybeans covered many years and forty varieties. The Dixie variety proved to be the best.

By 1940, Red had selected a fairly good variety of yellow dent corn. However, at that time all grinding was done by hand, and the women complained it was too hard to grind. So for fifteen years, he stopped experimenting with corn. However, by 1955 the government was making small diesel grinders available to certain enterprising villagers, and the women no longer had to do the bulk of their own grinding.

Once more, Red took up his corn project. Again he tested some forty varieties. About seven years ago the Nigerian Agricultural Department stopped the importation of corn seed into Nigeria for fear of introducing certain diseases. Fortunately, Red had gotten a head start and continued open pollinated selections gave him a good variety. This he shared with a U.S.A.I.D. corn breeder in Samaru, northern Nigeria, who crossed it with his best variety. With this combination they got a yield of 160 bushels per acre. Seed was then distributed to more than a hundred Waka students to plant at home during vacation. The reports are rewarding: their families like the corn, and it produces twice as much as their local varieties.

How slowly change comes at first. "I should plant fruit trees? You say it takes five years for them to produce fruit? Why, I might be dead by then!" "That's not *food!* Fruit doesn't fill up a man's stomach." But Red persisted. He always kept one or more fruit nurseries going, encouraging people to eat fruit, save seeds, plant trees, and sell fruit.

And now? Go into a compound miles from where Red worked and you will probably see a pile of mango seeds lying on the pounded dirt floor.

"What are these for?" I ask.

"Oh, Mallam Royer says we're to save our seeds, so we're doing it." Red and his Nigerian staff have lately handled an average of 10,000 trees a year — planting, transplanting, and budding. Included were firewood trees to renew depleted forests. Now, mangoes have become a cash crop in the Marama area. They are shipped by truck as far away as three hundred miles. Limes, grapefruit, mangoes, oranges, and bananas are now common in almost any village market. You often see children sucking limes — a marvelous addition to a diet which is notoriously lacking in vitamin C.

Experiments with crops and trees, *not* his primary assignment, were simply spliced in between his major responsibilities: supervising the construction of mission buildings at Chibuk, Marama, Garkida, Gulak, Shaffa, and Lassa; and during their last eight years at Waka, teaching a full schedule of classes in agricultural science. But it was at Waka that the early years of experimenting came to fruition.

Although it was Red who did large scale experiments and orcharding, it was Gladys who made it practical for the rest of us missionaries! We followed her example in "truck farming" — which put food on the table and in the pantry. She wrote the recipe section of Red's booklet, "Soybeans as Food." She had a special knack of adapting Nigerian foods to American tastes and contributed many recipes for a book called *Live on the Country*. Crocodile tail, red monkey and pack rat roasts, roan and snake steaks are among some of the delicacies we've eaten at the Royer table.

Red had several extracurricular loves: tennis, snakes, photography. Wherever they were stationed, tennis courts were made — even if some were only dry-season, mud-plastered ones which washed away each rainy season. The love he had for snakes was shared by few — including Gladys, although she condescended once to carry two ball pythons to the States in her handbag!

A very valuable contribution to the record of the history of our mission in Nigeria has been made through Red's 16mm motion pictures. He has photographed every significant place and event in the mission during the last fifteen years. His last film, "Forty Years in Nigeria," is an excellent resumé of the work.

Red and Gladys Royer (center) with son Ralph and his wife Flossie, who continue to serve as missionaries in Nigeria in education, agriculture, and nursing

The planting of seed which Red and Gladys did in the fields of agriculture and education took root in yet another soil: Their son Ralph is, according to the Nigerians, "a child of the land"; and he, along with his wife, Flossie, are making significant contributions in education, agriculture, and nursing.

The abundant life can never become a reality for the Nigerian unless he rises above the subsistence level. The continuing agricultural program of the mission and church attempts to meet this need. Gerry Neher at Chibuk and Kulp Bible School, Jim Bowman and Roy Pfaltzgraff Jr. at the Leprosarium, and several I-Ws all worked substantially in this area. Crossing and recrossing areas where Red worked, Von Hall, the first full-time agriculturist of the mission, directs an enlarging and rapidly developing program. Loans to Nigerian farmers to purchase oxen and plows is an important part of this work. Von is continually on the road, observing, advising, checking, and assessing.

The increase of orchards, cement floors, metal roofs, vegetables and meat on the table, and healthy smiling faces is continual evidence that Red Royer's boyhood challenge "to help people" is being fulfilled.

Many years ago we were told confidentially by a Nigerian that "they" knew who the richest missionary was.

"Who?" we asked.

"Mallam Royer."

Curious, we pressed, "How do you know?"

"Why, he always wears long trousers. The rest of the missionaries wear shorts most of the time."

I'm sure Red would be the first to deny *that* allegation, but it is true that the mission and the church have become richer through Red and Gladys' ministries to the whole man: body, mind, and soul. ☐

by **HAROLD B. STATLER**

CHURCHES IN THE TAX SQUEEZE

Churches are caught in the tax squeeze. This fact creates a key controversial issue in the church and the social order. Two tax news items highlight the pressure. The U.S. Supreme Court, for the first time in U.S. history, has agreed to take a case which will contribute to a clarification of the exemption of church property. And, pending in the Ways and Means Committee of the House of Representatives is legislation that would base the computation for "contributions" tax deductions to nonprofit organizations (including churches) on a pattern similar to how "medical" deductions are figured.

People are calling for tax reform. The pressure for governmental services at all levels (local-state-federal) is forcing legislators to search for new tax revenue. Economists and tax specialists have exposed inequities in both legislation and regulations. They have pointed to tax policies which better reflect the wealth base of the economy. Exercising the art of the possible, legislative decisions adjust the loopholes and restructure our tax systems. The tax question being debated is who ought to be allowed how much exemption for what purpose.

The storm clouds have been building; now the clouds are bursting with intense tornadic winds. There is some question as to how prepared we are, both in attitude and resources, to cope with the storm. And yet there has been some amazing openness on the part of laity and clergy to deal with this issue, moving away from a former easy status quo position.

Along with prayer and Bible reading in the public schools and tax aid to parochial elementary and secondary education, the issue of tax exemption for religious institutions represents the current front-burner concern in church and

**Churches may have to render to Caesar what is his.
How much will Caesar expect the churches to pay?**

state. Churches are forced to research assumptions, deal with fundamental church-government relations (or arrangements), and look at the pocket book of the church.

Developments

What has been happening in the recent ferment? A few illustrations point the direction.

- A number of states — the last one Kansas — have amended tax legislation, placing parsonages on the *ad valorem* (real estate) tax base.
- Limitations on acreages or lot sizes for worship and educational facilities have been set by some state legislatures.
- Virginia has perfected an amendment to the state constitution allowing localities to impose municipal service charges on tax exempt groups. This will be acted on by a 1970 referendum.
- In Nashville, six Protestant publishing firms, including the huge Southern Baptist Sunday School Board and the multimillion dollar United Methodist Publishing House, have lost their property tax exemption upon a ruling of the local tax assessor's office. Metropolitan Nashville's legal department recommended the move, knowing that it meant millions of dollars of revenue.
- The Internal Revenue Service recently removed the tax exempt status of the Evangelical Press (Harrisburg, Pennsylvania) and Otterbein Press (Dayton, Ohio) because of their extensive commercial activities. The Dayton ruling is retroactive to 1958, the Harrisburg decision, to 1966. Back taxes amounting to two million dollars is assessed the Dayton plant. The United Methodist Church intends to sell these two former EUB church operations.
- Protestants and Others United for Separation for Church and State has lost its tax exempt status on the grounds of its extensive legislative activity.

This sample of developments may be adequate to impress upon us the fact that we have a storm in process.

Reasons

The question is, why this ferment? A few clues come to the surface as we look at some facts.

In April of this year, the Connecticut Council of Churches and the Hartford Chapter of the American Civil Liberties Union held a forum on exemption for religious institutions. A spokesman for the ACLU Church-State Committee, Washington, D.C., attorney John Adams, stated that church-owned property in the United States is valued at $80 to $150 billion, and annual income runs $18 to $22 billion, according to knowledgeable estimates.

An official of the New York Tax Commission said that in New York, the value of tax exempt church property totaled $726 million last year.

Because church membership is losing percentage standing of the population and because attendance is dropping off, a repressed argument is coming to the front. We have traditionally held that churches deserve exemption because of their moral value and service role in the community. Now the times have changed. People, not members of religious institutions in an era of heavy taxation, contend they are being forced to support, albeit subsidize, churches because tax exemptions increase their business or residence *ad valorem* taxes.

In the rush to fit into the war on poverty, some congregations or church agencies took tax funds (with some careful — some not so careful — guidelines). The words of Dr. David R. Hunter, National Council of Churches Deputy General Secretary, warned that "a trend toward greater use of governmental funds for church-sponsored projects will work against the continuation of certain tax exemptions for religious groups."

In using tax provisions and loopholes, too many abuses have been noted. Exemption status has given the church unfair advantage when engaging in commercial competitions. For instance, church business operations currently are exempt from the forty-eight percent federal corporate income tax. Profits from business enterprises unrelated to the church's purpose, namely commercial operations, go tax exempt. Commercial property, tax free because of church ownership, exhibit unfair competitive tax advantage. Sale and lease back arrangements make it possible for inept business operators to sell their businesses to a church to operate tax free, not infrequently employing the former owner as the manager of the now tax free commercial operation. Church ownership of a business puts the corporate enterprises at a disadvantage in competition. The ethics of the church are being questioned by the world.

There is emerging a fundamental fear that the church will soon get into a position where it will control the economy — and face an overflow. James A. Pike reminded us that several times in history "the churches have become so wealthy and powerful from the geometric growth of tax free wealth, without carrying their share of the public expense, that the whole economy was imperiled and the governments feared the political power which concentrated wealth can buy."

Eugene Carson Blake warned midway in this decade that "one hundred years from now, the present pattern of religious tax exemption . . . if continued may present the state with problems of such magnitude that their only solution will be revolutionary expropriation of church property. It is not uneasy to prophesy that, with prudent management, the churches ought to be able to control the whole economy of the nation within the predictable future."

Basis for exemption

What, then, can be a basis for tax exemption? There seem to be two basic assumptions that determine how tax exemption is granted.

First, tax exemption is based on governmental recognition of the services rendered to the nation and community by religious, benevolent, and charitable institutions. The contribution of moral and philosophical insight, necessary to the successful process of a democracy, has been forwarded as a reason for religious institutions' being favored by tax exemption. Putting it in another way, some types of property have special characteristics which make it socially advantageous to exclude them from *ad valorem* taxation. This is basically the social value theory of exemption.

A contrasting view is the constitutional theory. The "earned and conditional" aspect of the social value theory is considered dangerous and inadequate. So far, federal court decisions have clung to the constitutional principle that government "may not tax the exercise of a First Amendment freedom." Property or contributions essential to the exercise of a First Amendment freedom are to be exempt.

It is this latter constitutional principle which is advocated by this writer as the plumb line for working out the tax exemption for church properties and operations.

Specifics

What might tax exemption look like if the "exercise of a First Amendment freedom" is our guideline? What specific exemption policies might be instituted on this basis? Here are some propositions for consideration.

- Real estate (buildings and land) used exclusively for worship (including educational purposes), allowing for space stipulations, should be exempted from *ad valorem* taxes.
- All parsonages, rectories, and residences owned by the church as a residence convenience for its employees should be taxed.
- *Ad valorem* taxes should be assessed properties used exclusively for religious administrative purposes.
- Voluntary payments for municipal services should be provided in enabling legislation, even setting a suggested formula of assessing church edifices on a "market value" basis. (Services funded by the mill levy formula could include police, fire, garbage, and human relations departments.)
- Publishing and business operations, related to exclusive religious purposes, should be tax exempt.
- Unrelated business income and sale and lease back arrangements should be removed from tax exemption, making such operations by the church subject to existing corporate income taxation. (Such would include rented parking lot real estate and income taxes.)
- Churches should pay excise, franchise, and license taxes where commercial enterprise is involved, for example, permit to hold a bazaar.
- The issue of sales tax exemption is not a church-state issue, and therefore relates to the general decision on exemptions related to not-for-profit organizations.
- The general exemption from inheritance and estate taxes on property left to a religious institution should be protected.
- Religious organizations should file public accountings of wealth and their financial conditions as well as annually file application for tax exemption.

It should be noted that church welfare and educational institutions are not covered in this article because such policies are determined under different categories of tax law.

Theology

In conclusion, we need to look at the nature and mission of the church as relates to economic resources and taxation. It is pertinent to the issue raised concerning church wealth in the "Black Manifesto." It is pertinent to the pressure taxation may place on the survival of economically limited or deprived congregations. It is pertinent to the spiritual health of God's people ministering and in mission.

We need to dig deeper than the political practicalities. Even if we get little or no reform in major tax loopholes as represented in the oil depletion allowances, a question of definition of the church is needed.

The church of Jesus Christ may easily be lost in what has been termed an "edifice complex." Faith has been invested in special cathedrals rather than in tents. The development of church plants, investment portfolios, and institutional status has been a result of a valid provision in our form of government.

Yet, churches need to recognize that the expression of faith and carrying on of the witness can never be justified as relying on imperial recognition. Churches today need to be reminded that the early centuries of the Christian movement flourished in unfriendly environments.

A prophetic note needs to be addressed to the churches: If existence of our church institutions hinges on tax privileges, theologically the church is not free. The servant role of the church in society should not hinge upon tax exemption, much less subsidies. We need to move in the direction of cutting our assets to the position where we can afford them if the yoke of taxation falls upon our shoulders. ☐

Now Is the Time to Love

by JOHN M. DRESCHER

"Daddy, I want to be with you." My three-year-old son spoke three times before I looked up. I had urged him to go to bed several times. Each time he simply said, "Daddy, I want to be with you." When I stopped writing he asked, "Daddy, why did you stop writing?" or "What are you thinking about now, Daddy?" When I started to write he asked, "What are you writing, Daddy?"

Finally, when he saw that I was somewhat annoyed by his interruptions, he slowly climbed down from his stool beside me and said quietly, "Daddy, I guess I'll go to bed now."

Then it hit me. My son was saying in his own way: "Won't you take time for me, Daddy? Please, Daddy, talk to me."

Just as he rounded the corner to the stairs I called after him, "Joey, come, let Daddy hold you before you go to bed. I want to talk to my boy a little while."

With a broad smile he came. I lifted him up and held him close. Then as he pattered off to bed a few minutes later I wondered how often my busyness caused me to miss opportunities to share my love with my children. I remembered those recurring statements I heard as a pastor, as a parent, as an instructor in family conferences and classes, and as I visited in many homes: "If only I had taken more time to enjoy my children." "If I had my family over again I would certainly take more time with them." "Take time for your children now. They are soon gone."

Now is the time to love. Tomorrow the baby won't be rocked, the toddler won't be asking, "Why?", the school boy won't need help with his lessons or bring his school friends home for some fun. Tomorrow the teen-ager will have made his major decisions, and tomorrow we will remember the time that we used or failed to use for our family. Tomorrow our children will be close to us or strangers, depending largely on how we use time for them now.

When father is struggling to get started in his vocation, he must take time for his children. When mother spends her hours feeding hungry faces and keeping clothes and house clean, the call comes to take time to love. Even more than physical comforts, children need the warmth of parental love for personal well-being. Creating an atmosphere of love in the home is the first step in teaching our children what love is and how to share love. And this takes time.

But how do we take time? Without a doubt it is more difficult today than it was in the slow pace of past centuries. It is also more necessary, with the strain and pressures of modern living. Here are a few suggestions which may serve as a start:

Seek for simplicity in living. We must not allow the common concerns and activities of home, community, and even church life rob us of the things most needed. A friend of mine, Mary Klassen, paraphrases Joy Allison's "Which Loved Her Best."

"I love you, Johnny," said Mother one day.
"I love you more than I can say."
Then she answered his questions with, "Don't bother me now,"
And just didn't have time to show him how
To tie his truck to his tractor and plow.
But she washed her windows and scrubbed the floor
And baked and cooked and cleaned some more.

"Bring the neighbor in? Well, I should say not.
You'll track up my floors and I don't want a spot.
No, we won't have time for a story today.
Mother's cooking for company, so run out and play.
Maybe tomorrow," she said with a sigh,
And Johnny went out almost ready to cry.
"I love you, Johnny," again she said,
As she washed his face and sent him to bed.
Now how do you think that Johnny guessed
Whether t'was he or the house that she really loved best?

We may provide our children with comfortable and convenient homes. We may give them many books, toys, sports equipment, fun, clothes. But unless we give ourselves and teach them to give themselves, these things are worth very little.

Even in abundance of things, many children feel unloved. Why? Because love grows by the giving of ourselves. **Too often mother goes out to work to**

earn more money to buy more things — "because she loves her children." Father feels he must moonlight to make more money to buy more of everything — because he "loves his family." But children may then be deprived of the very thing they need most — our love and ourselves. The danger is that we buy objects to show our love but don't have time to indicate with our presence our love in language children understand.

Of course we find that giving money or material things is easier than ourselves.

One father, after his son was beyond the time of persuasion and punishment, said, "I planned to go out with my boy and be his companion, when I had time. I resolved to attend church services regularly and to take him with me, when I had time. I hoped to interest him in young people's activities, when I had time. I promised I would talk to him like a father should to his son, when I had time. But for over twenty years for every one thought of my son I had a hundred thoughts of my business.

"Do not pity the child who does not have a bicycle or whose parents cannot afford an encyclopedia. Pity the child whose parents do not have time to live with him, to teach him, to play with him, to express their love for him in many, many ways. The child without the bicycle and other material possessions, but with the warmth of parental love, is far happier than the poor rich child who has everything money can buy but lacks the needed security which comes through being loved 'in deed and in truth.' "

Some time ago a judge shared the answer he received from a young lawbreaker when he reminded him of his respected father. "I've often heard my father was a fine man," said the young man. "But I never knew him. He didn't have time for me."

Perhaps a little dust on the furniture, spotless floors, the multiplicity of things, and the round of social activities aren't nearly as important as we thought. King Solomon wisely said, "Better is a dinner of herbs where love is, than a fatted ox and hatred with it" (Prov. 15:17).

Make recreation and leisure more family-centered. The family creates the atmosphere for receiving and giving love. Are not the most meaningful experiences you remember in your childhood home those which you did as a family?

The other evening I visited a friend. I found him and his family in the back yard, sharing in a simple family barbecue. Such activities characterize his family and have built a great togetherness over the years.

Some have tried family camping. The cost is small over the years. Camping affords a good chance to work and play together. Father and the boys care for transporting and setting up equipment. Mother and the girls take charge of cooking.

A day at the zoo, the art gallery, or an historical landmark can be family-centered. Even the planning together, whether it be for an evening of games

at home or for a week's vacation away, is valuable.

One mother shared the following: "From my own childhood I shall never forget the excitement and pleasure each summer as our whole family prepared for a one-day fishing trip not very far from home. There were seven children in the family. We would climb into the back of the old truck to go for a day of fishing, boating, swimming, walking on a swinging bridge, and eating a picnic lunch together. This was one thing, along with such spontaneous occasions as an all family moonlight sledding party, which knit our home together in love."

Build a spirit of comradeship. Love is built on relationships. The whole social and economic trend of today tends to pull families apart. This means that we must watch and plan for opportunities when we can work and play together. Some families set aside one night a week and call it "home night." This takes top priority on all schedules.

Even when some members of the family need to be gone from home, a strong comradeship can still be built. It is built by the way those who are together remember the absent member.

"When I am gone from home," said one father, "I know that my family is thinking of me and praying for me. They know I am thinking of them and praying for them." Love and comradeship are not something we do or share only when we are together. Love is a way of life. It develops the "we" feeling.

Children grow best in homes in which they can participate, in which they feel they belong. Frequently parents take it for granted that children have a sense of belonging — "Why of course they are loved; we love all our children." This is not enough. It is not how we feel but how they feel.

A child needs to be loved and to know he is loved. How? By the way we talk to him, the way we cuddle him, the tender manner in which we kiss away his hurts, the spirit in which we enter his little games, the spontaneous sharing in laughter, the games together around the table, stories at bedtime, the way we listen and enter into his interests and by the way we let him help share in the work and play of the whole family.

Further comradeship and participation may prevent discipline problems. One mother wrote about her experience in meeting the need of her adolescent daughter, who became resentful and defiant. "Instead of punishing Betty and constantly reminding her of her age, I determined to give her large helpings of love and approval. I stopped ordering her to do certain expected duties, and asked her instead to work with me and share my duties. She had had to do the evening dishes alone and rebelliously — now we did them together, chatting as we worked.

"I made it a point to give her an affectionate hug now and then, and to praise her warmly when she deserved it. Both my husband and I laid aside our hobbies in the evenings to play games with her. We gradually found our child again."

"We all love our children," continues this mother, "but we forget to show them how much, by sharing with them our time, our hobbies, our work; by listening to them and giving them patient counsel or, if need be, intelligent and just punishment. That extra helping of love will enable our children to become mature and happy — as we want them to be."

Dorothy Baruch, psychologist and consultant in child guidance problems, points out in her book, *New Ways in Discipline,* that even the time we spend with our children may be the wrong kind. Too often it is supervisory time, focusing on what the child should do or not do, rather than on the child himself. This does not give a feeling of belonging or togetherness.

Set aside definite times for talk. It sounds strange to say that families should talk and be together. But living in the same house does not guarantee our speaking or being together. We need times to release feelings and to talk about problems. The steadiness and warmth of our love as parents and children can be gauged by how we talk and how we listen.

Once a day in our home we plan for what we call family time. Some might call it family worship. But we do more than read the Bible and pray together as a family. It is also a time to talk together about many things. We cannot afford to do without this time together.

Maybe our meal times can be made more meaningful. Dramatists stage family meals with frequent effectiveness. The novelist uses the talk around the table as a device to delineate character and for the promotion of a plot. Oliver Wendell Holmes built his sage observations around the framework of the breakfast table. As friends go out to dine and to discuss common concerns, so the family can use mealtimes to build togetherness and love and interest in one another.

Because it is difficult to find time to do what we should does not mean that we should give up or fail to keep goals before us. One parent put it this way: "We may sometimes think that time with our youngsters is as illusive as the butterfly our little girl tries to catch. She reaches out for the desired object, only to have it elude her eager fingers. But that doesn't spoil her enjoyment in trying.

"Just so, we busy parents can enjoy trying. We, like she, will sometimes surprise ourselves and 'catch our butterfly.' " ☐

What the Open Hand Holds

The Lonely One dropped the dead bird into the dust from the hand that had held it too tightly.

Weeping, she called out to the Traveler who was climbing the mountain path above her, "Help! Help me! My bird is dead. Help me!"

And the Traveler, with sorrow for the Lonely One and for the bird, stopped his climbing to listen and to ask, "How can I help?"

Seeing the strength of the Traveler's body and the light on his face, the Lonely One let her store of sadness come rushing in words, "If only you could make my bird live again, or . . . if you would give me another bird. It was all I had left. And it was mine. I found it only yesterday. Now it's gone like all the others, and I'm alone again."

The Traveler, for love of the Lonely One and the bird, spoke then, and his voice was the sound of falling rain. "I know. It is hard for one to bear loss. If one can learn to use it. . . . "

But the Lonely One wept the more. "The bird is dead, from my hand. . . . I did not mean. . . . "

"To hurt the bird?"

"I only meant to warm it . . . to feel its warmth in my cold hand. I did not mean. . . . "

"To kill the bird?"

"No! I meant only to quiet its fluttering, its fright within my hand. I wanted to keep it safe, to keep it with me always."

"I know."

"Why did it have to die like all the others and leave me all alone?"

"You do not know?"

"How can I? I know only that the bird is dead, and my hand is closed now on emptiness. Can't you help me? Give me another bird?"

The answer of the Traveler came like the quietness of water in a still pool, but the Lonely One almost heard. "Perhaps if you open your closed hand, the hand that held the bird too tightly, perhaps if you look at the emptiness. . . . "

"But I can't! You don't understand. The bird was all I had, and it's gone. Why won't you give me another bird?"

The traveler spoke softly, "I can give you only what I have to give, and that only when you want it."

"Oh, but I do want . . . " the Lonely One began, lifting her clouded eyes to his brightness on the mountain path above her. "What . . . what do you have to give me? Is it better than a bird?"

"It is better. I can give you my hope, hope that, when you are ready, you will open your closed hand, open it, not to take another bird for holding too tightly, but in order to look at the emptiness and learn what the open hand holds."

"What the open hand holds," the Lonely One repeated, scarcely noticing that the Traveler was already climbing on higher up the mountain.

Looking down at her closed hand wet with fallen tears, and beginning to believe, she whispered to her loneliness, "Will I ever dare to open it? To look at the emptiness? Begin to learn what the open hand holds?" ☐

by EMILY SARGENT COUNCILMAN

FROM WHAT WAS TO WHAT WILL BE

by B. WAYNE CRIST

The prophet Ezekiel opened his book with a most fantastic vision — four giant living creatures with flapping wings and a huge machine with wheels. The creatures and the machine moved at the orders of the Spirit: Wherever the Spirit led, the creatures followed, and when the creatures moved, the wheels moved also.

Ezekiel is an artist painting a picture of the earth and the heavens. He looked out at his universe one day and described what he saw when everything was fully animated by the Spirit. Ezekiel's vision illustrates that all things physical — including every form and structure of life — move, are flexible, and are answerable to the animating power of the Spirit.

As the Spirit entered into Ezekiel and set him upon his feet, so everything can come to life when it becomes responsive to the Spirit. Even the wheels of ecclesiastical machinery can turn if the life of the Spirit enters into them!

Ezekiel and his contemporaries lived in a time of upheaval, a *Kairos*. Their nation was destroyed and what seemed secure was no longer secure. For different reasons, we are in an upheaval, a *Kairos*. The old answers seem inadequate, and what seemed secure is no longer secure.

Ezekiel asserts that God himself judges all our human structures and forms of religion.

All the prophets drove this home repeatedly. Ceremony is empty if the heart is not there. Ritual is useless when the Spirit is gone. A history professor described the conflicts that ensued over the two-finger and the three-finger signs of the Trinity. In the battles fought over these signs, the truth of the trinitarian formula was surely lost.

An old elder in the church described for me the conflicts in the Church of the Brethren over the single and double mode of feet washing. Congregations were thrown into dissension and even split. The real meaning of feet washing went into eclipse.

Attempts to keep the outward structures rigid may be driving the Spirit away. For the life of the Spirit moves on, leading to new truth. The Spirit

lives for a time in a house of worship or a temple, it speaks through a liturgy, it gives instruction through a Word, and then it moves on to new creations.

To hold onto old rituals is to worship idols. The idols must be destroyed. The God who ever leads us to new truth judges and destroys the old. Ezekiel gave no hope the old would remain if the Spirit was not there. Israel was a valley of dead bones, and all was about to go.

A history professor said of a particular denomination: "It is a dying faith." Then it occurred to me: All institutions are dying. To the extent that the life and the Spirit in them move on through a world of change, the old forms must change and die.

It is God himself who weighs in the balances, discards, and finally destroys.

For the Spirit moves, and it animates, and it creates anew.

Are past values then destroyed?

No, we cannot forget the past. The adult does not forget his childhood. Creation does not forget the void and disorder of precreation.

Ezekiel could hardly talk of the new man without knowing something of the old. In fact, Ezekiel's visions for the future grew out of his involvement with the past. He remembered Abraham and Moses. His concept of the Spirit animating an exiled people grew out of his memory of Jerusalem and the Temple.

But he was not looking for a safe piece of ground to stand upon somewhere in the past. Rather, Ezekiel relied upon the promises, the belief that the God who had acted would continue to act.

The prophets and Jesus recognized there are breaks in history. That which was once valid may now be inadequate: "You have heard it said of old time, but I say unto you. . . ." Jesus and the prophets did not destroy the past. Instead they fulfilled and transformed it. They put life into it.

Can the past live again? Ezekiel seems to be saying that it lives again when it comes alive in the new creation, when we are in dialogue with it. In this study, we are in dialogue with Ezekiel, and so he comes alive for us.

There was probably never a time in history when the world was changing more rapidly than it is now. Yet we are not ignoring the past but are in a dynamic dialogue with the past. There are new studies in anthropology, Bible history, and church history. There are new writings in Brethren history and the meaning of the events of our beginnings in 1708.

In a very real way we probably define ourselves in comparison with the past. Thus we attain our unique identity. Ezekiel saw this quite clearly. He was not a carbon copy of his fathers. He was a new creation, not determined by the past but responsible in the present. He needed the past to help define who he was, but he was not formed wholly by that past.

The concept of a pilgrimage helps picture our life in the world. In a pilgrimage there is no return. There is only a going ahead toward the promise.

Ezekiel is clear in his own mind that God has purposes of his own to accomplish for the future. Several times through chapter 36 these words are repeated: "It is not for your sake that I will do this, but rather for the sake of my own holy name."

In God's providence the new comes into being. There is the hidden hand that selects and guides the alternatives of past, present, and future.

At the moment we are optimistic about the future possibilities of human skill and inventiveness: "We can invent our own future," some say. I stand on the side of this kind of optimism. But still, we can operate only within the conditions of the given. And our predictions are only partially correct.

Suppose you were the only human alive, appearing out of time millions of years ago. And then you were called upon to invent the future! Would you have invented a human being? I suspect most of us would have invented a thicker skinned, more heavily armor-plated dinosaur. We would have worked for a bigger and stronger race of dinosaurs!

But this did not happen. Instead there was invented a very thin-skinned, small, weak, unimpressive human being. Instead of powerful, brute, dinosaur force, there emerged a new level of the Spirit, with love as the new creation!

It is difficult to predict the future turn of events. For instance, we had thought that legislation for civil rights and proper integration strategy would solve racial problems. But suddenly the Black Power structure emerged to pronounce judgment on our patronizing white power attitudes and our hidden bigotries.

The new emerges out of human creativity, combined with the given conditions of a particular moment. These given conditions could be called the providence of God. These conditions provide the vast opportunities for human action and the ultimate limits upon our freedom.

God has purposes to accomplish, and he will accomplish them. And within his chosen plan he uses us to do a part of his work.

God himself changes the scene on earth. In our theology we have identified God with that which does not change.

But in the passing scene on earth we see the disappearance of much we hold dear. We have tried to find something that did not change, as though if we could find the unchangeable, perhaps we could be a little closer to God.

In order to find unchanging elements, we had to invent a few. We tried to freeze forms of dress, patterns of daily life, and even religious vocabulary. Occasionally we hear: "Since everything else is changing, at least the church should not change."

But Ezekiel knew change, and he learned it the hard way. Everything changed. In fact, the world he knew disappeared. To find certainty, he found the Spirit that ever moves and ever creates anew.

Growth means change, and since God's Spirit causes movement, creation, and growth, it follows that God is the initiator of change.

It is God who takes away the old heart to give the new heart: "Behold I make all things new."

Ezekiel gives a picture of utter hopelessness for the future yet a promise of glorious hope. This paradox is present in most of the prophets. There would be no chance to escape. Israel would not be saved.

Ezekiel demonstrated this belief by kicking a hole in the side of his house and crawling out through the hole in the night. This symbolized Israel's fleeing under the cover of darkness.

The prophets pictured a wasteland and a desert. Nothing could save from God's judgment. But the other side is that these same prophets held a more glorious hope than all others. The prophets stood very close to the judgment of God as well as the promises. Perhaps this is the secret: When you know the judgment of God, realizing it is for the purpose of correction and redemption, and not of annihilation, you can then know the promise beyond the judgment.

Jeremiah illustrated this in a most dramatic way. The enemy was battering at the gates, and Jeremiah was in jail. A legal representative came to inform him that one of the family properties in Anathoth was to be sold for taxes. Immediately Jeremiah decided to redeem the property, and he paid the seventeen silver pieces necessary to have the deed recorded. Then Jeremiah saw his chance to preach the Word of hope. In essence he said: "There will be a redemption. There is hope. I have redeemed property that was almost gone. So it will be in Jerusalem. There will be houses here again, and families will live in them again, and children will play in the streets again."

That is the vital sign of God's promise, like the pulse of the human body: the sounds of children playing, running, laughing, shouting.

As Ezekiel stands looking at the valley of dry bones, one of the tremendous dialogues of literature follows. It is a dialogue of extremities. On the one hand faith was gone. The questions piled up in Ezekiel's mind: "Will there be an Israel again? Is there a future? Can it be any worse? See these dry, parched, lifeless bones! Can these bones live?"

But hope will not die, and immediately following these cries of groping and despair there came one tiny step of faith: Ezekiel seems to say, "O Lord God, I am only human. You know." It is an assertion that God has not entirely left the scene, that even when the worst is seen for what it is, there can come the rebuilding and the renewal.

On the other side of judgment is renewal and promise. Those who are the faithful may forever stand in this dialogue of extremities between hopelessness and hope. There is always the gap between what is and what will be. The faithful are called upon to stand in that gap. All the struggles that Ezekiel faced and all the questions of despair and hope which he asked will forever pound through our beings.

The message of Ezekiel seems then to be: The Spirit that animates all never leaves the scene. Hope and wait, and that Spirit will enter into you and set you upon your feet.

From Ezekiel we discover some characteristics of the faithful.

Watchman. This is a word used by several of the prophets. They were like the guards who sat in the watch towers. They surveyed the whole scene before them.

This is what Ezekiel did. Every event he probed. Every part of life had meaning for the total activity of the Spirit.

We must not equate Ezekiel to a clairvoyant. Nor was he an extrasensory perception expert. The prophets usually did not rely on powers of this kind.

But they were thorough and realistic students of human life. In one sense they were political analysts, trying to discern God's activity in the daily events. More than this, however, they saw into the depths of life, recognized moral and social conflicts, and probed all the spiritual implications of what they observed.

Most important of all, they saw God's hand at work, and they knew at least in part where they were in God's time table of events. They had a concept of their identity in the created order of things.

If we are among the faithful, we will be watchmen. We will try to identify what God is doing and where he is at work in the life of the people.

Interpreter. Then we must find ways to interpret what is going on, if we believe that the profound events of our time have deep spiritual implications. A ball game always has an announcer to interpret the plays, even though we can see the game ourselves.

The prophets all used dramatic means to convey their messages. Ezekiel lay on a street corner day after day, drawing pictures on bricks and eating practically nothing, to communicate.

The one who interprets will use all fields of knowledge. The spiritual does not live in a compartment removed from other endeavors. Rather the spiritual underlies and intertwines all other parts of life. The one who interprets, therefore, must live in the midst of changing times, discerning the deeper meaning of what is happening.

Maker of an authentic vision of life. There are many visions of what life is. Materialistic, nationalistic, and racist views determine life-styles.

The prophets became the architects of life lived in relation to God and the world. While they may not always have been right, the vision they fashioned, the identity they created, the directions they pointed all have helped to form our view of who we are.

Ezekiel and the rest of the prophets were the architects, the planners, the imaginers of a new creation, attempting to discern and discover God's intentions for his creation.

The fellowship of the faithful, as prophetic of the new Creation. These are the ones who stand between what is and what will be, with the hope of a new world.

In a very real way, the prophets and those about them became in their style of life prophetic of the future. This could be said of the early Christians: In their life-style, they were the future already visible, the first fruits of the new vision of life lived in the world.

Therefore, the prophets and the disciples contained within themselves the future, the sign of what was coming. A stunning illustration is Paul, who was a new man forged out of definite Hebrew identity and an adopted Gentile identity, and born into the new creation of Jesus Christ. Here then was a seed, a sign, a small beginning into what was to come.

The idea of the remnant is applicable, provided we do not use it to look at ourselves as the last ones left over in an evil world. Rather it should be the concept of the fellowship of the faithful, already participating in the new creation.

There is hardly a hint in Ezekiel, or in any of the prophets, that returning to some former glory of the nation was possible. God does not get out the old movies for reruns.

The fellowship that is the new creation does not put a halo around the past. It does not say: "Those were the days." The Spirit that is moving and creating now is where the action is.

Nostalgically we try to do this. We might desire a place in the bosom of Abraham; but life was tough then, and Abraham was a pioneer not knowing exactly where he was going. Or it might be great to know Moses, and go with him through the Red Sea; but these people lived in tents on a desert, and most of them died before getting to their destination. Or this eccentric genius, Ezekiel — to live when he did would have been the life; but he lived in a camp of refugees. And certainly to follow Jesus would have been superior to any church now; but Jesus stayed around only three years, and the world made it rough for his followers.

All the men of the past, and all of God's people of former glory, were standing where we stand: waiting the fuller light of truth, living by the promises and the hope.

Ezekiel contends in the heart of chapter 36 that it is the unfolding promises that are important:

"A new heart also will I give you,
And a new Spirit will I put within you:
And I will take away the stony heart out of your flesh,
And I will give you an heart of flesh."

The new fellowship of God's people will have hearts of flesh, instead of stony hearts. Flesh has nerves, feeling, compassion. The fellowship of the new creation will respond with feeling, rather than obeying hard, cold laws. Probably Ezekiel did not anticipate fully the concept of compassion as we see in the New Testament, but the idea was dawning.

Hopefully, the faithful will know the value of suffering. God's prophetic people have never had an easy time of it. Truth, new ideas, and goodness have almost always been born into the world accompanied by groans and pains.

For awhile — about ten years ago — we were optimistic. We thought that the new secular order had set us on the course toward justice and peace. Harvey Cox made it sound as though a desacrilized creation was a new and better creation. But then it occurred to us that there were still very powerful kingdoms of evil in the world, and these powers of evil did not plan to get rid of their gods. Goodness, we discover, still battles with evil.

The faithful know there are enemies, and that there will be suffering.

Like Ezekiel, we never lose the vision of the Spirit that animates all things. That Spirit can enter into us and set us on our feet. ☐

day by day

"Say, Mom, you know what?" Yes, Douglas, I think to myself, I know how much I have to do and this is the second time I've been "you know whatted" this evening.

But his enthusiasm is hard to ignore and I am curious. "My teacher says she is glad I help Martin. I tie his shoes for him. I think he likes me," he added, obviously pleased.

Much later I think how important it was to receive this Brethren Service report from the kindergarten department. Befriending a retarded child is not a headliner, but it is significant.

The work of Christ through his church does not necessarily get done at the set aside hour on the Sabbath. The influence of our Christian belief goes out from homes on Maple and High streets, Miller Road, Primrose Circle, and Shady Lane — into offices, schools, hospitals, or plants, spilling over into the lives of persons — sometimes indelibly.

The news media point out the obvious difficulties of our day. Peace talks fail to stop hundreds of war deaths each week. Tensions develop in international areas. Racial misunderstandings, crime, and delinquency continue at home. Some of these problems come painfully close to our lives but many more less important, but still significant, plague us for answers.

How Christian is the influence which goes out from your house on any particular day?

What attitude can influence, for example,

- The board of directors' meeting, the PTA?
- A teacher whose prejudice can affect a whole class of impressionable youngsters?
- Concern for the patient, newly recovered from anesthesia, who suspects the pathology report?
- An opportunity to listen to the young divorcee, facing what seems to be irreconcilable issues?
- A well-dressed little girl who cannot bear to sit next to a migrant child?

I'm not sure whether I won or lost

Lord, I knew it was
cruel,
unjust, and
immoral;
so I had to raise my dissent.
LORD, WHAT ABOUT WAR?

I wrote my congressman and
received his form-written reply about
freedom,
duty, and
national pride.
LORD, WHAT ABOUT THE STATE?

I marched to dramatize my protest;
I stormed the gates of Washington and
camped beneath the Pentagon.
Draped with my signs
pleading for peace
I silently stood amid curses and abuses, but
a guard's club broke my spirit, and
I retreated feeling
bruised and
defeated.
LORD, WHAT ABOUT PROTEST?

I couldn't quit, (Lord,)
I had to make my views heard.
Standing before my own induction center,
I publicly denounced my country's tactics
by burning my draft card.
LORD, WHAT ABOUT CIVIL DISOBEDIENCE?

I was arrested, (Lord,) and
within a week found myself in basic training;
I was scared and obediently conformed, but
yet couldn't train myself to kill;
they could never make me go through with it.
I went AWOL and escaped to Canada.
LORD, HOW FAR SHOULD A GUY GO?

Now I'm safe, (Lord,)
but I don't have a home;
I'm free,
but I don't have a country;
I held my conviction, (Lord,)
but the war goes on.
I'm not sure whether I won or lost, Lord!

by Wilfred E. Nolen

- The bewildered teen-ager saddened by his broken home?

Suggested activities

1. Think of your home as having a personality. List the things that influence your family life. This can include the house you live in, the guests who come to call, television, records, books, magazines, pictures. To what type of personality do all these contribute?
2. When there is opportunity to meet an outstanding person, perhaps a guest in your home, ask him what has influenced him most to become what he is.
3. Make an attempt to correlate the teachings in church school, camp, family worship with the everyday experiences your family has.
4. Share the experiences of the day when possible. When Daddy has visited a new family, it is of interest to everyone. Mother is sometimes asked, "How is the old man who was operated on? does he still tell funny stories?" Sports at school are always a lively subject. Others could be the latest assembly program and of course those who make their way to the principal's office! — DAVID AND SARA WILSON

DAILY READING GUIDE September 28 — October 11

Sunday Matt. 25:32-46. Opportunities unlimited.
Monday Psalm 139. God's presence always.
Tuesday John 13:1-20. Need for cleansing and service.
Wednesday James 1:2-15. Be genuine persons.
Thursday Luke 6:1-11. Concern — more important than legalism.
Friday Eph. 4:1-16. Everyone is important.
Saturday Luke 10:29-42. Two sides of life.
Sunday Ps. 119:169-176. A cry for understanding.
Monday Deut. 6:4-9. Christian home responsibility.
Tuesday John 4:7-26. A woman finds refreshment.
Wednesday Matt. 9:14-26. The importance of faith.
Thursday 2 Cor. 5:6-21. Victory through Christ.
Friday 1 Peter 2:13-17. The universal love of God.
Saturday Matt. 10:24-39. Finding real life.

Speak louder, Lord

Speak *louder,* Lord,
You seem so far away —
Not close like Walter Cronkite,
Today's paper,
Or the shiny elegance of that new car.

Speak *louder,* Lord,
My mind is filled with other things:
Plans for the summer,
"Tie score in the ninth with the bases loaded,"
Or "Prices slashed in every department!"

Speak *louder,* Lord,
The clamor of the world about me
Dims my ears, distracts my eyes,
And takes my flickering gaze from you.

What were those ancient words?
"Whoever does not take up his cross
And follow in my steps is not worthy of me.
Whoever tries to gain his own life will lose it;
Whoever loses his life for my sake will gain it."*

I'm quiet, Lord,
I'm listening *now!*
The fleeting world grows dim and fades away;
My heart is open to your higher will.
Speak to me, Lord — *I'll listen!*

by L. John Weaver

* Matt. 10:38-39, TEV

Let me take your hand

let me take your hand
let me clear your mind
let me remold you with love
let me create in you a
sensitivity that will be
your mirror to the world

by Edna Sexton

news

In the wake of Camille

After the grief and shock of Hurricane Camille subsided, the arduous tasks of cleaning up and rebuilding remained. Brethren were among volunteers who moved onto the disaster scenes to search for persons unaccounted for; to clear debris from streets, stores, and homes; and to assist with reconstruction.

Now regarded as perhaps the nation's worst tropical storm, the mid-August hurricane hit the southern Gulf and spread with relentless fury through Mississippi. Its 27 inches of rain in three hours flooded central Virginia, swelling creeks and inundating homes in the mountain areas in the midst of night.

Among areas hardest hit in the two states were Gulfport, Miss., where a crew of 10 Brethren Volunteer Service workers was deployed, and Buena Vista and Nelson County in Virginia, where Brethren from across the state joined in the search and clean-up maneuvers.

Disaster funds: At the national level, the Church of the Brethren responded by designating upwards of $15,000 from the Emergency Disaster Fund for assistance to Camille victims. A sum of $5,000 was channeled from the fund specifically for work in the Buena Vista and Nelson County areas of Virginia, at the request of the Shenandoah District board. Other portions of the $15,000 were used to underwrite the costs of the 10 BVSers in Gulfport and to join in the cooperative responses of Church World Service.

Soon after the storm passed, Brethren drivers from the New Windsor, Md., and the Houston, Texas, Church World Service centers spent 46 hours, much of the time on nearly impassable roads, delivering blankets and food to several distribution points in Mississippi.

BVS team: The 10 BVS workers on leave from the New Windsor program were handicapped upon arrival in Mississippi by the lack of equipment and program coordination promised them by another denominational agency. Working instead with the Red Cross, which also housed and fed the men, the team undertook various assignments. Strides in the clean-up tasks began when a Kansas farmer, Isaac Harms, came on the scene with a dump truck and chain saw, equipment which he left with the team for the balance of their work in Mississippi. In return for the use of the truck the Church of the Brethren paid the air fare for his and his wife's return to Ulysses, Kansas, and agreed to return the truck there later.

What chain saws were available in local stores, the volunteers reported, were selling at astronomical prices.

The BVSers were scheduled to remain at Gulfport for three weeks for the general clean-up duties, after which skilled craftsmen were needed for rebuilding.

Congregational responses: Among congregations who organized workers to go into the ravaged communities was the Midland Church of the Brethren in Virginia. One evening in the midst of a series of revival meetings, interested persons were invited to meet at 5:30 a.m. the next day to go to Scottsville, a community some two hours away located south of Charlottesville, to assist in clearing debris. Twenty-two persons responded. Pastor Clyde Carter reported that part of the work in Scottsville involved removing several inches of mud from grocery shelves as high as five feet.

On the subsequent Sunday a crew of 63 persons from the congregation went with chain saws, half a dozen dump trucks, and other equipment to Lovingston, southwest of Charlottesville in Nelson County, the county where at least 44 deaths resulted from the floods. Part of the team joined in the search for bodies.

Worship on that particular Sunday oc-

The 10 BVSers deployed to Mississippi, from the left: Dick Harvey, Easton, Md.; Jim Bentch, Dayton, Va.; Dennis Deirth, Clayton, Ohio; Carl Middaugh, Argos, Ind.; Chet Coen, Lititz, Pa.; Gary Lefever, Manheim, Pa.; Bob Wright, Bridgewater, Va.; Dennis Yankey, Nokesville, Va.; Jason Bausserman, Washington, D.C.; and John Thompson, Auburn, Wash. The group worked at Gulfport

curred for the traveling Brethren at 6 a.m., the time of departure. In the group were other persons from the local community, a doctor and a reporter among them.

From Virginia's Summit church near Bridgewater, six members joined workers who flew in helicopters up mountain streams in the Buena Vista area and conducted a ground search for missing persons. At least 150 additional Brethren from up to a dozen other churches engaged in clean-up operations.

Elsewhere across Virginia the Brethren joined in special offerings, donations of clothes and furniture, and in recruiting builders to move men and materials into the stricken countryside.

At Buena Vista, while no damage was done to the Stone Church of the Brethren there, one family of four members from the congregation was drowned. A second family earlier reported missing was found safe.

At the Oronoco church across the mountains six miles from Buena Vista, heavy property damage was suffered by the members.

The Stone church board is administering funds received locally for assistance and rebuilding in the area. Carmon E. Sollenberger is pastor of the church.

Contributions to the Emergency Disaster Fund are being received by the Church of the Brethren General Board.

Also gifts of blankets and children's wear are needed at the Church World Service centers, to replenish supplies sent to the homeless.

Transfer of resources

White churches which have benefited from "racially exploitative economic systems" should give significant portions of their resources to organizations of the racially oppressed, the Central Committee of the World Council of Churches declared in its recent meeting in Canterbury, England.

The council's top policy making board backed its stand by voting $200,000 from its financial reserves to a special fund, and appealing to member churches for $300,000 more, for distribution to organizations representing the racially oppressed.

A motion to block the use of reserves because "it was no sacrifice to spend money given by others for a different purpose" was defeated.

Organizations that are to receive funds will be determined by the 19-member Executive Committee through the counsel of an international advisory committee.

Contributions of financial resources, according to an amendment introduced by Paul Verghese of India and adopted, should be "without employing paternalistic mechanisms of control."

Reparations vetoed: The Central Committee declined, however, to endorse the principle of reparations to blacks, a proposal brought forth in late April by the U.S. Black Economic Development Conference and later supported by a WCC-called Consultation on Racism.

Reparations was found by the Canterbury meeting to be a limited concept since it "leaves out of account the need for acts of compassion, brotherhood, and community which go beyond any financial payment." Some American blacks on the committee had pushed for endorsement of reparations. Many Asian delegates were opposed.

Instead of sanctioning reparations as a means for working for justice and minority group development, the adopted program said churches could not ignore minority demands and added:

"There can be no justice in our world without a transfer of economic resources to undergird the redistribution of political power. . . . In this transfer of resources a corporate act of the ecumenical fellowship of churches can provide a significant moral lead."

The only limitation placed on the use of the funds granted to racial organizations was that their purposes must be consonant with the general purposes of the World Council and two of its divisions from which the reserves come.

Issue worldwide: Assertions by Asian members of the Central Committee that the charge of racism did not apply to them but only to the "white northern world" were made several times in the course of the committee's debate. This prompted the policy subcommittee to add the statement that "racism today is not confined to certain countries or continents. It is a world problem. White racism is not its only form." It was pointed out for instance that part of the aftermath of colonialism is the struggle for economic and political power between communities and tribes.

Also provided in the Central Committee's action was a new three-member staff team to direct a five-year program aimed at combating racism.

The actions on staffing and reserves were taken in spite of an anticipated possible deficit of $76,000 in the council's general budget this year.

A factor in the Central Committee's discussions of the race issue was the high percentage of its 120 members who come from the developing nations and from Orthodox churches.

Stateside course: In more recent deliberations, the corollary policy making unit of the National Council of Churches, the General Board, was scheduled Sept. 11-12 to determine what its response would be to the Black Manifesto.

Since the board first heard James A. Forman outline the demands of the Black Economic Development Conference last May, the NCC's Executive Committee has held three special meetings to consider the recommendations it would bring to the governing board.

In turn, the churches' response to the issues posed by black leaders is expected to be a major item before the National Council's General Assembly, which will bring together 3,000 persons in Detroit in December.

Training at the top

OVER A LIFETIME of association with executives of denominations and interchurch agencies, J. Quinter Miller earnestly longed for such leaders to have the benefit of professional management training. Since no university or seminary offered an advanced program tailored to the actual needs of those administering church institutions, he styled an unusual "graduate school" of his own.

Tenth round: The program, itself directed by a top-flight board of 18 noted church and business executives, this summer conducted its tenth "basic program." The setting was Dr. Miller's alma mater, Bridgewater College in Virginia. On hand for the three-week seminar were 67 enrollees, most of them highly experienced within their church organizations — national church boards, councils of churches, and denominational institution. They came from across the nation and from India, Argentina, Puerto Rico, Canada, and Ethiopia. One participant was Brethren J. Benton Rhoades, executive director of Agricultural Missions, Inc., New York City. Another Brethren, Jesse H. Ziegler, executive for the American Association of Theological Schools, Dayton, Ohio, was chaplain for one week.

450 alumni: Since planning began in 1962 and initial executive leadership seminars were launched in 1965, more than 450 churchmen have become alumni of the program. Among them have been ten district executives of the Church of the Brethren and a few administrators from the General Offices.

Quinter Miller, a Church of the Brethren minister and native of the Shenandoah Valley, came to feel increasingly in the years prior to his 1966 retirement as associate general secretary of the National Council of Churches that the need was heightening for more management expertise by church executives, preparing them better to translate the church's purposes into achievable goals. Thus there was formed the Church Executive Development Board, Inc., the agency which even in "retirement" Dr. Miller continues to lead as president.

At executives' seminar, in foreground, Benton Rhoades, l., and Quinter Miller

People-oriented: The management needs of a church executive are unique, Dr. Miller contends. "Most of the church manager's job is in achieving goals through the efforts of others. So much of his business is learning how to influence volunteers — committee personnel, congregations, boards, and staff. You see, the church manager, to a greater degree than the manager in business, must learn to work through others who are often volunteers, though he himself is a professional."

Integral to the executive development programs, he explained, is the attempt to mesh the totality of the purpose of the church — the concern for people — with the curriculum.

"Our concept is that persons are really the only value and persons are always the valuer. Therefore, the executive who makes plans and decisions irrespective of the effect of the decisions upon others is missing the real business he's in — because 'people-oriented' and 'issue-oriented' is the heart of the purpose of the church."

The daily worship experiences, he observed, are "purposed to help us, as responsible executives, reflect upon the meaning and ultimate value system has for each person affected by our executive decisions."

Rx for uptightness: In the seminar, the first of the three weeks is devoted to interpersonal relations, attaining a responsiveness to others in the group and a release from the uptightness of one's own person, as preparatory to the final two weeks of goal formation and decision making.

Much of the sessions of the latter two weeks are structured around a role-playing case-study technique. An actual situation is studied, modeled, and rebuilt in terms of its conflict patterns, interpersonal relations, organizational pressures, and resolution.

One such situation enacted at Bridgewater related to the decision of the United Mine Workers to close 12 hospitals in the Appalachia Region in 1963, in the face of the declining soft-coal industry, and the Presbyterian Church's decision to invest funds in starting a corporation to operate the hospitals.

Participants were assigned to role play the governor of Kentucky, a labor negotiator, Presbyterian officials, miners pleading the needs of their families, etc.

New directions: The intensive training in decision making and problem resolution prompts the participant to assess his own work habits and life-style. He is asked to rewrite his job description, in light of his experiences at the seminar. He is asked too to assess his own vocational skills and limitations and to consider how his pattern of work might be rearranged to capitalize on his strengths.

Finally, in an entirely personal examination, he is asked to set down what in the next six months he will do about his professional behavior patterns and personal life that will be different and more responsive.

Three sessions of the "basic program" are scheduled in 1970, at Montreat, N.C., in April; again at Bridgewater in August; and at Canuga, N.C., in November. Also a graduate session for alumni of the program will be held at Montreat in the spring. Additional special programs will be held this December for middle management executives, next year for senior ministers of multistaffed congregations, and at a time to be announced, a workshop on long-range planning.

Brethren, Orthodox in Geneva

EXAMINING THE FOUNDATIONS OF PEACE

THE CONTINUING DIALOGUE between the Brethren and the Orthodox does not always make for an easy exchange. Besides the differing cultural contexts and the distinct political systems from which the two bodies come, the United States and the Soviet Union, there is a theological span which is markedly wide. In one sense, it is precisely because of such a gap that the encounters gain much of their significance. Yet to probe deeply in the realm of ideas and action across such lines on so theologically and politically explosive a theme as peace can be quite problematic.

Nonetheless, the bringing of a sharp focus on the biblical and theological foundations of peace was a prime task set for this summer's Brethren-Orthodox seminar held at Le Cenacle, a retreat center operated by French-speaking Roman Catholic sisters in Geneva, Switzerland, July 23-29. The 25 participants — nine Othodox and 14 Brethren — delved into a series of prepared papers exploring the implications of peace in both historic and contemporary dimensions.

In this dialogue, if there is any single Brethren who is at the core of the denomination's rapport with the Russian Orthodox Church, it is W. Harold Row, recently appointed head of interchurch relations and of the Washington office for the Church of the Brethren. It is Dr. Row's assessment that this summer's discussions were the most penetrating between the two bodies thus far.

So too, Dale W. Brown, who is also experienced in meeting the Orthodox, summed up the seminar as the most stimulating and fruitful encounter of the two groups to date. A former participant in Brethren-Orthodox talks both in the United States and in the Soviet Union, the Bethany Seminary professor stressed that without the background of previous exchanges and the sustained relationships cultivated especially by Harold Row, the confrontation would not have been possible.

Third-world spokesmen: Unique at this latest exchange was the presence of Brethren from two overseas churches — Anet D. Satvedi, chemist and lay church leader from India, and Bitrus Sawa, principal of the Teacher's College, Waka, Nigeria. Noting the affinity which the Russian Orthodox have for representatives of the third world — the developing nations of Asia, Africa, and Latin America — Dr. Brown underscored the impact of the two churchmen's presence.

"From the perspective of our delegation they were an incarnation of the very high quality of Christian life and churchmanship which is emerging and has emerged from the third world," commented Dr. Brown. "The fact that these came from Brethren areas even made more thrilling the fruits of the labors of our missionaries."

The contributions of Mr. Satvedi and Mr. Sawa were felt in numerous ways. Both men evidenced a personal magnetism. Mr. Satvedi performed as a magician at a fellowship occasion and was enthusiastically applauded. And at points in substantive debate, there were times when the spokesmen of the younger churches could speak more forcefully and convincingly on issues than could the persons from the larger, established churches.

Two churchmen from Germany participated as guest leaders. Professor Hans-Werner Bartsch of Frankfurt University, a former visiting professor at Bethany Theological Seminary, conducted the Bible hours. His use of a critical exegetical approach to Bible teaching was somewhat new but much appreciated by the Russians, in the view of Dr. Row. The second participant was Franz von Hammerstein of a church-sponsored action program in Berlin, who through the years has worked closely with Brethren volunteers assigned there.

Brethren and Orthodox alternately led the daily worship services.

On the docket: In pursuit of the central theme, the seminar moved in on such issues as the differing theological understandings of church-state relation-

Among Le Cenacle dialoguers, l. to r., W. Harold Row, Alexis Buevsky, Dale W. Brown, Dale Ott

"We resolve to con
of idea

ships, the prophetic function of the church, the philosophy and practice of nonviolence, methods of the church in her mission to the world, the theology of revolution, the church and racial questions, the church and contemporary issues of military conflict, and the church and nuclear disarmament. On such a subject as "The Biblical and Theological Basis of Peace on Earth," both Brethren and Orthodox submitted background resource papers.

Even with the simultaneous translation equipment, the discussions pointed up the complexity of full and clear communication across cultural and international barriers. One Brethren observed how such words as *spiritual, political, prophetic witness, church, capitalism, communism,* and even *peace* carried different freightage. "On occasions," he remarked, "I felt we were missing each other precisely because we were using the same terms in different ways."

Beyond the limit of language, there was another factor which bugged at least the Brethren less experienced in conferring with the Russian Orthodox. This, as described by one delegate, was the reluctance of the Russian churchmen to take a critical stance toward their own society. Whether this is to be attributed to the traditional Eastern European view that the church, state, and people are regarded as intrinsically one, whether it is the outgrowth of a specific theological outlook, whether it reflects a reasoned acceptance of the Marxist social order, whatever underlies this reticence to stand over against society, the situation sometimes frustrated meaningful exchange.

On the other hand, another Brethren sensed in the Orthodox position at Geneva a much less dogmatic line on matters of international import than has sometimes been the case.

Crux of debate: Where the recurring theological question came, according to Church of the Brethren delegate Richard Gardner, a doctoral degree candidate now at Wurzburg, Germany, was at a familiar point: "Is the salvation which Christ brings about and which the church mediates a matter of inward renewal of heart, spirit, personal orientation to God — or a matter of renewal of social conditions and structures — or both?" Or, putting it another way: "Is the witness to societal structures to be made individually by concerned Christians or corporately by the church as a social structure itself?"

To both these questions, Gardner said the response of the Orthodox is strikingly similar to that of conservative evangelicalism in America.

He further pointed up that while at Geneva there were "no amazing instances of raprochement" in Brethren and Orthodox theology, insofar as persons came to know each other personally "as fellow members of the people of God," insofar as serious consideration was given to different Christian positions on common Christian concerns, insofar as channels of relationship between two churches are being opened, insofar as the participants shared together in common worship, the seminar can rightly be described as an ecumenical event.

In the joint communique which issued out of the seminar, the Brethren and the Orthodox declared: "We resolve to continue to come together in open exchange of ideas for a fuller understanding of our Christian discipleship and what this means for the peace of the world of God's creation."

Sidelights: Not altogether uncommon in such ventures, the Russian Orthodox arrived a day late, the delay attributed to visa procurement and plane schedules. In relaxing from the pace and formality of discussions, the seminar took time for a boat ride on Lake Geneva, with dinner aboard; toured the World Council of Churches headquarters; and joined the congregation which greeted Patriarch German of the Serbian Orthodox Church upon his first visit to Geneva.

Also, WCC general secretary Eugene Carson Blake visited the seminar and outlined current WCC activities in the peace realm.

According to Harold Row, a high moment of solidarity came when the Russians congratulated the Americans on landing the first men on the moon. A sense of joy was experienced upon their return to earth together with the hope that all such developments might be used for the benefit of all mankind.

The Russian Orthodox delegation was made up of theologians, priests, and students chiefly from Leningrad and Moscow. Head of the group was Alexis Buevsky, a lay theologian who is secretary of the Department for Foreign Affairs of the Moscow Patriarchate and participant in the two previous rounds of exchange with the Church of the Brethren.

The Church of the Brethren delegation, sponsored by the General Board, was the official host to the Geneva talks. Participants included in addition to Dale Brown, Harold Row, Anet Satvedi, Bitrus Sawa, and Richard Gardner the following:

Linda Block, a student at Macalester College in Minnesota, from Cleveland, Ohio; Robert W. Dell of the Manchester College philosophy and religion department; Donald F. Durnbaugh of Bethany Seminary's church history department; Kenneth S. Frantz, pastor, Des Moines, Iowa, and member of the General Board; Robert Knechel, a Bethany Seminary student from Johnstown, Pa.; Dale Ott, European director of the Church of the Brethren program, Geneva, Switzerland; Vernon Miller, pastor, Arlington, Va.; Glenn Shive, student at Oxford University, England, from Tafton, Pa.; and Ralph E. Smeltzer, social justice consultant, World Ministries Commission, Elgin, Ill.

Exchange delegations of Brethren and Orthodox visited their respective countries in 1963 and 1967.

Future relationships will include exploration of mutual projects, such ventures as a work camp in Nigeria, a joint team of workers in Vietnam, and an exchange of professors and students, plus the final phase of the peace seminar to be hosted by the Orthodox next summer inside the Soviet Union. — H.E.R.

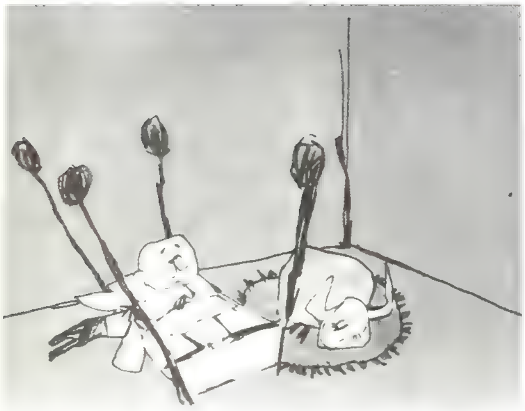
ome together in open exchange
ller understanding of our Christian discipleship . . ."

The Orthodox . . .

The Russian Orthodox contingent, from the left: German Troitzki, professor of Protestantism, Moscow; Vladimir Roshkov, archpriest, Moscow; Grigori Skobey, lay theologian, Moscow; Matthew Stadniuk, vicar in Moscow; Livery Voronov, archpriest and theological professor, Leningrad; Kirill Gundiaev, student, priest-monk, Leningrad; Konstantine Komarov, lay theologian, editor, Moscow; Vassili Sarychev, lay theologian, Moscow; Alexis Buevsky, lay theologian, staff executive, Moscow, co-dean of the Geneva seminar

. . . and the Brethren

Church of the Brethren participants in the Geneva discussions with the Orthodox, from the left: Ralph E. Smeltzer, W. Harold Row, Vernon F. Miller, Donald F. Durnbaugh, Anet D. Satvedi, Glenn Shive, Dale Ott, Dale W. Brown, Kenneth S. Frantz, Linda Block, Robert Knechel Jr., Richard Gardner, Robert W. Dell, and Bitrus Sawa. Not pictured are two German churchmen who participated in the seminar. Dr. Hans-Werner Bartsch of Frankfurt University and Dr. Franz von Hammerstein of Berlin. A follow-up seminar will occur next summer inside the Soviet Union



"Forgive him, it'll teach 'em a lesson"

Churches and the media

"Teach 'Em a Lesson": A western-style animated color cartoon on the theme of forgiveness has had prime time placement on television stations in several cities, Cleveland, Los Angeles, San Francisco, Seattle, and New York among them. An audio version also has been prepared for radio. In several instances stations have refused to televise the spot because of its provocative content.

Entitled "Teach 'Em a Lesson," the announcement was produced by the United Presbyterian Church's Division of Mass Media. The parable states:

"Once upon a time there was a rich old rancher had himself a ten-million-acre ranch he'd stole from the Indians and called the 'Promised Land.'

"Had a mess of men workin' for him, and every Sunday him and the men used to ride into church because, 'It's good for the men, it'll teach 'em a lesson.'

"Right next to the Promised Land there lived a poor man in bad health, and his wife and kids was starvin'. So he sneaked over in the Promised Land to steal a calf, but . . . he didn't quite make it.

"There're a lot of things that old man could'a said, but what he say was, 'String 'im up, it'll teach 'im a lesson.' And that mean old man went right on going to church and thinkin' himself a proper Christian right up 'til . . . one night he had a dream, and he dreamed he was dead and standin' before his maker. The Lord took one look at that old man and said, 'Forgive him, it'll teach 'em a lesson.' "

Religion . . . obsolete? Pennsylvanians next February will examine in depth the relevance of faith in today's world. A series of four programs on the theme "Is Religion Obsolete?" will be viewed and discussed by local interfaith groups throughout the state.

Clergymen of all faiths are urged to use the same theme as sermon topics on the weekend preceding the series.

One of the programs, "So Where Are You, God?" will be a parable on the frustrations of a young man seeking for God in today's religious institutions.

"The Godless Classroom: A Fable" will deal with the present controversy on religion and public education.

"Who Killed Brotherhood?" will be a drama-documentary on religion and race.

"On the Head of a Pin" will be a satirical review of inconsistencies in religious practices.

Originated by WIFT-TV in Hershey in cooperation with the Pennsylvania Council of Churches, the series will be seen over the seven stations of the Pennsylvania Public Television Network.

A five-month promotional campaign is being conducted by the Department of Radio and Television of the state council to assist in organizing local discussion groups.

Dramatic profiles: Three new dramas will be televised by the ABC News series "Directions" during November. Prepared in cooperation with the Broadcasting and Film Commission of the National Council of Churches, the programs include:

Sunday, Nov. 9, a drama by Jan Hartman on the life of Mahatma Ghandi.

Sunday, Nov. 16, a drama by Robert E. Lee on the life of Paul and the church in Corinth.

Sunday, Nov. 23, a drama by John Bloch on the prodigal son.

Network release time for the series is 1 P.M. Eastern time; schedules for actual telecasting may vary in given localities.

Fare for preschoolers: A lament among educators long has been the fact that the fare for preschool and kindergarten children essentially is watered-down adult programming.

Eliot Daley, a Princeton, N.J., Presbyterian minister well-versed in psychology, told the Council on Mass Media in New York of several points in which much of television programming is inappropriate for very young children in light of their needs. Among the concerns he outlined:

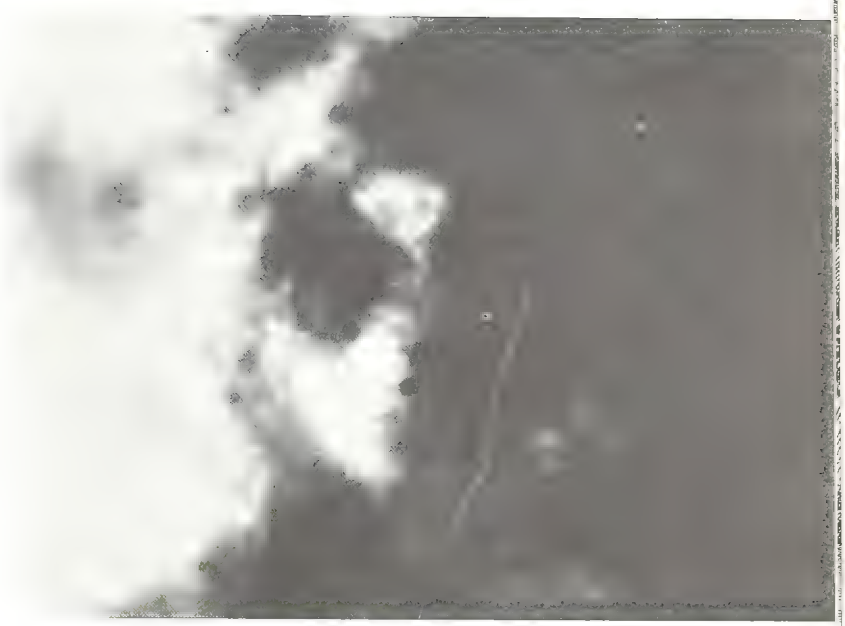
— TV tries to make spectators out of youngsters who are essentially doers. "It is more tiring for a four-year-old to sit passively in front of a television set than to ride a tricycle," he said.

— The distinction between reality and fantasy for the four-to-six range is very delicate.

— A fundamental distinction needs to be made between the Saturday morning cartoons and old fairy tales of generations past. It is one thing for a child to hear Grimm's *Fairy Tales* while sitting on Daddy's lap in the security of Daddy's arms, and quite another to sit in a room without any context to guide the child as to whether what he hears and sees is real and threatening to him, Mr. Daley declared. "In other words, we fail to provide an interpretation of his environment to him."

Also concerned with the problem is the Children's TV Workshop, which is creating 130 hour-long programs designed specifically to teach three- to five-year-old children the basic skills and concepts that will help prepare them for school. A 26-week series of color telecasts, called "Sesame Street," will start appearing Nov. 10 on more than 160 National Education Television stations across the country.

If the experiment succeeds, said Joan Ganz Cooney, executive director of the Children's TV Workshop, in a speech this summer to the National Conference of Christian Broadcasters, the time may come "in the not-too-distant future" for



In one of the 'filthy rich' spots, through a veil of haze and smoke is seen the sun. Or is it the moon? Or some other body? The crux is: Who's cleaning up?

full-time national public television network exclusively for children's programs.

As seen by children: A new venture in film distribution has been undertaken by the United Methodist Church in preparing a short subject for use in commercial theaters.

Accompanying the Columbia Picture Corporation's feature, "Run Wild, Run Free," an animal story, is the short subject film, "Hello Up There," a sight and sound montage of original paintings and comments by children eight and nine years old.

Released by United Methodism's Division of Television, Radio, and Film Communications (TRAFCO), the seven-minute film was financed partially by Columbia Pictures. One goal of the short subject, according to TRAFCO executive Harry C. Spenser, is that of establishing "contact through film with the world outside the church in order to communicate the church's creative and redemptive viewpoint on subjects of general human interest."

The youngsters whose art work and comments are used live in Omaha, Neb.

"Who's cleaning up?" The first TV spots produced by a religious group on the problem of pollution have been released in recent weeks by the National Council of Churches Broadcasting and Film Commission. Dealing with the litter and fallout of "the filthy rich," the provocative question which is put to the public in each brief presentation is, "Who's cleaning up?"

Juxtaposing narration and effects over scenes of pollution, for ironic effect, the 20- and 30-second spots deal with water pollution, junk cars and piles of aesthetic blight, garbage and use of space, and air pollution.

Though not overtly religious in tone, the spots are profoundly religious in the sense of expressing concern for God's creation, religious communicators state.

Produced by Bob Newman for the United Church of Christ Board for Homeland Ministries, the spots have been placed initially on 150 TV stations.

Mennonite family spots: Four 60-second television spots produced by the Mennonites and dealing with the resolving of family conflict reportedly are reaching up to 40 million viewers a week.

Scheduled by stations as public service messages, the spots are being seen in 39 of the 50 largest population centers in the United States and on 50 stations of the Canadian Broadcasting Corporation.

The series was produced jointly by Mennonite Broadcasts, Inc., Harrisonburg, Va., and the Faith and Life Radio and Television Committee of the General Conference Mennonite Church.

Love is action: "Break the hate habit. Love your neighbor."

This is the appeal being launched in this fall's campaign of Religion in American Life, a major public relations approach on behalf of all religious groups.

Many kinds of helps, to undergird national radio, television, press, and billboard coverage, are available for community and congregational use. The motif of the materials and messages is contemporary mod design. The intent of the appeal is to interpret to the public that love is an action word, that it is rooted in faith, and that it becomes meaningful as it moves into action.

"Davey and Goliath," a TV show so popular that reruns have been used by some stations as many as 20 times, has a new 13-week series set in the city. The producer is the Lutheran Church in America

news in brief

PERSONAL MENTION

Northern Indiana District hosted **Marion L. Bricker** during the latter part of September for a tour of churches. Mr. Bricker, in Nigeria since 1966, has participated in the Waka training program, has taught music at Hillcrest School, and has worked as a member of a medical relief team in the liberated area of Nigeria.

Dale and Carole Neal left last month for Mexico, where he will serve for two years as field director of a rural community development project sponsored by the American Friends Service Committee. Both are McPherson College graduates and one-time BVSers.

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Pine Glen church member **Miriam G. Kenepp,** of Mount Pleasant, Pa., has accepted the position of secretary-receptionist for the Middle Pennsylvania district office. She has served in a similar capacity for several local church offices, has carried responsibilities at the General Offices in Elgin, and has spent two years in Hong Kong as a volunteer worker with the Christian Family Service Center. . . . Recently named associate dean of Manchester College is **Allen C. Deeter,** who joined the Indiana college faculty in 1959 to teach in the department of religion and philosophy. A Manchester College graduate, Dr. Deeter recently completed a year's study of the religions of the Far East.

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Our congratulations go to couples who are celebrating golden wedding anniversaries: *Mr. and Mrs. Jesse C. Brandt,* La Verne, Calif.; *Mr. and Mrs. Charles Schneider,* Des Moines, Iowa; *Mr. and Mrs. Oscar Miller,* St. John, Kansas; *Mr. and Mrs. Abel Hollinger,* Lebanon, Pa.; *Mr. and Mrs. John F. Sprenkel,* York, Pa.; *Mr. and Mrs. Owen Strong,* Cando, N.D.; *Mr. and Mrs. Glen Kindy,* Middlebury, Ind.; and *Mr. and Mrs. Otto Ossman,* South English, Iowa. . . . Other couples marking wedding anniversaries include *Mr. and Mrs. Edward Joyce,* Wichita, Kansas, fifty-eight; *Mr. and Mrs. Lewis Hyde,* El Cajon, Calif., sixty; and *Mr. and Mrs. A. Irvin Hostetter,* Hanover, Pa., sixty-two.

PASTORS AND PARISHES

After an interim year at the West Goshen church in Northern Indiana and forty-eight years of consecutive pastoral service, **George W. Phillips** has retired. He and Mrs. Phillips will reside in New Paris, Ind. . . . **Edward Angeny,** former pastor of the Bethany Church of the Brethren, Madison Heights, Mich., has accepted an interim pastoral post at the Fort Defiance, Ariz., United Presbyterian Church.

Returning to their Illinois home are the **John Bunch family,** who served in a pastoral capacity for three months at the Stover Memorial church, Des Moines, Iowa, while pastor **Kenneth Frantz** completed a sabbatical leave in Europe. . . . Our apologies to **Dee C. Flory,** whose assignment we inadvertantly reported in reverse. He accepted a call from the Blue Ridge Chapel congregation in the Shenandoah District, leaving the Bethel church in West Marva.

EUROPE-BOUND

Students from Church of the Brethren-related colleges will participate in a year's study program in Europe — some in Strasbourg, France, and some in Marburg, Germany — under auspices of Brethren Colleges Abroad.

To Strasbourg, from Bridgewater College, are **David Annin,** Bluffton, Ind.; **Lorraine Bittinger,** Bridgewater, Va.; **Betty Loomis,** Roanoke, Va.; **Patricia Hollen,** Bridgewater; **Brenda Flory,** Nokesville, Va.; **Janet Kuper,** Springfield, Va.; **Marjorie Simpson,** Westminster, Md.; and **Carolyn Thompson,** Fairfax, Va.

Strasbourg-bound from La Verne College are **Anita Hanawalt,** La Verne, Calif.; **Melinda Southworth,** Glendale, Calif.; and **Nancy Stallings,** Wenatchee, Wash.

Others to study in France include **David Chastain,** Osceola, Ind., and **Phyllis Shook,** Huntington, Ind., Manchester College; **Dorothy Huss,** Baltimore, Md., and **Nancy Shuman,** Malvern, Pa., Juniata College; and **Jacqueline Hill,** Middletown, N.J., Elizabethtown College.

Manchester College will be well represented at Marburg, Germany, with the following students: **Carolyn Garver,** North Manchester, Ind.; **Linda Crill,** Elizabethtown, Pa.; **John Long,** Walbridge, Ohio; **Barbara Feller,** Logansport, Ind.; **Daniel Lubbs,** Aurora, Ill.; **Gary McManama,** Larwill, Ind.; **Robert Weber,** Columbia City, Ind.; and **Ted Studebaker,** New Carlisle, Ohio.

From La Verne College these students will attend the university at Marburg: **Sherald Johnson,** China Lake, Calif.; **James Beckwith,** Modesto, Calif.; **Benjamin Lautenslager,** Granada Hills, Calif.; **Ronald Hogan,** La Verne; **Virginia Rawson,** Covina, Calif.;

CALENDAR

Oct. 10-11	District conference, Florida, Georgia, Puerto Rico, St. Petersburg, Fla.
Oct. 10-12	District conference, Pacific Southwest, Bakersfield, Calif.
Oct. 18	District conference, North Atlantic
Oct. 18	District conference, Western Pennsylvania (business sessions)
Oct. 19	World Order Sunday
Oct. 24-25	District conference, Middle Pennsylvania, Clover Creek
Oct. 24	United Nations Day
Oct. 26	Reformation Sunday, World Temperance Sunday
Nov. 7-8	District conference, Eastern Pennsylvania, Little Swatara
Nov. 7-9	District conference, Southern Ohio, Brookville
Nov. 8	District conference, Illinois and Wisconsin, Peoria, Ill.
Nov. 9	Peace Emphasis Sunday
Nov. 11-14	Church of the Brethren General Board, Elgin, Ill.
Nov. 13-15	District conference, Idaho and Western Montana, Bowmont church
Nov. 27	Thanksgiving
Nov. 29 — Dec. 6	National Council of Churches General Assembly, Detroit, Mich.

ary Lou Stern, Tonasket, Wash.; and **oni Paine,** Caldwell, Idaho.

Juniata students include **Janice odor,** Needham, Mass.; **Theodore ushong,** Columbia, Pa.; **Cynthia Pile,** omerset, Pa.; **Margaret Machtley,** ltoona, Pa.; and **Marie Ottemiller,** ork, Pa.

Others en route to Marburg are **John spenshade,** Elizabethtown, Pa., lizabethtown College; and **Ann Linille,** Gustine, Calif., McPherson College.

PPORTUNITIES

"A Sense of Direction" will be the heme keynoting the **fall rally of Brethen Action Movement** Sunday Oct. 12 t 2 P.M. Featured speaker at the event, o be held at Bethany Seminary, Oak rook, Ill., will be Ron Young, director f youth work for the Fellowship of econciliation.

Southern Ohio's **Eaton church** Oct. 18-9 will host a seminar with guest leaders Evelyn Millis Duvall, well-known spokesoman on the problems of youth, and Harry DeWire, of the United Theological Seminary. The two will conduct group eetings involving youth and adults.

The **twentieth annual C.P.S. reunion** ill occur Oct. 19 at Camp Swatara, ethel, Pa., with Gerald Greiner speakng at the morning worship hour. Paricipants are requested to bring two lides or snapshots of C.P.S. days.

Pastor and Mrs. Guy West, San Diego, alif., extend an invitation to join a roup **tour of the Holy Land** July 9-30, 970. For brochures describing itinerary nd costs, persons may write to the Vests at First Church of the Brethren, 850 Westgate Place, San Diego, Calif. 2105. . . . Kreider Friendship Tours ffers **two traveling opportunities** for he summer of 1970: a three-week tour f Scandinavia and a tour of the same ength in Western Europe, to include a iewing of the 1970 Oberammergau Passion Play. For further information perons may write J. Kenneth Kreider, Elizabethtown College, Elizabethtown, a. 17022.

POTPOURRI

Seventy-five children are attending preschool classes this year at the **Washington City church** in the capital. The enrollment increase from thirty-five to the present number was requested by the Day Care Association, which sponsors the school.

The **Sunfield congregation** in Michigan will celebrate the completion of its remodeling project Nov. 23. . . . Conversations between the districts of **Michigan and Northern Indiana** began Oct. 4. The meetings will explore closer cooperation between districts.

Bridgewater College will mark its ninetieth year with the dedication of two new buildings and other facilities next year — a new campus center, art department improvements, and renovations of the auditorium.

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For the ninth consecutive year four Sabetha, Kansas, area churches of the Brethren sponsored a coffee and cookie stand near Sabetha over the Labor Day weekend. Volunteers from the Morrill, Granada, Sabetha, and Rock Creek congregations staffed the stand, providing free beverages and snacks to motorists.

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Twenty-nine Manchester College students contributed more than $100 to a **food stamp program** designed for selected counties in Mississippi. The students learned of the program in a social welfare class taught by T. Quentin Evans, head of the department of sociology. Their offering will provide $2,500 worth of food to needy families.

Conscientious objectors gathered Sept. 14 at Lindale Mennonite church near Edom, Va., for an annual reunion.

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Ivester congregation near Grundy Center, Iowa, forwarded $1,500 to Bethany Theological Seminary as an expression of concern regarding decreasing interest in the pastoral ministry. The gift will be used to establish a scholarship fund for seminarians who choose full-time Christian service.

Bandages for shipment to overseas hospitals should be sent through the Brethren Service centers rather than directly to mission outposts, advises H. McKinley Coffman, manager of the New Windsor Center. Because duty assessments total more than the value of the bandages, small packages sent by parcel post are no longer being accepted. While the need for bandages has not decreased, sending them to the centers enables packages to be assembled and to be transported duty free.

DEATHS

Beachy, S. Homer, Hesston, Pa., on Aug. 12, 1969, aged 68

Cassady, Mrs. Robert I., Valparaiso, Ind., on July 11, 1969

Critchfield, J. Geary, Somerset, Pa., on Aug. 23, 1969, aged 53

Guthrie, James A., Metamora, Ohio, on Aug. 15, 1969, aged 89

Jenkins, Leander, Luray, Va., on March 21, 1969, aged 81

Keeney, Ada B., Myerstown, Pa., on May 9, 1969, aged 62

Krall, Clara, Lebanon, Pa., on July 13, 1969, aged 78

Lichty, Harvey F., Waterloo, Iowa, on July 18, 1969, aged 89

Meloy, Lulu May, Goshen, Ind., on Aug. 11, 1969, aged 80

Metzger, Homer E., East Cleveland, Ohio, on Aug. 8, 1969, aged 81

Moon, Elizabeth May, Scalp Level, Pa., on Jan. 24, 1969, aged 87

Nichols, Janet, York, Pa., on Sept. 7, 1969, aged 50

Owen, Brendle, Sipesville, Pa., on Aug. 9, 1969, aged 66

Raddohl, Nellie L., Cando, N.D., on June 15, 1969, aged 62

Reinike, Grace M., Wilmington, Del., on July 27, 1969, aged 73

Rothrock, Alice Stiverson, Tonasket, Wash., on Aug. 7, 1969, aged 84

Schwenk, Irwin, Annville, Pa., on Aug. 7, 1969, aged 76

Scott, Lucy Lynch, Rocky Mount, Va., on April 16, 1969, aged 88

Senger, William P., South English, Iowa, on Sept. 6, 1969, aged 78

Smith, Ethyle K., Lake Odessa, Mich., on July 8, 1969, aged 81

Smith, Mary H., Elizabethtown, Pa., on July 25, 1969, aged 71

Spitler, Flora A., Luray, Va., on April 21, 1969, aged 86

Spitler, Walter, Sebring, Fla., on July 22, 1969, aged 82

Strayer, Millard A., York, Pa., on Jan. 23, 1969, aged 64

Strohm, W. Myrl, Modesto, Calif., on June 6, 1969, aged 69

Wallace, Minnie, Des Moines, Iowa, on July 29, 1969, aged 86 boys like this keep it up we won't have for long.

It's hard to tell my son about the choice he has when we hear and read about such actions as this. I hope my son wants to go into BVS, but it is a choice.

Also draft card burning is against the law. How do I tell my kids it's okay to break the law when it suits your needs and wants? But the guy who is caught driving when drinking or the guy who steals should be locked up, because he is breaking the law.

Now that the young boy has burned his draft card, I for one would like to know what his plans are for working for peace — those plans that do not make the headlines.

It is no shame to be afraid of war; I believe we all are. So as a peace church we should work for peace, not make more trouble.

Mrs. June Nedrow
Mechanicsburg, Pa.

In addition to "Messenger" read

the christian CENTURY

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A BREATH OF FRESH AIR

"Johnny," I called, as I ripped out the centerfold of the MESSENGER, "here's a poster for your bulletin board."

John twisted the dish towel he was holding as he peered over my shoulder. " 'Life is good, yea!' " he read. "I think it sounds dumb."

"But it has a good story," I said. "Would you like to hear it?"

"Sure," said John. He's always ready for a story. But this wasn't exactly a story and it wasn't really written for an eleven-year-old boy.

Just the same, I wanted him to hear it. The night before, we had attended a youth meeting at which some of our finest young people had presented honest, pathetic, tragically pessimistic views of the world as it appeared to them.

This article by T. Wayne Rieman seemed like a breath of fresh air. How I wished it could have been read at the close of that meeting!

Somewhat to my surprise, Johnny sat attentively by my side until we reached the last moving paragraph, "Many of us need to be spanked into life! . . . This day will never, never come again! Life is for living! Live it up!"

There was a moment of silence. Then I asked, "Well, John, what do you think?"

He grinned, "I think I'll hang it sideways. Do you like the black side up, Mom?"

Betty White
Oregon, Ill.

OBEY CHRIST RATHER THAN CAESAR?

I'm ashamed! The audacity of it all! A draft card burner on the floor of Annual Conference! I must register my outrage.

But I do pity that young, misguided punk. It would be so simple for him to just fall into the ranks of those "silent Americans" that our President keeps talking about. Our minds must surely be put at ease with the knowledge that this arrogant upstart who desecrated the spirit of the Louisville assembly does not represent a majority o American youth. The overwhelming fac is that most of our nation's young wil join the silent majority. They will be obedient citizens and march off to war whenever they are told. Those who come home wil buy a house in the suburbs, join the American Legion, go to P.T.A. and bake sales trade in the Ford every two years, vote every four, and watch "Death Valley" re-runs on TV.

If this "very tiny minority" of trouble-makers can't accept our consumer values or our brand of patriotism and get it through their thick heads that everything the government of North Vietnam and Martin Luther King stand for is a threat to this nation's very foundations, then let them get out! See how they like it in those slave nations like Canada and Sweden!

We "forgotten Americans" have had a belly full of this lack of respect for law and order and for the elders. We've got to get this nation back to the old-fashioned virtues of free enterprise under God. After all, why do you think Thomas Jefferson and the Brethren ever came to America? We've got to condemn draft card burning for what it is: felonious criminal treason. We've got to get back to this nation's first priorities. I am appalled at what we are spending on poverty and mental health when we could be using that money to kill a few more godless Viet Cong. . . .

If this nation does not have the strength and determination to make our young like what they're taught, then let us pray that it is not too late. For if youth are duped into believing that freedom is something other than ideological rhetoric, then those perverted notions can have very dangerous consequences to the church. Somebody might get the idea that Christians are to obey Christ rather than Caesar.

Murray L. Wagner
Chicago, Ill.

EXHILARATION

The poster was the first thing I saw as I opened MESSENGER (Aug. 28), and I recognized the words immediately. The related article, "Life Is for Living!" was delightful, as a familiar philosophy, and exhilarating, as a renewed challenge. With your poster beside my desk, I am reminded of it daily.

Rosemary Michael
Macomb, Ill.

Stability and Change

LIGION AND CHANGE, by David L. Edwards. Harper & Row, 1969. 383 pages, $8

ABILITY AMID CHANGE: GOOD NEWS FOR AN ANXIOUS GENERATION, by Georgia Harkness. Abingdon, 1969. 160 pages, $3

'HAT HAS BEEN the status of religion the twentieth century, the secular cenry? David Edwards has given us the ost comprehensive answer to date. He as demonstrated scholarship rarely qualed in a book of this type.

At first glance the author's subject is o long for one book. How is it posble, without being superficial, to treat eligious developments within one cenry in one volume? Furthermore, how it humanly possible for one author span the developments of the century, iving specialized attention to sociologial, psychological, theological, and philophical aspects of religion? But Mr. dwards did so and hence has created a udy piece which will guide thoughtful nen for years to come.

Much has been said about the changes hich have characterized our twentieth entury. Perhaps we do not agree that *espair* is the one word which most ccurately describes the century. But in is broad-guage style this author will onvince you to accept his evaluation or lse build your own thought structures nd stand up for them.

For many persons reading Edwards, ne book will justify its issuance because f its clear-cut definitions. Where else an be found acceptable definitions for uch twentieth-century terms as secularm, secularity, "coming of age," moral onsensus, pluralistics, naturalistic reliion, radical theology, the acids of moernity, the religion of Life Force, new piritualisms, the new morality, the exended incarnation, and an uncommon eatise of the light from the East?

This book can give a layman an unorgettable shock treatment. Much has een said about the knowledge explosion. or many of us this phenomenon has vertones in science, education, and echnology. Rarely do we realize that similar explosion has rocked the century in philosophy and theology. It is precisely on this point that Edwards is most helpful.

Ideas galore pop out of the pages as you read: "This century may be one of hope in spite of troubles . . . with fantastic progress or utter catastrophe. . . . That's the thrill, the poignancy and coming of age is the battle, the promise, not perfection." "Men must accept tragedy maturely." "Religions make the best of coexistence; all now are in a single stream of history."

"Before religion is a creed it is a prayer and before that it is community." "Christianity has been a faith restlessly and explosively dynamic, boldly and dangerously personal, and many in the West and East have rebelled against their societies in the name of Christ, the divine outcast." "Westernization destroyed much of Islam. . . . Islam reformed is Islam no longer."

"All religions in the United States fail properly to argue with the crude materialism of the United States." "The friendly church survives as the great symbol in the United States." "The ordering of life falls to mankind under God and not by delegation from the religious hierarchy."

"The United States is the new modern version of a Christian Society." "Far from suffering from want of State support, religion seems in the United States to stand all the firmer because, standing alone, she is seen to stand by her own strength."

"Trends in religion register a delay before they reflect trends in social and cultural life." "Why was this love of man, as man actually is, left to the secular Freud?" "Does religious resurgence carry enough authenticity to endure into the twenty-first century?"

"As agriculture yields to industry and as industry yields to the computer, what kind of encounter with God is valid?" "This American zest for religion will be one of the few possible solutions to the materially rich world's coming problem of profound boredom." "Disunity is the first problem to be tackled, competition is bad for churches causing introversion and self-absorption." "The Lord who speaks to the Churches is continuous with the Lord who spoke in Galilee."

"When the purpose of the Church is seen as the maturing of disciples into apostles, and as the service rather than the conquest of the world, then the true character of the Church's contribution to social progress may be seen more clearly." "To share the Christian faith today is therefore nothing else than this: to choose to share the faith of Jesus Christ in God the Father who cares and suffers, and who will make known his power and joy as King on each as in heaven."

But these ideas are only samples and, as such, only those which struck me.

Something further should be said about the design of the book. It is divided into two divisions. Six chapters of the first division discuss the "Coming of Age" idea, the social impact, the psychological impact, the decline of Christian dogmatism, light from the East, and a new religion for the secular West. Part two brings the book to its climax. Except for the last two chapters treating a new shape for the Christian church

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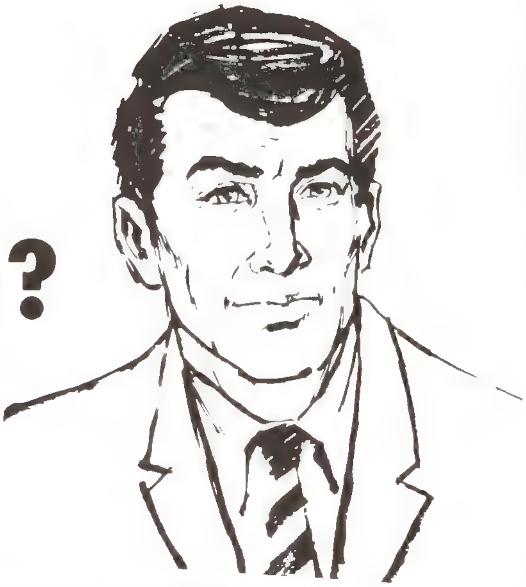

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and a new statement of Christian belie the book would lack full purpose. Be cause of these chapters Edwards is di ferent from certain prophets of doo in this century. He not only makes grand sweep of our problems; he als suggests remediation. He not only out lines the despair of our age; he als points us to a reasonable hope.

Coming at a time when the autho can claim maturity and when reader can yet vouch for her vigor, Georgi Harkness's book serves admirably as bit of wisdom for the oncoming genera tion. The reader is never at a loss t know what this author believes. Havin read earlier books, it is significant, how ever, to note that the book is up-to-date Apparently, the physical maturity of thi author proves once again that a vigorou spiritual maturity is also possible fo those who will yield themselves to prope "study to show themselves approved."

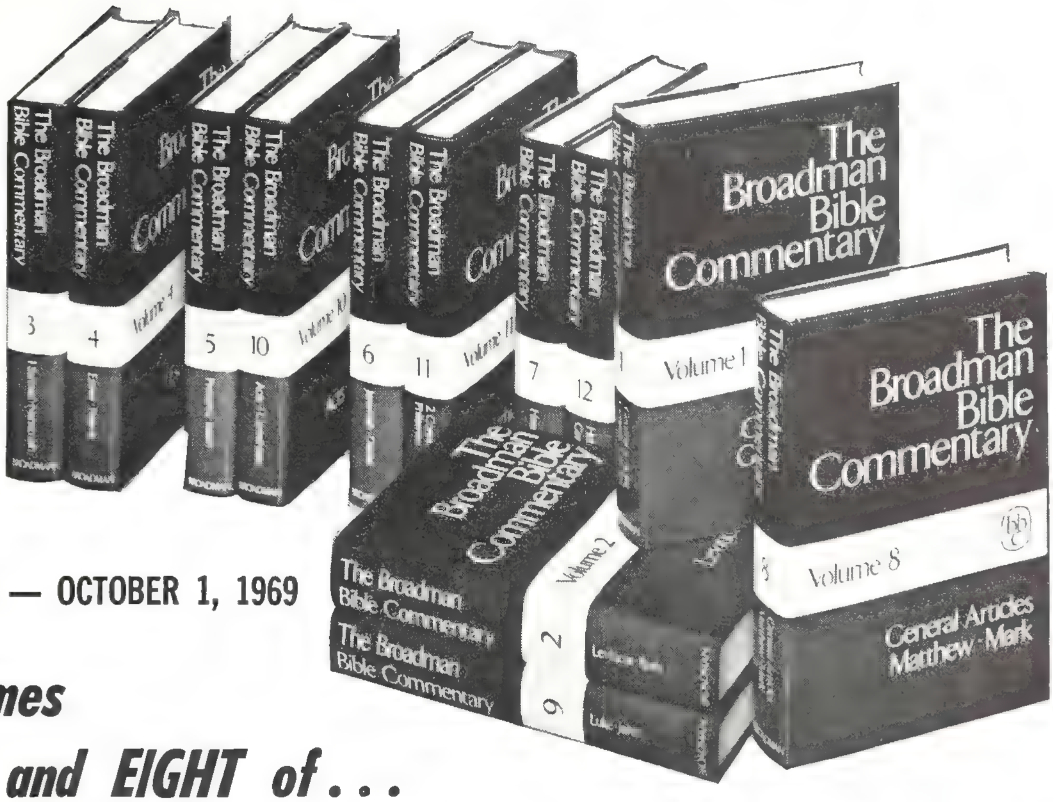
Different from *Religion and Chang* this book carries eight neatly prepare lectures. These were given several time and revised and tested prior to publishing. They are quite fresh, if somewha mild, and could serve well to ease a novice into the sterner stuff of present-day theology.

The book would be a good text for lay discussions on the gospel, church renewal, the Bible, prayer, the new theology, the new morality, the church, and the theology of social change. It would serve well for discussions by the youth of the church because it is to them that the book is beamed.

Quoting William Ernest Hocking, the author remarks that she considers as profoundly true his statement that "a wholly this-worldly perspective lacks the resonance of a divine concern in its inward vitality."

Her concluding concern is stated as follows: "When one's faith and vision, turned as they must be and should be toward this world and its needs, have a perspective not circumscribed by the limits of time and biological existence, then God is in the action and every effort has an open end." — A. G. BREIDENSTINE

a major contribution to biblical study



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EDITORIAL

Killing or healing—which has precedence?

Two years ago Dr. George Wald, a Harvard University professor, received the Nobel prize for his research on the chemistry and physiology of vision. He says he is proud of such work and he would "like to think it is innocent."

Not so innocent, however, was the request that came to him a year later, from a U.S. government laboratory, asking him to help develop a chemical agent that would temporarily blind people. Dr. Wald replied that he would be willing to work on a project to save vision, but not for a purpose so harmful.

In reporting the incident recently, the Harvard scientist went on to criticize the manufacture and use of napalm. He said, "It is the most brutal and destructive weapon that has ever been created."

Brutal and destructive. The words are hardly shocking enough to describe the arsenal of bacteriological and chemical weapons that are currently being developed and stockpiled by the Pentagon. In March the Army told congressmen that it had enough of a single nerve gas to kill the world's population many times over. The Army also stockpiles mustard gas, vomit gases, tear gas, gases that can temporarily restrict mental processes. In the biological field the Army is experimenting with and stocking agents that could start all kinds of fevers, infections, and plagues.

Only in recent months has the general public become aware of the extent of the research and preparation of weapons that are deliberately designed to kill and destroy. When 6,000 sheep were inadvertently killed in Utah, people became aware that, even accidentally, great harm could result from the experimentation — and the transportation — of such weapons.

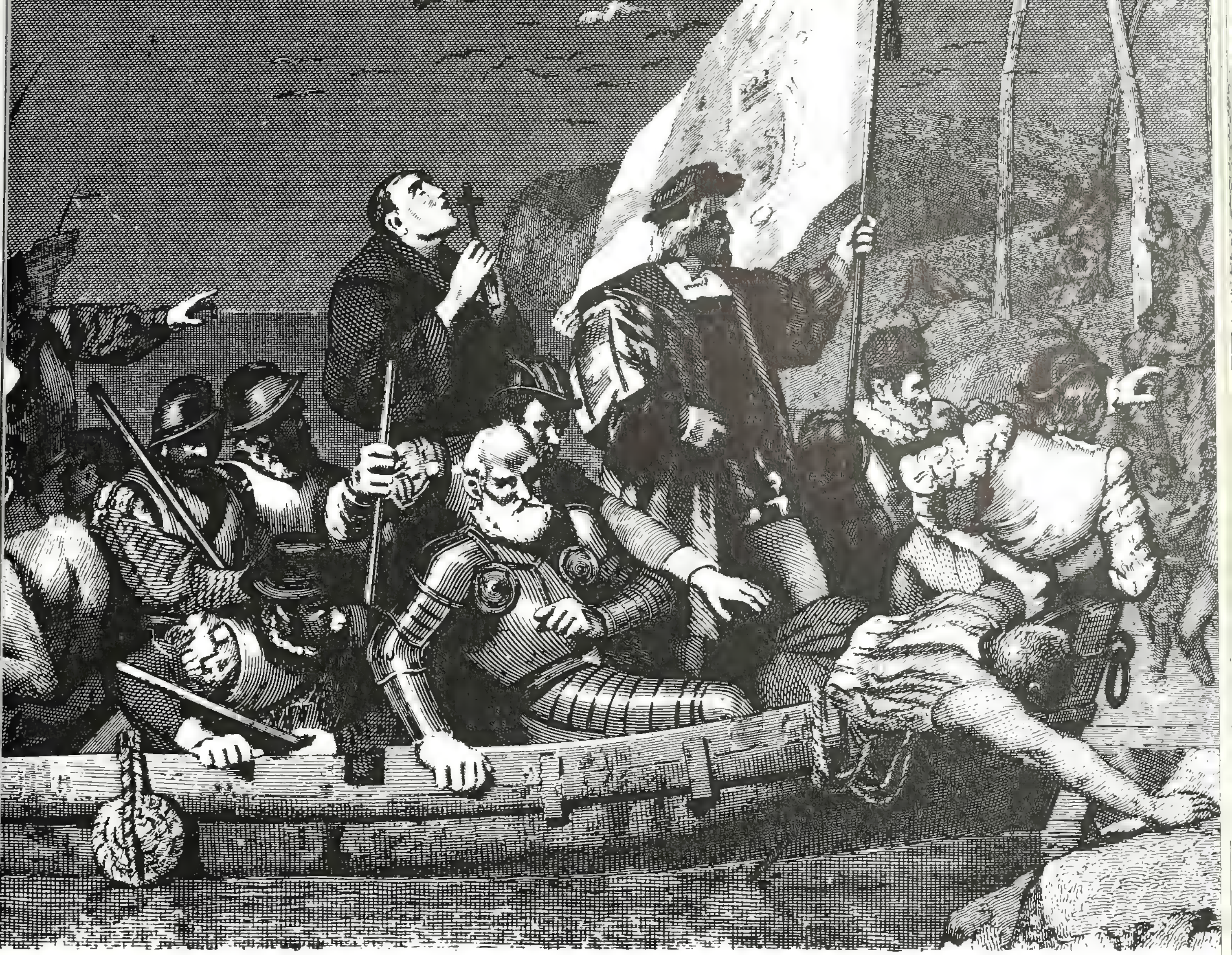
One of the arguments used to justify the development of chemical and bacteriological weapons is that we must have them ready just in case some enemy might threaten to employ them against us. We have to proceed to create the dangers in advance so that we can learn how to defend ourselves against them. Think about that for a moment. On that theory you can justify any horror that can be imagined. We must exceed in doing evil so that we are prepared to counter such evil in the case an enemy should discover the same evil. But in the meantime, what has happened to our own souls? And what if someone on our side should become confused about the difference between good and evil and should become weary of being simply defensive?

In view of the moral aspect of the development of CBW, not to mention the constant problem of control in the creation and stocking of such weapons, why have not more scientists taken the stand of Dr. Wald? We believe that many of them who have assisted in the program are, like him, basically committed to saving life, not killing.

And why has not our government yet ratified the 1925 treaty which outlawed the use of chemical-biological weapons? It has worked well. All the major powers, including Russia and Communist China, have signed it. The United States and Japan are the exceptions.

And why haven't more of us protested against the use by the Pentagon of at least $350,000,000 of our tax money each year for this purpose? Someone estimated that this is at least four times what the government spends on cancer research. Is it true, as another Nobel prize-winning scientist said the other day, that "unfortunately, at present, killing has precedence over healing"?

If so, then Christians have a concern that is greater than any danger that might follow the shipping of lethal gas by train across the country. The priorities emphasized by our faith are exactly the opposite of the priorities argued in the name of defense. In our book it is healing that has precedence over killing. Indeed there is no sanction at all for destroying life, but every warrant for protecting and saving it. — K.M.



Who discovered America?

Who discovered America?

You've given a racist answer!

What about the Indians who were here before Columbus or Erickson?

Who says that America was not discovered until the white man found it?

A white racist, possibly.

How subtle it is!

Not one of us intends to be a racist.

Not many would lift a finger to hurt a black man.

As Tom Wilson said at Annual Conference:

"You don't have to. You let your institutions do it for you!"

Read the special November LEADER.

Thirty-two pages on how "Black Power" confronts the Brethren.

Perhaps you'll discover — or better — make a new America!

LEADER
Special Issue

LOOK FOR THESE FEATURES IN THIS *messenger*

Red Royer: He Shatters the Stereotype. *He doesn't fit the usual picture of a missionary, but he is also more than an agriculturist and builder. Much of his planting has taken root in the Nigerian church.* by Mildred Grimley. page 1

Churches in the Tax Squeeze. *In a time of tax reform the properties and businesses operated by churches are being examined. The author suggests specific guidelines for deciding what taxes are fair.* by Harold B. Statler. page 5

Now Is the Time to Love. *Tomorrow may be too late to find the best opportunities for companionship with your children.* by John M. Drescher. page 8

From What Was to What Will Be. *Another study of a portion of Ezekiel's writings offers insights from the Old Testament regarding faithfulness in change.* second in a series of Annual Conference Bible messages, by B. Wayne Crist. page 12

Examining the Foundations of Peace. *Christians from the West (the U.S., West Germany) and the East (U.S.S.R.) are joined by churchmen from the third world (Nigeria, India) in conversations at Geneva.* a special report on another Brethren-Orthodox exchange. page 21

OTHER FEATURES include "What the Open Hand Holds," a parable by Emily Sargent Councilman (page 11); "Day by Day," by David and Sara Wilson (page 16); poems by Wilfred E. Nolen, L. John Weaver, and Edna Sexton (page 16); news reports of disaster relief activities "In the Wake of Camille" (page 18); and a review of two books discussing "Stability and Change," by moderator A. G. Breidenstine (page 29).

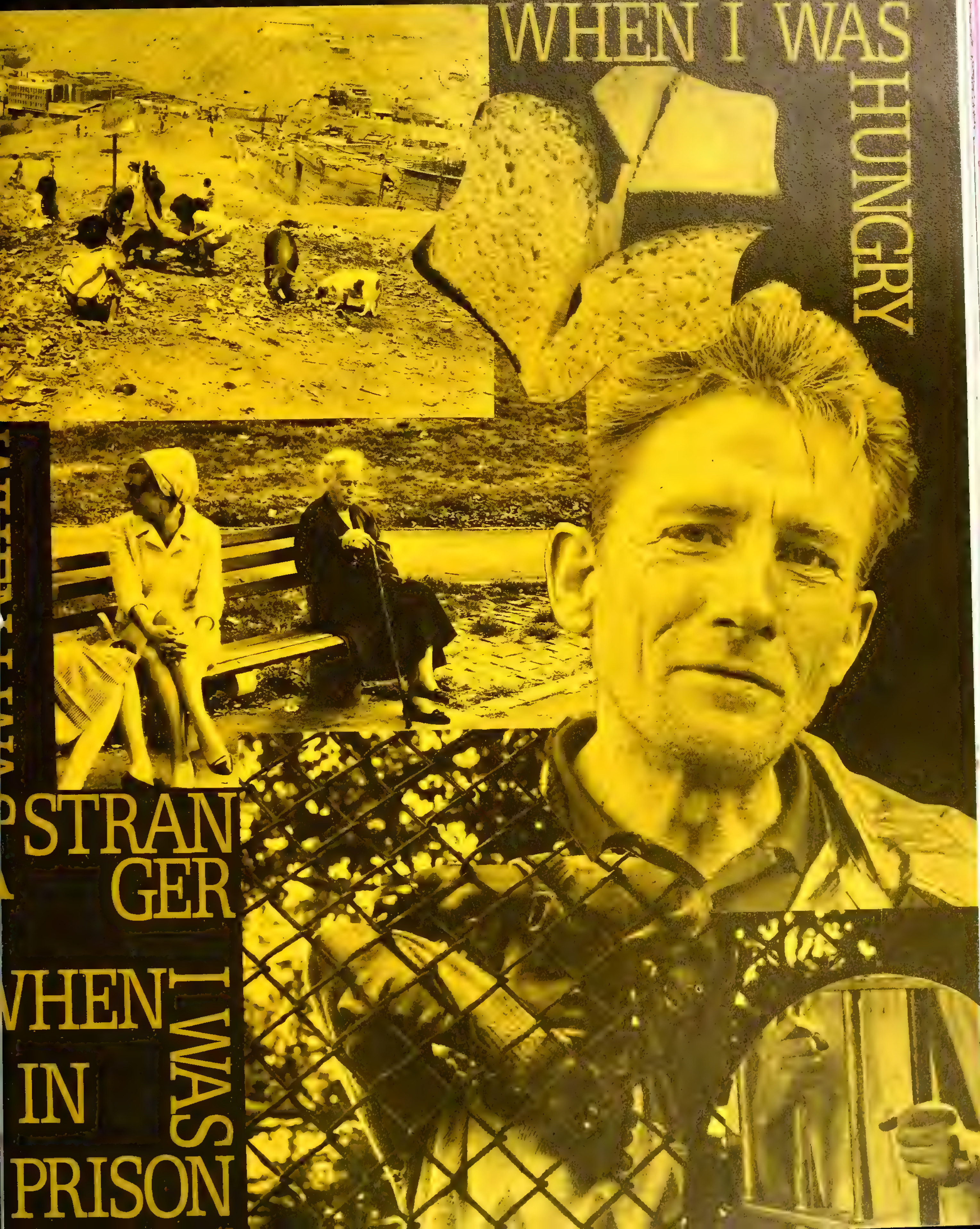
COMING NEXT

Should the professional pastoral ministry be discarded? Two ministers argue that it should. Two pastors insist that it should be retained. Look for the points made by Arthur Gish, Wilbur Hoover, Orville Gardner, and Howard Miller. . . . Karl Olsson offers a seasonal meditation on "Reforming the Reformation." . . . Dean Miller concludes the Annual Conference Bible Hour studies based on writings of Ezekiel. . . . Princine Calitri relates a personal experience illustrating her discovery that "Luck Is a Three-Letter Word."

BYLINES: Mildred H. Grimley, for twenty-one years a missionary to Nigeria, lives in Berwyn, Pennsylvania, near her husband John's parish, Immanuel Church of the Brethren at Paoli. . . . The executive secretary of the York County Council of Churches, *Harold B. Statler,* came to his Pennsylvania position after serving in a similar capacity with the Kansas Council of Churches. . . . Contributor *John M. Drescher* edits the "Gospel Herald," a Mennonite publication with headquarters at Scottdale, Pennsylvania. . . . *Emily Sargent Councilman,* who frequently contributes poetry to MESSENGER, lives at Burlington, North Carolina. . . . Annual Conference audiences heard *B. Wayne Crist,* pastor of Los Angeles' Imperial Heights congregation, interpret Ezekiel in a Bible hour address. . . . *A. G. Breidenstine* of Lancaster, Pennsylvania, former deputy superintendent of education for the state, serves as moderator of the Church of the Brethren.

VOL. 118 NO. 2

messenger
CHURCH OF THE BRETHREN
10/23/69


WHEN I WAS
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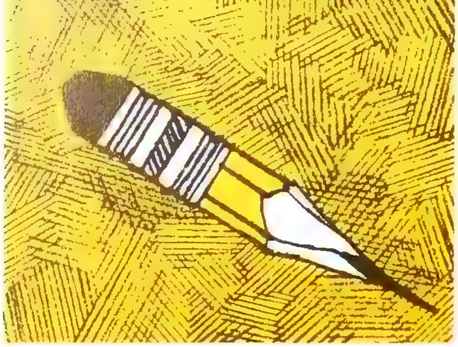
PRISON



readers write

FOR HUMAN DIGNITY

We are writing this letter in response to the Fund for the Americas.

We see a need. The need is for human dignity, which includes the right and ability properly to feed, clothe, and shelter one's family. The need is for equal opportunity to quality education and good jobs.

We see this need partly generated by our own practices and attitudes of racism. The elimination of our racism, on both a personal and an institutional level, is vital to our own human dignity as well as to the dignity and welfare of minorities.

There is a pervasive fantasy about what the church has actually done to eliminate the attitudes, structures, and conditions which deny dignity to all men. We feel the Fund for the Americas is an initial step, on the church's part, toward solving these problems.

The 84th Unit of Brethren Volunteer Service is responding not only to the personal need, which we have seen in places such as Baltimore, Washington, D.C., and York, Pa., but also in responding to the Fund for the Americas.

Some members of the unit, including some BVS staff personnel, responded to one or both of the challenges given by the Social Action Committee, an ad hoc committee of several unit members: Donate the first month's allowance of $15, or any amount to the Fund for the Americas; participate in a three-day total fast, with the money normally spent on food going to the Fund for the Americas. This excellent response is indicative of concern. An amount of $250 was received in donations and $204 was obtained through the fast, for a total of $454.

We realize that this amount is very small, as is the total amount of the fund compared to the problems' magnitude. We may not expect a drastic change in the lives of millions of Americans. But, we can hope the fund will be a starting point for more action.

To be Christian is to be concerned about others. To be concerned about others is to be responsive to their welfare.

Members of the 84th BVS Unit

New Windsor, Md.

SEND THE DRAFT CARD BACK

Many people, even in the Church of the Brethren, do not understand the draft resister movement. As a draft resister I would like to explain my position.

I do protest the burning of draft cards, for that is destroying government property. But I also protest carrying draft cards, because that is immoral.

In Daniel 3 is an account of three men who, because they would not bow down and worship the golden image of King Nebuchadnezzar, were cast into the fiery furnace. Today there is another golden image which we are told to worship, the military-industrial complex, and, as in the days of Daniel, failing to worship the state's idols has grave consequences.

The draft card is a public statement that one has bowed down to worship this idol.

What should one do with a draft card? I would suggest giving it back to the government, which is what I have done.

On the draft card I returned I was classified III-A, which meant the draft could not touch me. Now I am I-A and face the alternatives of going to Canada, in exile with my family, or going to court and then most likely to jail. . . . .

The draft, clearly and simply, is a branch of the armed forces, the recruitment branch. The law has allowed some, not all, religious objectors to war special treatment but only on the condition that they make a compromise. This compromise is that the CO by his cooperation with the military recruitment office, the draft, give his consent and approval to the military's forcing other young men into slavery and sin in the armed forces. To carry a draft card is to make the confession that this is just. . . .

A draft resister is standing up for all the things that Satan, the military-industrial complex, stands against. As a draft resister I claim that God alone is in control of human history. The military seems to think *it* is. I believe that God alone has control over my life and that neither this country nor any other country has the right to demand two years of anyone's life. Only God himself has this right, and he demand your entire life.

I also believe that no person and n government has any right to destroy anyone's property or to kill or mutilate anyone Can a Christian take any other stand? Remember the draft is a part of the militar just as much as is the ABM. In fact without the draft this country could probabl not recruit enough manpower to wage wa in Vietnam.

The draft is also a mockery of democracy. It is a mockery of justice and religious liberty. . . .

The government fights to preserve freedom in Vietnam by taking it from a large number of its own population. Our government denies the freedom of conscience to Americans. Some it sends to Vietnam against their will, as slaves to the military Some it sends to prison, another form o slavery. Others it sends into exile — al this in the name of "liberty and justice for all."

Do not think from this that I consider myself sinless. No man is sinless but ever while I am myself in sin I must work to rid the world and myself of sin. With God's help and the help of other Christians both can be done.

Albert Radisch

Union Bridge, Md.

RELEVANT

The Church of the Brethren is relevant in its attempts to solve and help in the problems of race, poverty, and of people estranged from society and loved ones. . . . It is also relevant in the maturation of the ecumenical movement which, in my judgment, must be reformed, protestant, and catholic, and above all, gospel-minded and people-related in its intense desire to be one in the Lord.

John H. Clawson

Robinson, Pa.

PHOTO CREDITS: Cover Ed Wallowitch, Rohn Engh; 12, 13 Don Honick; 16, 18 World Council of Churches

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Luck Is a Three-Letter Word

Today, because of something [illegible] small boy [illegible] his life.

by Princine Calitri

My husband and I stood in the waiting room of the hospital. He was staring stonily out the window. It overlooked the entire town framing a magnificent panorama. He didn't see it. Nor did I.

"You'd better be right," he said brusquely. "The baby is only nine months old. After all the handling he's had, and now this operation, it could be fatal. Just remember, you were the one who insisted on the operation."

I wanted to fly back at him, defending myself. But I bit back the words. I knew he was striking out at me because of his concern for our baby and because he felt completely helpless. But it didn't make it easy for me to bear.

There was a long, bitter silence.

"You'd better be right," he said again in a low voice.

He didn't need to repeat it. I knew. Not only was Mike's life in danger, but this operation had caused a crisis in our marriage. It was the first time we were not in accord on a matter of importance.

It was all I could do to keep from crying. I wasn't as confident as I seemed. I knew better than my husband what a bronchoscopy meant. Before my marriage, I had worked for a throat specialist, a former student of the man who had invented and perfected the bronchoscope. I had seen the results of many such operations; an open safety pin, a fifty-cent piece, a fish bone retrieved from the esophagus.

A child could live with a foreign body in the esophagus. But the windpipe — that was different. The windpipe was the breath of life itself. I had seen the terrifying race for time. A choking child brought to the office and rushed to the hospital.

Now it was my Mike.

I knew too much. Too much to be calm about this. I wished I had never worked for a doctor. Had never heard the word bronchoscopy. That I were blissfully ignorant.

I looked at my watch. The long hand approached twelve. The small hand was on five.

Five o'clock.

This was the time for the operation to begin.

I could visualize the operating room with Mike, his small frame prone on the operating table, his head in hyperextension. I knew Mike would be frightened at the strange faces looking down at him. First the anesthetist, then the surgeon with his surgical assistant, my own doctor, would be hovering about his head. The scrub nurse would be at the surgeon's elbow and the circulating nurse would supply her with the instruments as Dr. Raymond briskly issued commands. The operating room, suffocatingly hot from the bright lights streaming overhead, would be tinged with the smell of ether as the anesthetist carefully put Mike under.

Expertly, Dr. Raymond would insert the bronchoscope in Mike's throat and down his trachea to explore the bronchial tubes at the point of bifurcation as they branched off into the lungs. Looking through the microscopic lens at one end of the long hollow metal tube of stainless steel, reflectors throughout, catching the light, would enable him to see his field. Upon locating the foreign body, he could seize and retrieve it with scissor-like clamps encased in the center of the tube and protruding from the opposite end.

I could see the operating room clearly. As though a genie had conjured it from a lamp. But I could not see what was happening to Mike.

If they knew what to look for, that would help. But they didn't know.

I had taken Mike to the doctor on Monday. He had choked over his breakfast and developed, I thought, a peculiar wheeze. On examination, my doctor shook his head.

"But I know how he sounds normally," I insisted. "He isn't breathing right. There's something there."

He sent me to have him X-rayed. The specialist checked the photographs that afternoon and gave his prognosis. Nothing. Absolutely nothing showed up on X ray.

I said accusingly to my doctor, who was a personal friend, "You're thinking I'm a neurotic mother. No matter what the X rays show or don't show, I know there's something terribly wrong. This peculiar wheeze apparently isn't always evident. But I feel it in my fingertips when I'm holding him."

"I don't think you're neurotic," he said soothingly. "Perhaps there is a foreign body and it isn't showing up on X rays as it normally should. I suggest we take him to the hospital for observation."

That frightened me. It was so final. A hospital. I wanted to retract everything I'd said. I held Mike close. He nuzzled his head softly in my neck, his tiny hands clinging tightly to my shoulders. That decided me.

We went directly to the hospital, he and I.

"Can't I stay? Do I have to leave him?" I asked my doctor who had gotten there ahead of me.

"He'll be in good hands," he assured me.

"He's never been away from home," I whispered, my throat tight. "He'll miss me."

"We'll put nurses around the clock. I'll attend to everything."

I called my husband from the hospital.

"But what's wrong?" he cried.

I told him.

"Aren't you being hysterical?" he asked grimly. "After all, if they can't find anything."

I burst into tears.

"Do you think I'd leave our baby in a hospital because I'm imagining things? Something's wrong. Something inside tells me. Call it mother's intuition. Anything you choose."

There was a note in my voice.

"I'll be right home," he said promptly.

During the next two days, specialists were called in for consultation. Dr. Raymond, the ENT man, examined Mike thoroughly. The prognosis: Negative. Mike was X-rayed, not once, but many times by Dr. Paul, the roentgenologist. He was sure something was wrong. But nothing showed up.

Discouraged, Dr. Paul went home. One of the nurses told me later that he came back at midnight, terribly disturbed, unable to sleep, positive that something eluded him in his reading of those X rays. He detected in one a faint shadow in the trachea. Seizing on this clue, he had Mike brought down to the X-ray room early in the morning and shot X rays, concentrating on that particular area. He waited impatiently for the X rays to develop, holding them dripping wet in his hands, scanning them as soon as they could be read.

A shadow, still faint, again appeared. *A shadow that should not have been there.*

"Please, Lord," I whispered, "Whatever it is, let them find it."

He conferred with the ENT surgeon and my doctor on his findings. With a feeling of urgency, he recommended that a bronchoscopy be performed. The operation was scheduled.

Five o'clock. The hand of my watch hung in slow motion, each minute suspended in time.

"Please, Lord," I whispered. "Whatever it is, let them find it."

I still did not doubt. There was something. A nebulous something perhaps. But it was there. *Must* be there.

I could not look at my husband. Although we were standing close together, we were miles apart.

After what seemed an interminable wait, a door opened. My doctor came into the waiting room. I looked into his eyes, warm with sympathy. He didn't need to say anything. I knew.

"Mike!" I cried.

"He's alive," he said quickly. "But the surgeon could see nothing on the exploratory. He couldn't try again. Not so soon. He won't risk bruising the windpipe permanently. It's so small in a nine-month-old baby. We must wait."

"Do you know what it was?"

My voice was strange, even to me.

He shook his head.

I didn't dare look at my husband as he questioned, "Do *you* think there is something?"

My doctor didn't answer, just lifted his eyebrows noncomittally.

"There's the danger now of pneumonia," I said stiffly.

"You mustn't think of the dangers," he said.

I buried my face in my hands.

"Come now. You mustn't cry."

"I'm not crying," I said quietly.

No use to cry.

But what if Mike should die? I felt the blood drain from my face. My lips went dry. "Dear God, courage. Courage to face what must be faced."

Prayers? Now I began to doubt even that.

We were told to go home. To wait.

The house was empty with our own emptiness. I wanted desperately to erase the tenseness between us. But I could think of nothing to say.

"I suppose we'd better eat," I finally managed.

I walked into the kitchen, going through the motions of preparing dinner. I even took a cake from the oven I didn't remember baking.

It was a silent meal. We pretended to eat but finally pushed the plates away.

I waited. Expecting it. But not once did my husband say, "I told you so." I would rather he berated me than endure this awful silence.

Then the phone rang.

We looked at each other. It was the first time our eyes had met that entire afternoon. We had asked our friends not to call; we would call them as soon as we knew. I looked away first. It couldn't be good news.

My husband got up, going to the phone. I clutched my hands so tightly that the knuckles showed white.

"Yes, doctor . . . What happened? You don't say . . . Of all the . . . Thank God! I'll tell her right now."

He banged the phone in its cradle.

I stood up. He didn't keep me waiting.

"They wheeled Mike back to his crib. There he had a violent coughing spasm, agitation caused from the bronchoscopy. He coughed it up."

My husband stopped, took a deep breath.

"You know what it was? An eggshell. The size of the nail on your finger. That's why it didn't show up on X ray or in the exploratory. Light simply went through it. If Dr. Paul hadn't caught it at a certain angle when he X-rayed . . . Fortunately, the egg shell kept fluctuating as Mike breathed. That was the wheeze you heard."

He was giddy with relief. He grinned.

"Mike's even going to have the dubious honor of going down in medical history as an unusual case."

I tried to smile. Then my hand flew to my mouth.

"What if it had lodged directly across his windpipe."

"We would have lost him," he admitted somberly.

I started to cry.

"Don't cry, Darling. It's all over."

It was the "Darling" that did it. I ran to him crying harder than ever.

"He's going to be all right."

He patted me on the shoulder, trying to pretend there weren't tears in his own eyes.

We clung to each other.

"It was a wonderful piece of luck," he sighed.

Luck?

There was a word for it bigger than that.

I had prayed for courage.

I hadn't realized that God already had given it, placing it where it was needed most. In the persistence of three men, searching when the search itself seemed futile. In the determination of one doctor, returning to the hospital at midnight, to probe relentlessly for the truth.

Today, because of him, a small boy races to the brook, fishing rod in hand, the sun warm at his neck.

A boy with laughter on his lips.

A boy named Mike.

Luck?

Luck is a three-letter word meaning God. □

From *Home Life,* September 1969. Copyright © 1969 by The Sunday School Board of the Southern Baptist Convention. Used by permission.

IN THIS WEST AUTUMN

In this west autumn, misty morning fog

Denies the rising ridge of hills until

Late-waking sunbreak comes at nine or ten

Or even slow-bound noon, and evening cool

Creeps early; thin-spun sun comes clear,

squeezed brief

Into short warm accordion afternoons.

For some, a world on west, it will not rise.

Blessed these eyes, to see it shine at all!

by Ernestine Hoff Emrick

Must the Professional Pastoral Ministry Be Discarded?

Yes!

ART GISH

The professional pastoral ministry should be discarded. There is a critical situation in our church: the shortage of pastors. Many of our pastors are either leaving the pastorate or feeling unhappy and considering leaving. The very fact that so many people are questioning the pastoral role compels us seriously to consider whether or not the pastoral ministry should be abolished.

The truth is that the church has not thrived with the professional pastoral ministry. This is not to imply that our pastors have been unfaithful in their ministry but that the present forms of ministry are inadequate for the needs of the church.

The pastoral ministry as we know it today is unbiblical. Paul's understanding of the ministry as found in Ephesians 4 says that in a congregation some will be called to be teachers and some prophets and some preachers and some pastors (the biblical word *pastor* means something different from current usage). Paul talks about the many functions of ministry but never expected one man to fulfill all those functions. What we have done is to take all of those functions and put them in one person. The truth is that the modern pastor has been expected to be a jack-of-all-trades. One man is expected to fulfill all the ministries that Paul sees as being fulfilled by all of the congregations.

The paper on the ministry that was passed at Annual Conference this year analyzed well the biblical and historical views of ministry and should be studied carefully. However, we have been afraid to take seriously the obvious conclusions of that paper. It should have concluded that our present system of ministry cannot be supported by the biblical record.

At the heart of this issue is the concept of the church. The New Testament sees the church not as a hierarchal institution or as a bureaucratic organization but as a community of believers. It is a fellowship in which all can confess their joys and sorrows, their faith and doubts, their hopes and fears. It is a true community where all can receive support and correction. Compare this with the congregation which centers around one person, where worship is for spectators, and where community does not exist. The New Testament advocates the priesthood of all believers. When I talk about abolishing the present pastoral ministry, people often ask what they would do on Sunday morning. Their question shows how the present system has almost completely destroyed any concept of the ministry of all believers. That is a tragedy. Some even believe that only a few highly trained people can minister to human needs.

The professional pastoral ministry tends to deny the ministry of all believers. It helps perpetuate a false distinction between clergy and laity. It obscures the fact that every Christian is called to be a minister. Recently I heard one of our Brethren say that we have two degrees of ministry in the Church of the Brethren — licensed and ordained. No, there should be one degree of ministry — and that is every baptized believer. Baptism is ordination. For that reason I have personally refused the "ordination service," because I have already been ordained. Every member in the church is a minister and should be expected to fulfill at least one of the functions of ministry.

The present professional pastoral ministry perpetuates the idea that the pastor should "do" the people's religion for them. Everything in the church seems to center around the pastor. The pastor is expected to do all the praying, all the preaching, all the visiting, and everything else that needs to be done in the church. What ought to be happening is that everyone should be finding his own ministry. What has happened is that the pastor has become a crutch for the congregation and, often without realizing, has prevented the church from walking on its own feet. Some pastors even feel threatened if someone else begins to do what they consider to be their work.

Our topic raises other concerns. The word *professional* is a key word. The professional pastoral ministry has tended toward the professionalization of relationships and ministry. The protest movement has been very clear in condemning the sterile professional relationships which exist in our society. But pastors are taught to act professionally in the congregation. They are urged to avoid becoming close friends with anyone in the church. They are told that when their salary in that church stops and they move on, they should break all relationships with the people of that congregation. Professional relationships are sterile, and too often the professional man is a bought man. Professional people are expected to play roles rather than to be persons. Ministry is a vocation, not a profession.

We must find alternatives to the pastoral ministry. We need completely new ideas informed by the scriptures and by our times. We need the faith to begin experimentation with new forms of ministry and maybe even to take a new look at the "free ministry" still found in Pennsylvania. Something must be done to recover the idea of the ministry of all believers. Some congregations should try to minister without a pastor and allow new talent to develop. Some congregations could hire someone to be not the pastor, but a teacher who would see his task to train ministers to do the work of the church. House churches should be started. Various members might take turns preaching. Others can do visitation and counseling. Spontaneous, unplanned worship services can be tried so that more freedom of expression and confession could be possible. A congregation may decide that it needs to hire full-time staff, but that person should never be considered "the minister." We need to experiment, but definitely we need to abolish the professional pastoral ministry. ☐

No!

HOWARD MILLER

When we speak about a professional pastoral ministry for a changing world, our question does not focus on the consideration of paid or unpaid professional pastoral ministry. There is a good indication in the New Testament that Paul and other members of the early church were moonlighting — that is, doing some other jobs on the side to support themselves while they did their church work. But Paul also says it is all right to receive pay for church work. Payment is not the question. The question is, rather, ought there to be a trained or an untrained professional pastoral ministry.

Jesus prepared himself for his ministry. He received the normal academic training of a Jewish boy. Prior to his public ministry he experienced a retreat in which he searched out and clarified what he was to do.

Jesus trained his disciples. For three years he conducted a kind of a seminary on the move, which, incidentally, may be a good model for seminaries today.

Paul prepared himself academically and keenly observed human relationships. His skill in this area is reflected in the letters which he wrote to the churches.

The Brethren error in the past was not at the first point (paid-unpaid ministry) but at the second (trained-untrained ministry). The free ministry was and still is, in many cases, a very effective arrangement. There is good indication that we may be moving toward a new kind of free ministry. But in this new free ministry it is important that participants be well-trained in the Bible, in theology, and in the social sciences. The early Brethren were not always skilled in these areas, although there were and are many exceptions.

So, tune out this picture: the cybernetic head of *homo homini* who sits at the electronic push-button console. Tune out the pedestal papa of the third gender, who delights in hearing the pleas, "Daddy, tell us what to do"; "Daddy, tell us how to do it and where to go." Tune out the business executive model which stems more from the American way of life than from the biblical image. This is a popular model and we give it enough pious seasoning to make it palatable and religious (which means immune to criticism).

Tune out the cybernetic head, the pedestal papa, the business executive. Tune in the person who affirms, celebrates, shares his God-given humanity with his fellowman. Tune in the person who is professional in the proper sense of the word: the public declarer. A public declaration is a profession. Such a professional seeks the training and experience which will best equip him for his profession. Tune in the person who takes the Jesus model as his style of life, a model which is primarily a training ministry. This person sees the professional pastor as one who trains the church to do more effectively the pastoral ministry of the church. This model develops around a team ministry approach with the total congregation. This idea is set forth in some of the scriptures alluded to earlier. I think it is quite clear that our opponents are not objecting to the professional pastoral ministry but to the abuse of these words and functions.

Here are some illustrations of what I mean by the term *team ministry*. In Lee County, Illinois, are some migrants. Our church is involved in migrant ministry because several persons in our church are interested in ministering to the migrants. Their concern grew as one person's interest spread to several. This is their ministry. I didn't tell them to do it. I am not even involved in it, except occasionally. It is something picked up and carried on by them. We have a program called "the open doors open hearts," meeting in the homes — again, a program initiated and carried out by the laymen. As pastor I act only as a resource person. It is all done by the laymen.

I want to make a personal testimony. I come from the free-ministry tradition. My father was one, and I almost was. But I decided I had to choose between arming and the pastoral ministry. I hose the professional pastoral ministry. choose to stay in because the local ongregation is the cutting edge of the hurch. The professional pastoral ninistry is the place where I can most ffectively help the church do our pasoral ministry. And because I have some kills in preaching, teaching, and the riestly function of the church, I am nterested and willing to use them for od's glory in a changing world. □

Yes!

ORVILLE L. GARDNER

After twelve years of full-time service as a senior pastor, both in the East and the far West, I changed my field of ministry a couple of years ago to government civil rights work. I'm glad I had those twelve years as pastor. And I'm glad for my new work.

I say, "Do away *not* with professional ministers but with professional *pastoral* ministers in the Church of the Brethren. This is not antichurch. Rather, it is more *for* the church of Christ than the present system.

Trained men are badly needed now in many places while there is still time for the church to make a direct contribution to saving the world, first and especially in this country, the base of our operations. The world sorely needs theologically trained ministers (including theologically trained laymen), but not in the resource-wasting, expensive games which sinfully use up a major portion of every congregation's and every pastor's time, energy, and money.

For the record let it be clear that I firmly believe in the value of corporate worship; in the church as the Body of Christ; in an adequate chaplaincy service for all as related to the extraordinary experiences of life such as birth and death, joy and grief, union and loneliness.

Here are my points as to the "why and how":

1. Many units (congregations) are too small for a professional pastoral minister.

2. I was for going along with the Consultation on Church Union (COCU) as the brotherly and practical way of expressing our theology of openness to new light on the gospel and as a way of sharing our light; and as perhaps a way of having at least one vital church in every place on a sound economic and sociotheological basis. (Did you say budgets are not important?) But from a practical standpoint the same effect is coming to pass by osmosis. Many weaker churches merge or pass away, while a few larger churches indulge in the luxury of a head-in-the-sand attitude. This attitude cannot be atoned for simply by having an unusual project in the congregation's program or even by size of "Brotherhood Giving" statistics.

But when we officially turned away from COCU I looked for a Church of the Brethren basis and future which I could conscientiously promote as Christian and relevant and sensible, not in a theoretical classroom sense but to a congregation of practical-headed laymen. I believe that we should take the initiative, rather than watch it happen by osmosis, and discontinue in our church the professional pastoral ministry.

3. Such action could make us truly unique. Uniqueness seems to be a strong motivating thing among us, at least academically. More important, such action would be a bold act of courage and service to the world for Christ's sake. Yes, we could lose a few things as we know them. But I'll wager all my Christian faith that we'd gain tenfold, not in numbers, but in strength and reason to exist for Christ.

4. Clusters of churches would support a professionally trained person for a decent chaplaincy service. District and college ordained personnel and other ex-pastors could assist in pulpit work.

5. Professional ministers would take more secular degrees along with or after seminary, giving them more effective contacts in the world's marketplace of needs and jobs. Laymen would attend seminary in greater numbers. As a result pastors would not be motivated to cultivate the status quo to maintain job security or to resign to a feeling of being "locked in."

Theology would return even more to being a part of a whole university-training concept rather than being reserved for a set-apart monastery for "holy men" (and women) who learn to do religion for people.

I think it's time for local churches to be more fiercely honest in facing up to local and Brotherhood goals and to match program accordingly, casting out the chaff. My work, entailing management consulting with both a private corporation and a federal-state government program, has reaffirmed my convictions that churches, too, can produce more and pretend less.

6. If the professional pastoral ministry were discontinued, churches could deploy trained, dedicated men to areas of pressing need in all types of service. One Pennsylvania congregation sent its pastor to Nigeria for a time. As a result everybody grew, both pastor and congregation. Why not send trained men and women elsewhere, for terms of three, five, or more years to save the world for Christ? This would cause also a reassessment in every congregation of what is vital and allow the

church to become a believers' church. The laymen would truly run the church of necessity.

7. To make sense with the present Brotherhood budget practicalities, the local parish would continue to pay salary as before, to this new "missionary." It could be administered through, and controlled by, the Brotherhood and districts, partly because some of the work may well be controversial. While congregations simply cannot perform in certain areas of need, in time, persons can.

For example, in my last parish, Indianapolis, we worked rather diligently as a congregation in race relations. We believed that open housing is good and right and necessary for long-term racial brotherhood and peace in this country. But our church never could have, soon enough to count, sold houses on the open market to Negroes and whites alike in white suburbia. (No other Christians had done it, either.) However, in my present job I had a major role in initiating, and then in managing, a pioneer private-federal-state program whereby twenty-six areas of Greater Indianapolis far out in suburbia became integrated peacefully in eighteen months. The fact is that we saved federal taxpayers over $40,000 in the process. Furthermore, a grand total of seventy-five families, some of them white, most who had never thought of themselves as anything but renters (paying up to $200 monthly) all became property owners in areas of their choice and within their income.

The deployed professional man might return on furlough after a time, to any congregation, for debriefing and sharing.

And if we should decide we want all our professional pastors back in the congregations, it would still be quite workable. We could afford to trust the Lord's leadership. Flexibility and relevance is very important today. What a challenge for the church!

Would we give our pastors to the world for five years while there is still time to make a real difference? Many pastors — and laymen — may find very religious reasons why their church is an exception. Security of the "parsonage way of life" is indeed self-perpetuating. But this is one way the Church of the Brethren could be unique almost with Christian pride, not through a social action "wing" of the church but through deployment as a way of life. Isn't it much better to take the initiative and use the opportunity to serve as a whole church body rather than timidly standing by with symptomatic treatment while the professional pastoral ministry loses its cause by attrition? □

No!

WILBUR R. HOOVER

I believe that for the church to be faithful in this rapidly changing world the professional pastoral ministry must be retained. My reasons are as follows.

First, there is a biblical justification for the professional pastoral ministry. In Matt. 10:7 reference is made as a quotation from our Lord that the laborer deserves his fruit. Jesus had just given instructions to his disciples to go out on their great missionary journey. Also, in 1 Cor. 9:7ff. Paul writes, "Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the law of Moses, 'You shall not muzzle an ox when it is treading out the grain.' Is it for oxen that God is concerned? Does he not speak entirely for our sake? . . . If we have sown spiritual good among you, is it too much if we reap your material benefits?" The Lord commanded that those who proclaim the gospel should get their living by the gospel. Here the Apostle lays the groundwork for a supported ministry.

In Eph. 4:11ff. he writes: "And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up of the body of Christ." Please take note of the phrase, "for the equipment of the saints"! This to us is the foundation stone for the set-apart, specially trained pastor-director for the equipping of God's people for ministry. He is not afraid to use the term *pastor*. Neither can we discover from these texts that the professional aspect of it is forbidden.

Therefore, as these passages indicate, there is strong biblical ground for supported specialists, spiritual directors, or pastors in God's church.

Second, there are institutional reasons for the retaining of the professional pastoral ministry. Much of the reasoning about the dispensability of the professional ministry fails to take into account the nature of church order. Church order stems from the nature and mission of the church which are a part of the mystery of God's election. Every institution must have a means of teaching its tradition and of nurturing its adherents in its peculiar principles and values. Thus, there is need for competent leadership.

Robert D. Rasmussen, writing in the Christian Century *Pulpit* for June 1969, makes the following statements: "Leadership in the church is important. The ministry is in danger of becoming the employee of a ministry-wise unemployed laity." He refers to the claim of James Gustafson of Yale that the closest analogy to the professional pastoral ministry is a political one, that of the ward leader in politics or the shaper of the consensus. And shaping the consensus is a virile type of leadership. Rasmussen further states: "Therefore, I suggest the need for a concerted attention to the legitimate role of professional leadership within the church. And we must also reestablish the necessity for and the place of specialized ministries within the church." Here, we assert, is strong testimony for the retention of the professional pastoral ministry.

Rasmussen further declares that a leadership vacuum is developing in the church. With all the talk of house churches and everyone's "doing his own thing," we are in danger of neglecting the essential functions of teaching, of preaching the Word of God, and of equipping the saints for ministry. The nature of life today requires not less professional leadership but more. It should be more highly specialized. It should sit loose and it should be flexible and responsive to the needs of the times. I suggest several instances of experience which point to this need.

A church that I know lost its full-time pastor. The congregation was faced with the inability to get another pastor, so the church set itself to the task of carrying on without one. They had a corps of above average leaders. They had access to and the services of hospital chaplains and college teachers. They had the advisory assistance of a brilliant pastor who had gone into secular vocation. They carried on their mission in this way for a year. But the discouragements, the battle-weariness of performing the functions of a congregation in the present, dizzy, busy, society without the aid of someone on the job full time who felt the delegated, responsible role of coordination, training, equipping, and interpreting their mission finally caught up with them. They have been discussing the sale of their property and their future as a congregation.

Another instance: I served as the interim pastor of a neighboring Disciples of Christ church for five months the early part of this year, in addition to my own pastoral load. I was to preach, do essential crisis counseling, make hospital calls, care for weddings and funerals. They called on me as a specialist in these areas. At the close of my ministry a member of the church board came to me and asked that I undertake a particular task of confronting one of their members about a matter that was of much concern to the other members of the fellowship. She said, "You see, you are an outsider, and we need someone to do this delicate job of confrontation. We believe you and pastors like you are especially equipped to say the things that need to be said with professional firmness and with love."

It seems to us that this underlines our argument for the retention of the professionally-equipped pastor, a set-apart minister who has sensitivity and who has been trained to deal with situations like this in a professional way. (The fact that we do not always measure up, and that Elmer Gantrys arise among us does not destroy the need for this type of person.)

I visited and participated in some experimental ministries in the New Haven, Connecticut, area last year. Everywhere we went we were told "this is an experimental work, an experimental parish or ministry." But I found that although they would not be using a conventional church building, they were doing in an unconventional setting much the same things that we do and ought to be doing in our conventional settings. They had changed the order of service, and they had introduced either ancient forms of ritual or discipline or new formulations of the same. Always there was a priest or minister or an ex-pastor who had forsaken the conventional institution to serve as celebrant of the sacrament or minister of the Word.

I have a friend who has left the Catholic priesthood for the time being. He says that quite often there are Catholics of the progressive, house-church type who will say, "We have a house church, Father; will you come and celebrate the sacrament for us?"

There are functions of the professional pastor that will just not go away. He becomes more needful as the life-styles of our people become more complex, confused, and ambiguous.

As we have said, the New Testament presents the pastor as one whose function is to equip and assist the people of God in bearing their witness. He performs a unique function in this respect. He is not to be a substitute for the church but a servant of the church. The church is a servant people dispersed throughout society.

Our entire task in this rapidly changing world is to communicate the gospel. It is to spread the good news that sin is forgiven and that man has been reconciled to God by the atoning life and death of Jesus Christ, and to call all men to repentance and faith. This can be performed only when men of God are in obedience. A set-apart and specially trained and supported professional ministry is urgently needed to equip the people of God for this mission. ☐

Three Words loom large on the horizon for the Christian who would make his faith vital in everyday life. They are:

COME...

Jesus said, "Come to me, all of you who are tired from carrying your heavy loads, and I will give you rest" (Matt. 11:28, *Good News for Modern Man, The New Testament in Today's English Version*).

That has often been described as the kindest verse in the Bible. Certainly it is one of the most inclusive — "all." For is there anyone who is not tired of carrying a load of guilt, frustration, indecision, anxiety, rejection, fear?

Come is the invitation that has summoned individuals across the centuries and from all parts of the earth; yet how often we hesitate to accept. We are like the guests who were invited to the great supper. Everything is ready, but we make excuses.

The other day a friend said, "I can accept God, but when it comes to Christ, I cannot decide whether it is the man or the message. I have been trying to analyze it. Once I do, then I will make my decision."

Of course Jesus had the answer for that, "Whoever is willing to do what God wants will know whether what I teach comes from God or whether I speak on my own authority" (John 7:17).

It is not the man or the message; it is both. It is the idea wrapped up in a person. But the Master was willing to put it to the test. Come and try. Discover if it works. Take it into the office, the factory, the shop, the schoolroom, the ball park. Take it into the home where barriers are down and see if it works. Practice it and learn if it is practical.

But first you must come in faith believing. Come with your problem believing that he is able. Place it before him. Say, "Here it is, Lord. Don't let it use me, but help me to use it. Show me the way. Your way may not be my way, and I am willing to try your way."

Once you have shared your burden in this fashion, don't rush. Wait!

WAIT...

Jesus said, "You must wait in the city until the power from above comes down upon you" (Luke 24:49).

Recently a missionary working in the Philippines wrote concerning a building program that was in progress. "We learned that if we want power, and a genuine change in human lives, we had better learn to wait until the Holy Spirit comes. If we fail to pray, to seek the mind of Christ, we just have man-made programs."

There is a great difference — man directed or Christ directed, Christ empowered. All of his power is available to us, but first we must be willing to relinquish our own little bit of power.

Many Christians suffer today from believing that no one else has ever quite faced the problems with which we are confronted. The tensions, the pressures threaten to overwhelm us and so we rush about frantically trying to solve them in our way because we are overly anxious.

We need to be reminded that our problems are not unique and that we are not the first to be so burdened. God is neither stampeded nor baffled by our frantic efforts. He has all eternity to work out his purpose. We need to remember that our strength lies in quietness and confidence, not in frantic action. Our approach is to trust him.

GO...

To wait also suggests that we spend time in equipping ourselves for the challenge, that we wait for the "go" signal.

Each astronaut spends countless hours in preparation. Even with everything in seeming readiness all still wait until the most appropriate moment — a countdown to the split second. Then, with full power they are thrust out into space where no man ever before ventured. Theirs has been a quiet confidence that can only come from the most careful preparation — not idleness, but preparation.

And so we do not wait idly. We prepare by opening our lives to God's direction. We try, to the best of our ability, to think through what he would have us do. We search the scriptures. We talk with friends who know us, but most of all we come to him with open minds and listen until we feel the power.

Then we go! We are launched into a new life.

Jesus said, "Go, then, to all peoples everywhere and make them my disciples" (Matt. 28:19).

To go does not necessarily mean to go to a distant place. It does not always mean to change jobs. It may not mean to change friends. It may mean to go right back where we were, but not in the same rut. We go back with a new outlook, a new courage, a strengthened faith. We do not go expecting that our difficulties will vanish. Because of our decision our difficulties may be increased. The pressures may become more drastic. The temptations harder to withstand. The challenges greater.

It might even mean going back and righting old wrongs, making restitution, accepting blame.

Perhaps we should pray, "Search me, O God, and know my heart! Try me and know my thoughts! And see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139:23-24)!

Again, it could mean a complete change, a clean break with the past, a new beginning. We have gone as far as we can in one direction. We are at the brink of a precipice. To avoid destruction, an about face may be the only course.

But, whatever the direction, we are no longer alone. We go as his representatives. And we are not seeking for self or for more security. Rather our goal is realization — realization of what life can become with him, life at its best, his life. ☐

by HAROLD ROGERS

news of the Brethren

Moderator honored

Public educator A. G. Breidenstine, current moderator of the Church of the Brethren, is to be honored by one of the colleges where he formerly served as an administrator.

Millersville State College near Lancaster, Pa., has announced that its proposed humanities center will be named after Dr. Breidenstine. The date scheduled for completion of the first part, a $2 million building for the art department, is the fall of 1972. In the mid-70s a second phase will add space for the departments of foreign languages, English, and philosophy.

Dr. Breidenstine was dean of academic affairs at Millersville from 1955 to 1966. He left to become deputy superintendent of public instruction for the state, serving until his retirement last fall.

He earlier was dean of Franklin and Marshall College and Hershey Junior College.

Announcement of the naming of the new building, a complete surprise to Dr. Breidenstine, came at Millersville's summer commencement. Dr. Breidenstine was the commencement speaker.

Breidenstine . . . humanities center

Indonesia appointees

A former Buddhist has been named to a term of Christian missionary service in Indonesia, under Church of the Brethren auspices.

He is Fumitaka Matsuoka, a 1969 graduate of Bethany Theological Seminary. He and his wife Charlotte left for his native Japan early this month, where they will visit his family and engage in language study until their departure for Indonesia early next year.

It was three years after coming to McPherson College in Kansas that Matsu, as he is known, was baptized into the Church of the Brethren. The year of graduation in 1965, he married Charlotte Metzker, the daughter of the Ira J. Metzkers of Woodland, Mich.

The couple will be the first of three Brethren missionary families to leave for Indonesia. The others are the Donald E. Fanchers, who also will serve under Church of the Brethren auspices, and the David Kreiders, under appointment by the United Church of Christ.

The Matsuokas completed training at the Stony Point, N.Y., orientation center in September. The Fanchers and Kreiders will continue studies there until Christmas.

In looking toward the assignment in Indonesia, Matsu reflects a bit of anxiety as to what the reaction of the people of Ambon will be to a missionary who is a citizen of Japan. It was during the Japanese occupation of the Ambon area during World War II that some of the severest persecution was inflicted, and especially upon the Christian community.

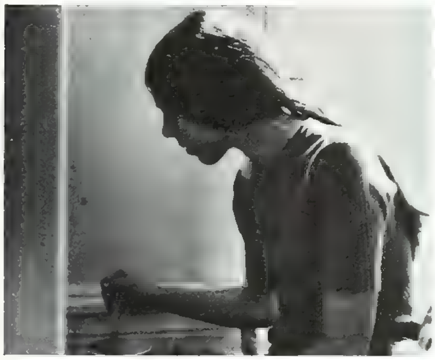
The Matsuokas . . . Indonesia bound

In this situation, the Matsuokas will have a unique opportunity to give meaning to the message of reconciliation.

Douglas Park outreach

A WEEK-LONG WORK CAMP engaged 41 high school youth and counselors from five midwest states in readying a new community building for use by the Douglas Park Church in Chicago.

The building, adjacent to the church, was purchased this year through a $12,000 grant from the Brotherhood. In addition to expanded community programs, the space is to accommodate retreats for incoming study groups and housing for Brethren Volunteer Service workers.



Midwest youth . . . Chicago work camp

Besides cleaning and painting, the work campers caught a firsthand glimpse of city life and circumstances. At the end of the period the group voted to turn $56 of unused food money over to the church. Individuals also contributed to the Brotherhood "Fund for the Americas" appeal.

The work camp was sponsored by the Youth Coordinating Council and enlisted volunteers from Ohio, Michigan, Indiana, Illinois, and Wisconsin. It was one of a dozen work camps and seminars hosted by the Douglas Park congregation in recent months.

Located on west side Chicago, the church serves a highly transient community, of whom about 60 percent of the residents are Spanish speaking and about 10 percent are black.

The congregation's program includes worship services in English and Spanish, prayer meetings, language instruction, prekindergarten classes, a ministry to three gangs, after school programs in arts, cooking, sewing, and athletics, and a high school girls' club.

Needs beyond Biafra

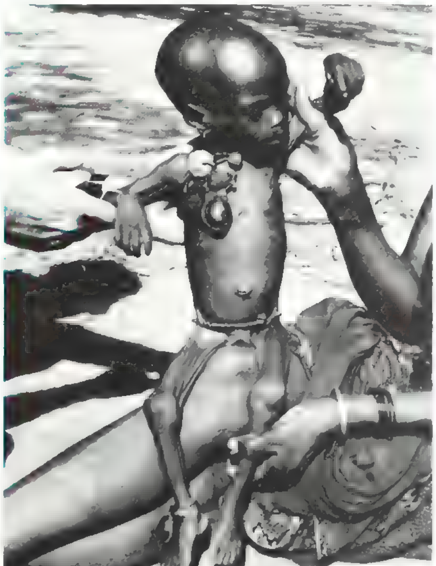
NOT ALL MASS SUFFERING in Nigeria is on the Biafran side of the country's civil war. Nor does misery all stem from the war itself.

This is the report of the Church of the Brethren mission coordinator Roger Ingold in relating news of a measles epidemic in the Chibuk area. Between March and August, missionary nurse Grayce Brumbaugh of the Chibuk dispensary reported to Northeast State medical authorities treating 418 cases of measles during this time.

Among the victims was the child pictured below, who at one year weighed only nine pounds when brought to the dispensary at Chibuk and later died.

Mr. Ingold expressed concern that suffering in the war zone may tend to be overplayed in the United States, with the public all too little aware of the disease, starvation, and suffering elsewhere in Nigeria and Africa.

Chibuk child . . . one year, nine pounds



Heads new ministry

IN COLUMBIA, MD., where a totally new city is rising midway between Baltimore and Washington, D.C., a totally new approach is being used in religious planning. The approach enlists almost unparalleled cooperation in terms of religious programs and facilities.

McFadden . . . new city planning

At the core of the planning is the Congress of the Columbia Cooperative Ministry, of which Ralph G. McFadden, Church of the Brethren minister and executive secretary of the Mid-Atlantic District, is the current president.

In developments of recent months the first congregation, the Church of St. John the Evangelist, has been organized by the United Methodist and United Presbyterian churches in the village of Wilde Lake. Ground has been broken for the Interfaith Religious Center, to be used by the St. John parish and by other groups as well, including Roman Catholic and Jewish. Finally, through the Interfaith Housing Corporation, homes for lower middle income families are being provided.

Currently exploring ways and means to form a new united congregation in the Village of Oakland Mills are the Church of the Brethren and the United Church of Christ.

Good-bye, Mr. Stork

"It is important that sex education not be reduced to the mere communication of information, but that rich, human, personal, and spirited values illuminate it and that basic moral principles be recognized, not as sectarian religious doctrine, but as the moral heritage of Western civilization," affirms the joint statement of the National Council, Synagogue Council, and Catholic Conference.

This is the concern reflected in much of the debate about sex education in the public schools. Many critics are in doubt that sex education actually has a place in the schools at all, questioning whether it is possible to include spiritual and moral values in what is, so they say, a basically secular education.

Historically, most sentiment against youth exposure to lectures, films, and discussions on sex has come from conservative religious groups and rightwing organizations. The John Birch society, for example, has carried on a campaign to keep sex education out of the public schools. Carl McIntire has warned that sex education in the schools is a "communist plot" designed to demoralize the United States.

On the other hand, in a May 3 editorial Norman B. Rohrer, the Evangelical Press Association's director, said, "This is the time to give the crusade for sex education the softening touch of Christian concern or leave the new generation to the purely secular interests of the few." Mr. Rohrer also writes that "the whole subject requires a new style of cooperation between parents and teachers. Let's not sit in smug aloofness."

Pro and Con: Making a firm stand against sex education in the schools, Samuel A. Jeanes, pastor of the First Baptist Church of Merchantville, N.J., told a state legislative committee that sex education should not be given apart from moral and spiritual guidance and that compulsory sex education in the schools may violate individual rights under the First Amendment to the Constitution. He went on to say: "The state of New Jersey cannot afford to teach sexuality, which is perhaps the most explosive force in human life, in a moral and spiritual vacuum. This subject, unlike mathematics and other academic courses, is very much entwined in and related to our moral codes as well as being fraught with psychological and social meaning." He further noted that the schools might be treading on religious grounds that have been ruled off limits by the courts.

Dr. Jeanes cited the ruling in the case of prayer and Bible reading in that the courts have said that excusing a child who objects "would militate against the child, setting him apart as different from the rest of the class."

In an article in the August issue of *Ave Maria*, a national Catholic weekly magazine, managing editor Dan Griffin speculated that sex education has "generated more heated backyard and supermarket arguments this summer than any other two subjects combined." Both Protestant and Roman Catholic churches are divided on this issue.

Mr. Griffin continued that he believes his own third-grade daughter is receiving an adequate sex education at home. "But as she grows up, she's going to be living in a highly sexed society, where she can be hurt just as badly by someone else's ignorance or maladjustment with regard to sex as by her own. And so I see it as being in her best interest that her classmates have a good grounding in the realities of sex — but not sex techniques and not just the basic information — but in social attitudes and values that will enable them, as they grow up, to keep their footing."

Sex education will not guarantee a sound outlook automatically, he said, but "certainly, school courses in sex would help offset some of the effects of the ignorance, the misinformation, and the unhealthy attitudes they will certainly meet outside their schools and homes."

Mr. Griffin listed among "unselfish" reasons for wanting sex education in the schools, "to help children who receive bad instruction or no instruction at home — to save them the pain and fear they will suffer if no one steps in to teach them how to cope with this part of themselves, with this force in their lives."

But the "main part" of his reason is "more selfish," he said: "The fact is that my daughter will be going to school with, playing with, growing up with, and dating people who will have learned about sex in one way or another. Someday she'll marry one of them, most likely. And I'd rather her friends and her husband learned about sex in the schools than in the alleys."

Privacy is sacred: An editorial in *Mission*, the American Baptist magazine, written by the editor, Norman De Puy, presents an opposing point of view.

He writes, "Very critical to my understanding of the gospel is privacy. Privacy means that you have some of the mystery about you that God has about him: you are in his image. A part of this privacy is your own will, your own views and values, your own thoughts. This also applies to the growing child: His burgeoning privacy is sacred. Because sex is both important and private, it would seem to me that it should be a matter for the individual to formulate his own feelings and reactions to both his own sexuality and that of others."

Mr. De Puy suggests that sexual information should be given to the child but only in the privacy of his own home. "Naming the pipes, tubes, and whistles

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Resources available from the General Offices, Church of the Brethren, 1451 Dundee Ave., Elgin, Ill. 60120.

Concordia Sex Education Series

I. *I Wonder, I Wonder,* ages 5 to 8

II. *Wonderfully Made,* ages 9 to 11

III. *Take the High Road,* ages 12 to 14

IV. *Life Can Be Sexual,* ages 15+

V. *Parents' Guide to Christian Conversation About Sex*

VI. *Christian View of Sex,* for pastors, teachers, counselors (four filmstrips) is a small part of sex education," he contends. "These plumbing courses are an insult to the intelligence, if not an affront to the sophistication of the child. Most children are quite familiar with the whole business long before any formal educator, in school or at home, gets around to the subject. . . . And I am not sure that anybody can teach tenderness, sexual strength, and the abandon that can come only in the presence of trust and protection. That's what sex is: joy, freedom, tenderness, and abandon."

"A child is far better off with the warm language he learns on the farm, or in the streets, than he is with the porcelain and scientific jargon which carries with it a subhuman implication of cleanliness and sterility," Mr. De Puy asserts.

Involving parents: Stepped-up efforts are being made by churches in order to involve parents in the matter of sex education. No one in religious or secular fields seems to doubt the centrality of the parents' role, but supporters of public or church programs are equally convinced that parents need supplementary aid. A church leader who in recent months has frequently stressed the importance of schools' helping parents with instruction on sex education said, "Most parents favor sound sex education in the schools, but many are as yet unable to place their full confidence in some of the programs."

A new sex education course which will begin this fall for high school seniors in the American Lutheran Church was introduced in June at a conference of regional directors of parish education. Minneapolis area teen-agers took the 13-hour course, "Created Male and Female," and were observed by the parish education directors.

Other references

The Stork Is Dead, Charlie W. Shedd, Word Books

Sex as Gift, Ian M. Fraser, Fortress

Sex Education Approach / Program / Resources / for the Parish, Sacred Design Associates, Inc.

Love and Sex in Plain Language (Junior Highs), Eric W. Johnson, Lippincott

Sex, Sex, Sex, Marcena and Trevor Wyatt Moore, Ave Maria Press and Pilgrim Press

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The purpose of the course is "to face honestly some questions of sex, love, and marriage," said Norman Wegmeyer, director of leadership development for the parish education division. It teaches that sex is a "gift of God — God's good idea." The course employs a picture quiz in which 36 photos are shown and the teen-agers are asked to rate them for sex and love "over and against right and wrong," Mr. Wegmeyer said.

The Church of the Brethren has not undertaken an official study in the area of sex education in the public schools. However, there are many books, films, and filmstrips concerning sex education listed in the Keysort card file of the Library of Resources, available from the General Offices.

The school's view: The Pennsylvania State Board of Education declared that the responsibility for sex education is a shared one in which the school "has a fundamental role to perform." Guidelines for the development of a program in public schools issued by the board noted that sex education "is a responsibility that should be shared by the home, church, school, and community." However, it is "implicit in the school's commitment to the development of the whole personality." The school board said that it sought a program that will "supplement, not supplant, the parent in matters concerning sex education and family relations."

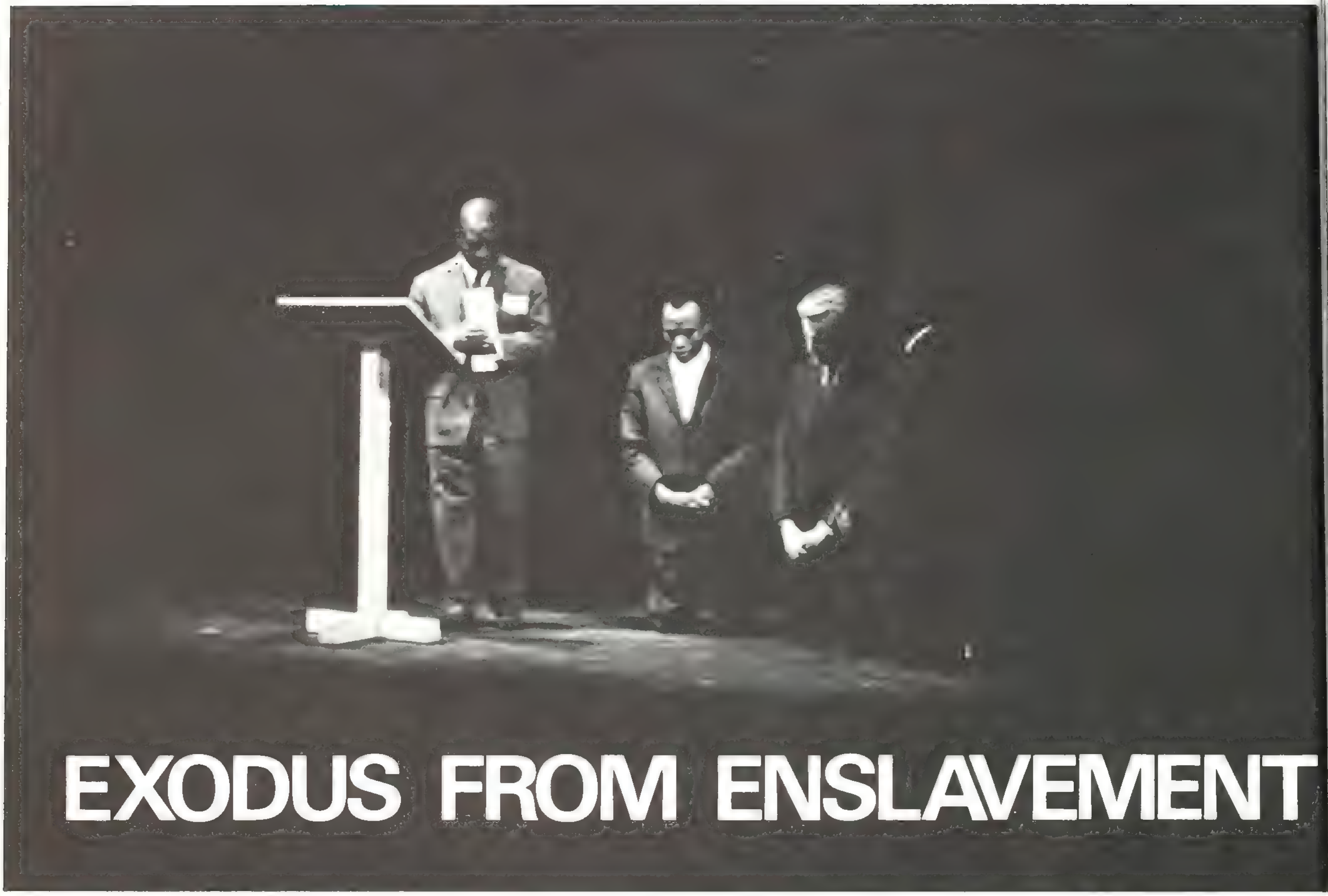
"It would appear that today's youth," the guideline stated, "are finding themselves enmeshed in emotional and physiological sexual confrontations, not unique necessarily to their generation, but perhaps engaging them in a more open and broader scope than immediate past generations have experienced."

Some of the problems which have an influence on the young generation cited by the school board are the increase in venereal disease rates and abortion, the new morality, premarital promiscuity, contraception, and free love. These problems "need and deserve the careful attention of sensitive and mature deliberation," the board declared. "They have all too often been the subject of illogical and irrational attacks."

According to a study made by the Connecticut State Board of Education in updating its health education curriculum guide *(Teach Us What We Want to Know,* available from the Mental Health Materials Center, 419 Park Ave., S., New York, N.Y. 10018, $3), every grade level child has the same basic concerns regardless of where or how he lives. Fifth and sixth graders have an intense interest in the difference between the sexes. Seventh and eighth graders ask: "Is sex dirty? Are we wrong to be involved in it?" and "Why weren't we told in grades five and six about sex?" One girl said, "They should teach girls more things about girls because more boys know about girls than girls know about themselves."

The Connecticut study reveals that eighth-graders are convinced that sex education should be a part of the public-school curriculum. They give many reasons: "Study sex; you'll live by it all your lives." "A girl might do wrong with a boy just out of courtesy and become pregnant, so they need sex education, and protection against sex relations with boys." "You learn much on the streets but not really enough." High school seniors think parents need a course in sex education and generally agree that there should be more sex education right through the school years.

Church, school, and parents have recognized the fact that children today are in serious need of a good sex education program. The crucial issue is where the best possible place to teach the subject might be — school, church, or home. While their elders continue to debate, the children are still asking, "Where do babies come from?" — J.L.D.



EXODUS FROM ENSLAVEMENT

BVSer Mark Schomer, third from left, joins Kimbanguist leaders in conducting worship at Canterbury

A Congolese church virtually unheard of by many Westerners came into the news in recent weeks when it was among several denominations to join the World Council of Churches. Known officially as the Church of Christ on Earth by the Prophet Simon Kimbangu, or more commonly as the Kimbanguist Church, the body is unique in that it was the first African church founded without missionaries to come into the World Council.

Though it claims three million members today, the Kimbanguist movement was for decades an underground church. Under the colonial rule of Belgium, reportedly 37,000 families identified with the church were in prison, and all but 2,000 died there. Its founder, Simon Kimbangu, was himself a prisoner for 31 years, until his death in 1951. His youngest son, known as His Eminence Joseph Diagienda, is now the spiritual head of the church.

In its teachings the Kimbanguist Church strives to uphold Christ's way of nonresistance. It was once described as the largest peace church in the world.

For a year Brethren Volunteer Service worker Mark Schomer has been assigned to teach in the Congo. His work has brought him into close relationship with Kimbanguist leaders. In August he was present at Canterbury, England, for the denomination's acceptance into the World Council of Churches.

In the following account Mr. Schomer sets forth the background out of which the Kimbanguist Church emerged and deals with the colonial enslavement its followers seek to overcome.

THE KEROSENE LAMP burned cheerfully as we sat at the table, reminiscing about the "good" old days. "What was it like at the time of the Belgians?" I asked Martin. The young Congolese teacher smiled wistfully and shook his head. "I was too young to see things clearly then," he began. "I remember back when I was in high school. The Belgians had only introduced high schools into the Congo in 1954, so I was in one of the first classes. Our school had a lot of prestige. When we arrived there, the Belgians gave us all sorts of injections to keep us healthy, and they insisted that we keep spotlessly clean. We had to take a bath twice a day. And they also taught us the 'civilized' way to eat. We had to sit and look at four little European boys eating at table. We were shown how to use forks and how to ask for food — even how to carry on a pleasant dinner-table conversation; and we thought it was really fascinating, too!" Martin laughed heartily at his former innocence.

"Those pigs!" exclaimed Edouard. As a lieutenant in the Congo's army, he was more militant than Martin. "If those Belgians ever try to come back, I'll take my gun and shoot as many of them as I can. There's no excuse for what they've done to us. Eighty years of humiliation, and we knuckled under like sheep. . . . " And so another evening wore on in the village of Nkamba as three friends burned the night oil, exorcizing the demons of the past.

Some of those demons were spectacular. My friends told me endless stories about the infamous whip. If a Congolese man didn't stand still while the Belgian flag was being raised in the marketplace, he would be whipped. The colonialists were even known to whip the dead corpses of men who had not paid their taxes. Men who had disobeyed the colonial laws were rounded up in their villages and marched off to prison in chains of five or six, linked by a heavy rope around their necks. In the prison, there were special soundproof pits where a man could be kept standing in dark terror for several hours. "Pacification." Sometimes the guards would forget that they had left a man there, and his corpse would be removed several days later.

If a white man wanted to go somewhere, a black man had to carry his baggage. Or if a white bachelor wanted to have a little fun, he could ask his "houseboy" to go find a Congolese girl, wash her thoroughly in the bathtub, and send her to his room for the night. No wonder when independence came in 1960, many Congolese turned upon their former masters with pitiless vengeance!

Subtleties and sell-out: But the humiliation of the colonial era was not always so blatantly cruel. There was a more subtle dimension which many black men failed to recognize at first. As they looked upon the enviable wealth and power of their white colonizers, many Congolese began to think that everything good was white, and that the road to success was a slow bleaching process. In every sphere of life the whites were the leaders, and the black man learned to mold himself on that imported image. This was the colonial mentality: a sell-out. At first imposed by force, this colonial mentality seduced many Congolese into denying their true selves.

Missionaries helped reinforce this mentality by being the conscious or unconscious bearers of The White Man's Burden, which was to "civilize" the ignorant pagans of Africa. They didn't mean any harm. They just felt they had something to give, so they went and preached the Word and founded mission stations where people could come for spiritual and material help. The self-sacrificing spirit of these early missionaries convinced many Congolese that Christianity was a real option, but it also reinforced their notion that whites were the custodians of all that's good — from education and relief supplies to religious faith. And so there developed that form of benevolent spiritual slavery known as missionary paternalism: The White Man Giveth and the White Man Taketh Away. Blessed Be the Power of the Almighty White. . . .

It's not so bad to be a black man on a mission station. You are well fed, there are doctors to cure your illnesses, and there are preachers to remind you that if you live by the white man's rules, you'll be sure to get to heaven. A comforting thought. But you don't realize you're a slave until you try to be different.

Taste of independence: That's what happened here in the village of Nkamba in the lower Congo back in 1921. A black catechist at a Protestant mission station had been tormented by visions calling him to preach and heal in the name of Jesus. On April 6, 1921, he entered a house and healed a sick woman, and began one of the greatest spiritual revolutions that the Belgian Congo had ever seen. The Black Prophet's name was Simon Kimbangu. After six months of his prophetic ministry, he had become so popular that the colonialists and many white missionaries felt threatened. They no longer had a monopoly on the ultimate values of life. The colonial mentality was being undermined.

The Prophet was promptly arrested and deported to the other end of the country, where he died thirty years later in prison. His followers, freed from the colonial mentality, were persecuted and deported by the thousands, and had to meet secretly at night to sing their hymns in the woods by waterfalls. To this day, the leaders of the Congo recognize the ministry of the Prophet Simon Kimbangu as the first spiritual awakening of the Congolese people to their own dignity, their first taste of independence from the colonial mentality.

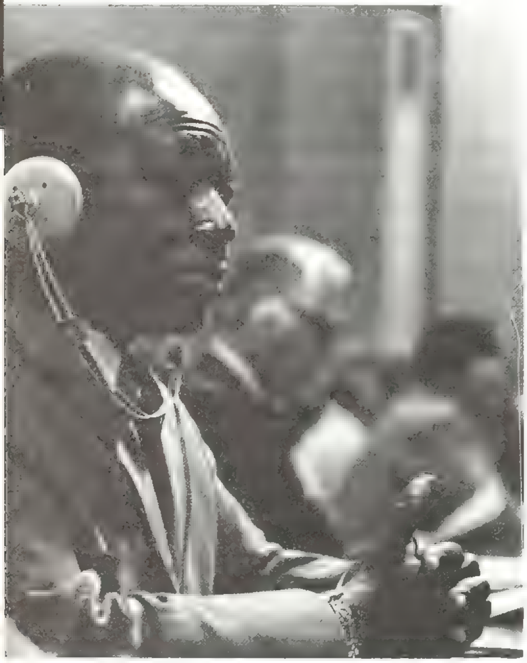
The church emerges: In 1959, the Kimbanguist movement was finally allowed to emerge from forty years of persecution and underground activity, and a dynamic new church was formed. No foreign mission board could control this church. It was a truly independent African church, free to develop along its own lines. Many missionaries resented this freedom and looked for all sorts of reasons to slander the church, and some still do. But the church was proud, and would not allow itself to be enslaved by the colonial mentality. Model in their behavior and sincere in their Christian devotion, the Kimbanguists have gained the respect of their countrymen and have so impressed their many visitors that this August they joined the World Council of Churches. The stone which the builders had rejected has become a chief cornerstone.

Now, the colonial mentality is starting to crumble. Many white men are beginning to see the fruits of their arrogance, as a new generation of Africans prepare their own destiny, unimpressed by the former power of their one-time masters. Left on the sidelines, white men are beginning to understand what Martin Buber meant when he said that an "I-It" relationship with men is self-defeating.

Missionaries have become overly conscious of the dangers of paternalism, and spend much time worrying about how *not* to be paternalistic toward black men. Several have come to Nkamba and publicly apologized to the Kimbanguists for all the sins of the white race, but while such self-flagellation might serve to free one's conscience from the guilt of the past, it is no more than a first step toward reconciliation. Other church leaders, conscious of the wrong done to the Kimbanguist Church, are asking themselves: "How can we help without making them dependent?" Such a question reveals an almost obsessive fear of paternalism, a reaction against the colonial mentality which is itself formed by the colonial mentality.

Why do I say this? It's because anyone who has tasted the freedom which comes from genuine independence will never allow himself to be enslaved again. The time has come for white men to realize that independence is not a fragile illusion for the black man but a strong confidence that cannot be shaken by the actions of former masters. Maybe some black men still need to wake up to this fact, too. Men must begin to dialogue seriously as equals, not pasting false smiles on one another's faces and speaking differently behind one another's backs.

His Eminence Joseph Diangienda, current head of the church, hears WCC approve membership



Clearing the channel: The Congo River is one of the most majestic and powerful streams of running water on the surface of the earth. Its currents have been flowing peacefully to the ocean for centuries. But not long ago, an American missionary brought with him a water hyacinth from the West to decorate his modest home. The plant multiplied wildly in an environment that had built up no natural resistance to its seed, and as a result, the mighty Congo River has been invaded by endless clumps of water hyacinths which mar its beauty and clog its vessels. Seeing the menace of these plants, black men and white men have been working together to try to remove these nuisances and clear the way for smooth navigation.

In a sense, the Congo River embodies the history of its people. — MARK SCHOMER

Limited yet persistent

A RUMORED RIFT among leaders of the Southern Christian Leadership Conference failed to materialize as the civil rights agency engaged in its 1969 annual meeting. To the contrary, the 1,000 delegates tumultuously acclaimed their support for Ralph David Abernathy as president.

Prior to the convention, reports were circulating that the Rev. Jesse Jackson, head of Chicago's Operation Breadbasket, an SCLC program, would compete for the organization's top office. Instead, he announced his full support for Mr. Abernathy.

Also, hints of differences between Mr. Abernathy and Mrs. Coretta Scott King, widow of the late Nobel laureate, lost their weight when she arrived late in the proceedings. She applauded the presentation of the first Martin Luther King Award to Mr. Abernathy.

Peace counseling: In projecting thrusts in SCLC programming, Mr. Abernathy said the organization would follow a course of militancy with "limited objectives." He emphasized efforts will center on aiding black workers in local situations and mobilizing black voters in the South. He also announced plans for a "peace department" to counsel black youth on military service.

Applauding especially the development of the peace department, Thomas E. Kilgore, the first black man to hold the post of president of the American Baptist Convention and also a West Coast spokesman for the SCLC, said he would seek $1.2 million dollars from his denomination for such a venture and for opening SCLC offices in 12 major cities. Dr. Kilgore expressed the hope that such a response would lead to major participation by all church groups in the war against poverty.

(The Church of the Brethren is now a contributor to the SCLC for the third year, following a referral from Annual Conference which proposed a supportive relationship. The amount budgeted curently is two thousand dollars.)

Plea for solidarity: Another speaker at the SCLC annual meeting was Vincent Harding, a Mennonite who teaches history at Spelman College in Atlanta and who also is director of the new Martin Luther King Library project in Atlanta. In his presentation he advised fellow blacks to foster solidarity in their own ranks and not to put too much hope in "federal government and white people's aid."

Dr. Harding was quoted as urging delegates, "We must love each other before we can love whites" and, "We have been frightened and stopped short of revolution."

"Our leader (Dr. King) died knowing revolution was needed and recognizing that government was the real enemy of black revolution in American society."

The theme of the annual meeting was "America's Dilemma: Billions for the Moon, Pennies for the Poor."

Postlude: Major sessions occurred in Charleston, S.C., where the SCLC had in the weeks before engaged in often stormy but successful support of striking nonprofessional hospital workers. In its later phases, the convention recessed to Chicago to unite with a coalition of forces protesting alleged union refusal to hire more blacks in constructing a federally funded Model Cities project.

Soon to prove ironic, but not unique in SCLC operations, was the involvement of Jesse Jackson in the Chicago trade union dispute. On a weekend last month, the crusading minister was cited at a civic luncheon honoring him as one of Chicago's ten outstanding young men. Then he and the city's mayor, Richard J. Daley, both figured prominently in a political rally which tended to heal wounds among state party factions. Twenty-four hours later, Jesse Jackson was in jail on a criminal trespass charge, for refusing to desist mass picketing at a construction project.

To SCLCers, such a sequence of events is not inconsistent, only an expected course in the pursuit of equality and justice.

Soundings / On fund raising, religion and reality

FUND RAISING has come to be a fall-time preoccupation of many a free church (free in the noneconomic sense). But the exhortations to give are not new nor are they a diversion from the basic Christian calling. The Apostle Paul made this poignant in 1 Corinthians, where he proceeded to speak of the diversity of spiritual gifts, offer an eloquent message on love, launch into a triumphant challenge to death, only to announce matter-of-factly:

"Now concerning the collection. . . . "

Seldom does a stewardship campaign proceed without the frequent reminder that fund raising is integral to faith. Or as put in an address recently, fund raising is profoundly religious. At least it can be.

When? According to the speaker, when it becomes a means of relating people to reality.

Religion's one supreme function is "to reveal the way things really are, the way we really are, under our rock-like shell. . . . The whole point of religion is to help us to base our lives on the real and not on illusion, to smoke out the phony, and to crack open the deceptions by which we so often live."

Fund raising, when carried out with integrity, can help us come to terms with our world and ourselves, outlined the speaker, David M. Stowe, general secretary for Overseas Ministries of the National Council of Churches.

In apprising a national audience of church leaders on the religious dimensions of fund raising, Dr. Stowe advanced these further concepts:

On objectives: "To be sophisticated as we can about computers and mailing lists, advertising and speaking schedules, and other tools of the craft is quite right and necessary.

"But what is even more necessary is to focus all our techniques and our objectives on disengagement from the ruling spirit of our world — the world of infinite and insatiable appetite, the world of self-regard and self-indulgence, the world of thing-hunger and sensation-hunger, the world of ultimate and invincible selfishness."

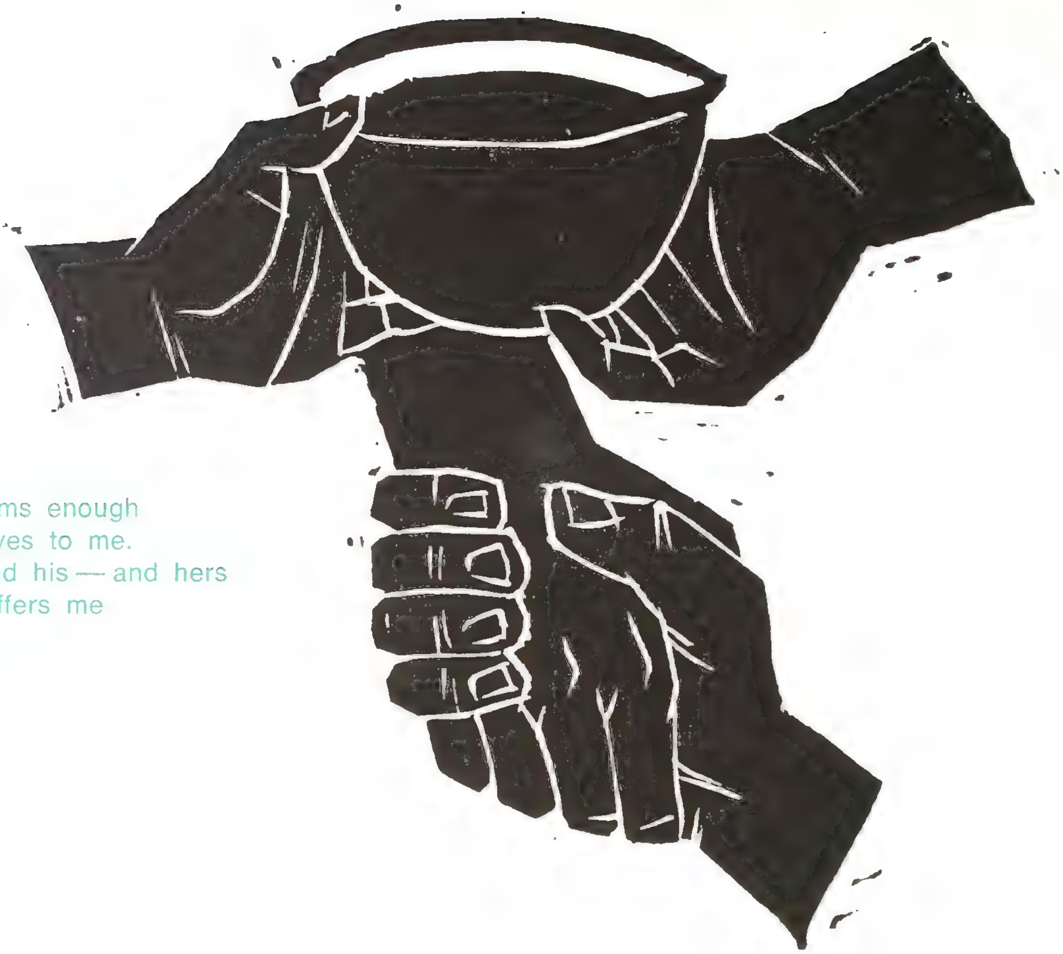
On the use of funds: One of the most urgent needs is to "find ways to relate (as an example) to the church in India so that our money does not hamper its achievement of self-sustaining dignity and mission outreach with its own resources.

"This is not to say that we do not need to continue to press our efforts to raise funds for missions overseas or in our own deprived areas. But the funds must be used in ways which elicit, not stultify, indigenous initiative and decision making. If we succeed in fund raising, only to pauperize those for whom we work and make them ever more dependent on our bounty, we have alienated both them and ourselves from reality — and the last state of that man is worse than the first!"

On discovering reality: "Bringing people to the point of giving, particularly sacrificial giving, ministers profoundly to the reality of the inner being which we all possess. Our very nature, the stuff of our personhood, is such that we require to be related effectively to causes and values outside ourselves and our individual interests. . . .

"It is essential that our little bit of selfhood be linked with the selves of others and the great, overarching purposes of God for human community and human development throughout his whole world. . . . Only by giving significantly of our concern and interest and resources to the needs and causes in the wider world of God's action can we break the trap of egoistic unreality and enter into rapport with that reality which is both secular and sacred, the reality of God's pervasive, creative, and redeeming action among his whole humanity and within his whole world."

Thus, giving "which fund raising of integrity helps induce, relates us to reality within and, at the same time, reality without."



I cannot stretch my arms enough
to measure all God gives to me.
I need your arms — and his — and hers
to compass what he offers me
out of his generosity.
We must join hands
to worship thankfully.

NOVEMBER 1969

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REFORMING THE REFORMATION

The elimination of the religio-political hatreds centering on the Reformation may help us see its real significance. . .

by KARL A. OLSSON

Matthew Arnold's "sea of faith" may not be ebbing, but our enthusiasm for some religious celebrations certainly is. Take for example the recognition of the Protestant Reformation. Ecumenism, John XXIII, Vatican II, and the growing distrust of institutions have made it difficult for us to adore Protestantism as we once did. Conversely we can no longer conjure up a demonic image of the Roman Church. Nuns in mufti, marrying priests, the embracement of the Bible, and the liturgical use of the vernacular — these and a hundred other Roman symptoms make it difficult to believe with conviction in the Jesuitical conspiracy or in the Pope's becoming super-president of the United States.

For some Protestants this is undoubtedly a loss. There was a time every year when bellicose evangelicals could signal their aversion for Romanism by banging a hammer into the church door at Wittenberg. "Here I stand" was a delicious taunt to be flung at the massive brick facades of churches and convents; it was a way of pitting conscience against the mystery which continued to speak a language no one understood and plotted the overthrow of Protestantism by presumably gathering arsenals or weapons in the basements of rectories.

What Independence Day once was for the infant United States — that is, a day to fan the smoldering flame of hatred against the British Empire — Reformation Day was for the embattled Protestants of the world. But just as the fading powers of the British have left Americans with only a fading memory and a few illegal firecrackers, so the tottering image of the Roman Church has given Protestants a day no longer nerved by anxiety or hatred.

Is there then nothing left to celebrate in the Reformation? Have Wittenberg and Geneva nothing to tell us? On the contrary. The elimination of the religio-political hatreds centering on the Reformation may help us see its real significance not only for its own time but for ours.

Luther and Calvin, as well as the other reformers when they were not busy lecturing Popes, chastising peasants, drowning Anabaptists, and vilifying heretics, helped to recover the great liberating insights of the New Testament. They gave back to us the morning air of the primitive church; they poured new meaning into words like *grace, faith, the Word of God.*

Centuries of sober thinking and serious discussion on the meaning of grace had mortised this concept into the church structure in such a way as to make it more and more inaccessible to the ordinary person. Without involving ourselves in the complexities of the indulgence traffic, it is fair to say that grace for the fifteenth century believer was more a commodity which the church dispensed than God's act to which the church witnessed. The reformers swept away the need of the institution as a banker of grace and let the riches of God's forgiving love flow freely into the lives of men.

For the middle ages faith came to mean increasingly faith in the church as the extension of the Incarnate Christ. The church was Christ praying and suffering, Christ teaching, and Christ ruling the world. In different ways the reformers broke the institutional web and freed the individual believer to respond to God's faithfulness directly by rising up in faith and laying hold of the living Christ.

The scriptures also were wrested away from the theologians and were made part of the living communication of ordinary people. They were conceived of as God's direct word to men — a word to be read in private and in the midst of the family and purely preached in the assembly of the faithful. But the scriptures also provided a means of communication through which men could speak to God and with one another. Because of the liberation of scripture by the Reformation, a whole new mode of discourse was formed which found its way not only in religious life but into secular activities as well.

The Reformation was thus an act of divesting of economy. It tore away

REFORMING THE REFORMATION / *continued*

layers of insulation of mediatory strategies and placed men in direct contact with God and the Bible. The Reformation and post-Reformation literature abounds in what is called "cases of conscience" — matters formerly handled by the priest in acts of penance and absolution but now thrust nakedly upon the naked soul. The effect of this was a new torture of spirit, as Carl Jung points out, but also a laicizing of religious response and commitment.

Of what possible relevance is this to man's life in this country? What does the sixteenth-century Reformation with its devotion to God have to say to the twentieth with its melancholy loss of transcendence and mystery? In a curious way the two centuries are alike. Both are concerned with intolerable guilt and hence with justification. But one senses that whereas the sixteenth century cried out for the forgiveness of God, our present time (at least the sensitized conscience in it) wants nothing so much as to be reconciled with people.

It is this groping of people which underlies the distrust in the values communicated by the nation, its government, and its powers. Young people seem no longer to believe in the blessings mediated by the institutionalized church or school or in the rewards and punishments of business. They do not feel themselves standing before the bar of justice which the community erects, but find judgment and redemption among their peers or among the powerless of the world. It is from their own kind or from the disenfranchised that they want to hear the word of grace.

Conversely young people of our day will give their loyalties not to the system but to men and women outside the system or those victimized by it. Faith for the young is not trust in the church or even in the God of the church but in men, perhaps in man, a romanticized composite of the age's martyrs — the Kennedys, Martin Luther King, Che Guevara. If Christ figures in this new pantheon, it is as the criminal suffering the indignity of the undignified outside

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Illness in the family has its own set of problems — some of them very difficult — but it can also be the occasion for grappling with questions at the time they are being felt most insistently. There is something cruel, it seems to us, about dodging the issues that are raised for children when they or their parents experience illness or accident. On the other side of the coin, we believe that honesty at such times builds trust.

We recall the first need we had for a hospital emergency room. We were spending Thanksgiving evening with relatives. Our three-year-old son slipped in his play on a throw rug, fell against a wooden chair, and cut his upper lip badly. After seeing that the wound would require stitches, we started for the hospital. As we went, Daddy explained to Marvin what the doctor would do. He did not hide the fact that there would be some pain. We arrived at the hospital with a child who was ready to lie down on the treatment table and let the doctor help him.

That was a minor incident in many respects, but there was something not so minor about it, too. Our son discovered in that situation that he could count on what we said. He did not have the added problem of feeling that we had not leveled with him. The experience was not enjoyable even so, but he was able to cope with it.

It was very much the same with one of our daughters when she fell in the bathtub and cut her eyelid. Her fear of the unknown might well have led to hysterical screams of fright had we not helped her know what to expect.

Our youngest child (they all got in on the act!) started early. She suffered a broken arm when she was only five months old. This was another time when the wonder of God's care became real to all of us. Often as we waited for the arm to heal, we had tender feelings that were the topic of family conversations. It hurt us all to see our little baby's arm immobilized against her body, but we tried to use that painful accident as a further opportunity to develop healthy attitudes toward life in which such things happen.

Two years ago Beverly learned that she had a heart condition which would have to be corrected by surgery. This created some anxiety for all of us. The older children realized along with us that there were many uncertainties involved. Besides having to be separated (the surgery was done in another state) there was the unpleasant but realistic prospect that Mother might not recover. Our youngest child stayed with one set of grandparents, while the other children remained home with the other grandparents. Ellen was not yet three at this time and she spent the whole first week grieving — which gave us some appreciation for what happens to children whose loss of parental care is permanent. Thankfully, the gate.

Our time is also writing a new Bible. Because the scriptures seem institutionalized, they no longer constitute the medium of discourse. Love and forgiveness between people and new fidelity to people are expressed in nonverbal symbols or in nonintellectual lyrical statements. The church, when it exists at all, is the underground fellowship, the two or three gathered, the koinonia of the "rap."

The heady anarchism of the sixteenth-century Reformation came to an end soon enough. The growth of structures whether organizational or theological testify to man's inability to survive without law. Sin did not permit man to be as free as he had hoped to be. But despite the hardening of the forms and the recapitulation of some of the earlier dogmatisms, the reformed churches retained their intrinsic yeastiness, sometimes far below the surface. They retained their capacity for reformation. Hence the recurrent excitement of the Quakers, Baptists, Pietists, Moravians, Methodists, Evangelicals, and Pentecostals.

The present reformation will probably move the same way. Young people will discover that people, even the best people, are not gods. They will then recover the Bible. They will see it as a book which, far from merely supporting the establishment, brings all human contrivance under judgment. They will see it as a book which loves people enough to tell the truth about them. They may even, as the book begins to speak to them, hear a word from beyond the book and a voice they did not expect to hear.

They will also rediscover the institutional church and the inevitability of ritualized celebration. They will not escape dustiness, monotone, and boredom. But whatever the developments, the new reformation will have brought newness to the church. The reformation will have been reformed and the day will come when we shall want to celebrate that with greater joy than we now remember Wittenberg. ☐

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the surgery in our case was successful.

One of the memorable aspects of those days has to do with the anointing service we had in our home the night before we left for the hospital. As it turned out, all our parents were with us, along with close friends. The children were included, and Mother said many times afterward that she felt an abiding sense of peace from that time on. She was sure that, no matter what happened, all would be well. And when the hour for surgery came, she was ready.

Just over a year ago another happening dramatized for us the light hold we have on life. While crossing the street to school early one morning, our two older children were hit by a car. The sound of tires skidding on frosty pavement and then the sickening thud needed no explanation. We knew. In seconds Daddy was out the door, and soon the ambulance was on its way.

Brenda has only minor bruises and scratches, but Marvin's injuries had to be treated with surgery. There are still times when, in reliving that morning, Marvin tells us how he felt when he was lying on the road ("I thought I was going to die.") And we tell him how *we* felt. We still remember his saying in the hospital how glad he was that it was he instead of Brenda whose face and head had been cut up. And how many times we have thought of what our family relationships mean to us, especially in the light of what might have been!

From time to time as we have gone together to our children's bedrooms and watched them in their sleep, we have felt both an inexpressible satisfaction and a deep sense of the awesomeness of parenthood. And we have found ourselves turning to "Our Father" with thankfulness renewed. What could have blessed us more than his gift of children? — RONALD AND BEVERLY PETRY

October 26 — November 7

Luke 7:1-10. Jesus meets a man of faith.
Luke 7:18-23. John wonders, disciples watch, Jesus acts.
Luke 8:40-48. "Someone touched me!"
Luke 9:37-43. An epileptic boy is healed.
Luke 11:14-20. The power of God or Beelzebul?
Luke 12:22-31. Have no anxiety about your life.
Luke 13:10-17. Everyday is right for helping a person in need.
Luke 14:1-6. Jesus was not bound by Sabbath laws.
Luke 17:11-19. One remembered; nine forgot.
Luke 19:35-43. "Open my eyes that I may see"
Mark 7:31-37. "I can hear! I can talk!"
John 5:1-9. Throw away your fear and your pallet.
John 9:1-12. The light of the world.
James 5:13-16. Pray for one another.

A Study of Ezekiel 43

by Dean M. Miller

Not What We Say, But What We Do

Living among the Hebrew people in the Babylonian captivity, Ezekiel had shared with his countrymen the destruction of all that held meaning for them. He watched in a trance as the glory of God departed from the temple, the very heart of worship around which much of life centered in those days. In an alien land, talking with persons who doubtless voiced over and over again their despair, Ezekiel chose to speak and write of a better day that was sure to come. The glory of God would return to the temple.

The preaching of Ezekiel is noteworthy because he could articulate so well the link between eschatology and ethics — between what the people could expect of God and what God expected from his people. He stressed continually the sense of individual responsibility. It was important in a period of traumatic change to envision a time when order would be restored. Perhaps this is why he gives so much attention to temple measurements and liturgical procedures.

But I think we misjudge the prophet if we fail to see his deep concern for the restoration of a community of persons who in worship and work would evidence their commitment to God. He wanted a city in which the lives of the people would bear the marks of their encounter with God. I doubt if Ezekiel would have devoted so much time to describing a building if he did not see the structure as a place where people would come to be sent out. In 43:10-11 he seems to define the purpose of the temple as he interprets his divine tour guide to say, "Portray the temple, its arrangement, its exits and its entrances, and its whole form; and make known to them all its ordinances and all its laws; and write it down in their sight, so that they may observe and perform all its laws and ordinances." For Ezekiel the vision needed translation into more than brick and mortar. He was carefully instructed to let the people know that God wanted established in space and time a people who would be known not by what they said in the temple but by what they did as they went from the steps of the temple to the streets of the city. The kingdom of God comes not with eloquent speeches but by dramatic action!

Canon Kenneth Cragg, whose influence was felt in the Uppsala Assembly in 1968, has written that we in the church usually spend considerable time with the "be" questions: *Is* there a God? How and under what circumstances *are* we to celebrate communion? What *is* the correct church organizational structure? What name should *be* given to our ministers? But he says that it may well be the case that the real issues are found elsewhere. They may not take the form of the "be" questions but rather of "do" questions: What are we to do about the influence of the military establishment on the priorities set by our government? What are we doing about the demands made by James Forman, the revolutions on our college campuses, the ABM controversy, the grape strike? What does our faith do? What does our local church offer to the community? How do we act when conflict over race, war, or poverty breaks out in our neighborhood?

The cover of a stewardship pamphlet shows a tired man with his arms raised in protest, and inside we read, "Every day I'm faced with a whole batch of 'doing' words that make me angry and weary . . . words like 'stop,' 'go,' 'wait,' 'hurry,' 'decide,' 'act now.' So I'm worn out. And then comes the church with more words like 'commit,' 'love,' 'pray,' 'pledge,' 'respond,' 'give.' Honestly, I'm so tired. I don't think I can take it anymore. I'm only human."

Faithfulness in times of change is measured by how well we "observe and perform," to use the verbs of Ezekiel, on the "do" questions of our age. The church seems to be very good on gearing up for action that never comes. We have no trouble appointing a committee to study the issues and we call together task forces to plan the strategy. But either for lack of warm bodies or cold cash, we seldom qualify in the performance run.

We can say that we believe in giving

our enemy a "cup of cold water." We may feel very compassionate about his thirst. But unless and until we actually give him that cup of cold water, we can always change our minds. Our young people are saying to us that we have talked big about what should be done, even what we would like to see done. They are waiting to see our gospel rhetoric become apparent in our performance.

We talk a great deal about the Church of the Brethren's being an historic peace church. But I see Christians in the Roman Catholic Church risking far more than most Brethren for the cause of peace. The United Church of Christ has identified with more radical peace groups than has the Church of the Brethren, and UCC congregations are paying a tremendous price for that witness in terms of declining membership and income. In the Chicago area Quakers are more involved with nonviolent social change than are Brethren.

I do not want to depreciate a verbal witness which can be a kind of action. Our General Board was one of the first denominational bodies to speak out publicly against the development of the ABM. We have articulated in recent years a number of prophetic calls for the cessation of the war in Vietnam.

But when we are summoned before the king of heaven at the last judgment, one question will be: "Brethren, I have given you a peace heritage, human resources, a church structure that allows considerable freedom to change priorities to meet a crisis, and I gave you an Annual Conference in Louisville, Kentucky, in 1969. Brethren, tell me now, what have you done with what I have given you?" I sincerely hope that our answer will not be, "Lord, we know that you keep strict accounts. We were careful to keep in our peaceable, friendly churches all the fine traditions you have given us and now we offer them back to you."

If you want to engage in a biblical word study that will take several hours, look up all the times Jesus used this little verb *do* or similar action verbs. In some concordances you'll find several columns with references which run from the Sermon on the Mount to the parable of the last judgment. "If you salute only your brethren, what more are you doing than others?" "For whoever does the will of my Father in heaven is my brother, and sister, and mother." "Why do you call me 'Lord, Lord,' and not do what I tell you?" "If you know these things, blessed are you if you do them." "As you did it to the least of these my brethren, you did it unto me."

Even Jesus' style of life was characterized by what he did. It was difficult for most people to go near a leper. He would be repulsive in appearance and might pass his disease on to others. But Jesus, though repulsed by the awful condition, reached out and touched him. Faithfulness in change is measured by something we *do.*

Remember the stories he left for us. The father of the prodigal son was no doubt very disappointed that his son was irresponsible. He could not condone the things which he had heard attributed to his son. He might have asked him, "Why did you have to hurt me and the family by your scandalous living?" But he kept silent and simply held out his arms and received his son back with love and joy. Faithfulness in change is measured by something we *do.*

Ezekiel discovered that the temple was to do a great deal more in the new city to keep its distinction from the throne. Earlier in Solomon's time the temple was a royal sanctuary. The king appointed a priest to run it. The ritual could be changed by a decree from the king. The temple lay adjacent to the palace, separated by a mere wall.

Now all of this would be changed, as the temple was to be in its own courtyard. The church was no longer to be an annex of the state. Doubtless the faithfulness of the people of God would now be measured by the degree to which they could stand over against the state when the laws of men contradicted the interpreted will of God.

So it is today that we in the church must guard against the tendency to be a chaplain to the establishment. Too many of our churches appear to be handmaidens of national and international policies, with never a position taken to question or to oppose the sending of men to war or the spending of money for defense. We say we believe in separation of church and state, and some of us take that so literally that we try to suppress prophetic dissent in the church. Others of us fail to act in letting the community or our representatives in Washington know where we stand. The role of the church is to tell the truth and to point the way society ought to go, not to act as a mirror to the status quo.

In his book, *The Second Touch,* Keith Miller writes, "For years we Christians have tried to get our attitudes right first. I am saying that my experience has been that if I begin acting in love, often the feeling of love may follow."

Consider the parable of the good Samaritan. He saw a man in the ditch who was in desperate need of treatment and help. The dying man could have been a decoy. It was evident he was of a different race. And yet, accepting the need of the wounded man as genuine, the Samaritan bound up his wounds and carried him to where he could get the best medical treatment of the day. The

Samaritan did not allow his feelings about a delay in schedule or the dangers of the road to interfere with his action.

In the Garden of Gethsemane Jesus wrestled with a feeling question. To be sure it was real blood that oozed out of his pores and a real, anguishing question, "My God, can't this experience pass?" But feeling was not the issue upon which he decided his destiny. The cross was there. He chose to face it. It was something he had to do.

From Ezekiel to Jesus the Word is clear. You act as you should whether you feel like it or not. When we begin to do this, quite often a miracle happens. Because we give aid to a person who is our enemy, it is remarkable that our feelings toward that man begin to change, whether he is a Negro seeking a home in our neighborhood or a Vietnamese who needs medical treatment. During the lunch-counter sit-ins some years ago black people frequently said, "We don't care what you say to us or how you feel about us. We just want to be served that cup of coffee!" "By this," John's gospel says plainly, "all men will know that you are my disciples, if you have love for one another."

Our task is to respond to another person in such a way that affirms his personhood and encourages him to move toward health and wholeness. And our faithfulness is measured by the act itself, not by the warmth of our feelings concerning it. Jesus commanded his disciples to love each other. No one can command the feelings of another. But one can command to a far greater degree that a certain action take place within a group. So let us ask God, not for the feeling of love but for the courage to act in love. As a result he will give with the courage the feeling which has not been there before but which comes when we dare to act.

We must be aware of a very great danger. Whenever we talk about "doing good" we are perilously close to a works-righteousness in which we determine our worth or acceptance on the basis of what we do. But all that I have said assumes that God has acted toward us in love and now our response to that unmerited acceptance is to act in love and not to be satisfied by eloquent statements of belief about love.

I'm afraid that the worst as well as the best in our religious heritage has roots right here in the rationalism of Ezekiel. If you see his admonition to observe and perform the laws and ordinances as prerequisites to doing the will of God and gaining his acceptance, you'll end up right with the Pharisees, who gave Jesus so much trouble. On the other hand, if you consider the instruction of Ezekiel as an appropriate response to the glory of God returning to the temple or, from our perspective, the glory of God shining in the face of Jesus Christ, you move into that stream of Christian history that has always been attentive to radical discipleship as a mark of faithful witness to the gospel.

Ezekiel worked hard at his strategy, and all the paraphernalia of temple worship was restored in Jerusalem in accordance with his vision. But let us avoid the errors of those who have found in Ezekiel the basis for making the self the agent of its own salvation. For Ezekiel the glory of God is awesome and inexpressible, but such glory did more than humble the prophet in the dust of the earth. It summoned him to action.

God, as I understand him, is throbbing, dynamic energy which pulses throughout the universe, breaking out into the lives of persons and events as they become attuned to that beat. Because of Jesus Christ that energy will always have a personal dimension. I can address God and be confronted by him. No longer do I see my task as being one of generating God's presence and power so that others might come to know him. Rather as my loving, my caring and confronting, my doing become tuned in to his, then the power and presence of God flows through my life as a channel into the lives of others and I in turn can receive back God's Spirit from them.

Ezekiel says to us that we can go through the ritual of worship with the most elaborate sanctuary, the most exquisite furnishings, the most eloquent sermon, and the most expressive liturgy and then go out and deny with our actions everything we have said. If worship ends in the temple there is no miracle. What happens in the sanctuary is worship if it is lived out in your office, in your shop, in your school, in your home.

At exactly 5:30 P.M. on April 18, 1906, a cow was standing at 123 degrees west longitude and thirty-seven degrees north latitude — somewhere between the main barn and the milking shed on the old Shafter Ranch in California — minding her own business. Suddenly the earth shook, the sky trembled, and when it was all over, there was nothing showing of the cow above ground but a bit of her tail sticking up. Perhaps we have here a symbol of the church. The old cow stood quietly enough, thinking through all the beliefs that cows are likely to have, while forces beyond her built up all around her and, within a minute, discharged it all at once in a great movement that changed the configuration of the earth, destroyed a city, and swallowed her up. God expects more of us than he does of cows!

If we do not learn to act in all of the ways open to us, guiding, instructing, seeking to shape both the quality and intensity of changes going on all around us, we in the church may find ourselves like the old Shafter cow, swallowed up quite early some morning. ☐

The Current Debate on Christian Ethics

CHRISTIAN ETHICS, by David H. C. Read. Lippincott, 1969. 122 pages, $2.45, paper

MORALITY WITHOUT LAW, by Walter F. Ewbank. World Publishing, 1969. 150 pages, $3.95

CHRIST AND THE MORAL LIFE, by James M. Gustafson. Harper and Row, 1968. 271 pages, $8

CALL TO THE GOOD, by Robert B. McLaren and Homer D. McLaren. World Publishing, 1969. 183 pages, $5.95

JESUS AND ETHICS, by Richard H. Hiers. Westminister, 1968. 168 pages, $6.50

IN THE CURRENT DEBATE on Christian ethics, it is difficult to believe that the new morality is really "new" when its proponents claim that it is based on the New Testament, a collection of documents 1,900 years old. One suspects that there are other factors involved besides the "newness" of the moon age.

David Read is minister of the Madison Avenue Presbyterian Church in New York City. In a commonsense approach, he argues that ethics is related to theology and that what one thinks of interpretations of the new morality depends on what one thinks of "death of God" theologies. Read finds it impossible to separate in biblical faith the Christian understanding of love and the Christian understanding of God. Furthermore, he argues that our theology must be based upon our encounters with God in our personal lives.

Although such reasoning may strike secular Christians as reactionary, and evangelical Christians as timid, many today will find his position sensitive both to the changes of our day and the eternal truths of the gospel. This is a preacher's handbook, not a scholar's reference manual. At $2.45, it reflects inflation in the paperback field but is worth it.

Read does not adopt that Christian masochism of post-Christians which advocates "Back to the catacombs," nor does he slide into that cultural Christianity which equates anticommunism with the Christian style of life. Readers will not find the latest computerized churchman's answer to every social ill but will learn a great deal about the nature of the Christian religion.

The book by Walter Ewbank is similar in its impact. Ewbank is a British writer who is currently vicar of a church in Carlisle, England. In a context of classical philosophy and orthodox theology, he argues for a Christian ethic based on "the vision of the reality of the kingdom of God." For many in the Anabaptist tradition this will have the impact of a new morality even though the approach is conservative in the wider perspective of ecumenical studies.

Christians pray "thy kingdom come" as well as "thy will be done," and Ewbank argues that it is the vision of the former which allows ethical decisions to be made without violating the freedom and responsibility of the individual and his own religious encounter. If you have grown tired of referring to Leslie Weatherhead's *The Will of God* or have doubts about seeking the will of God in every decision, important or trivial, Ewbank will give you an understanding of decision making which can overcome the pitfalls of moral "law" and renew your insight into Christian liberty.

James Gustafson's book was not written for summer reading unless you do serious study at your neighbor's retreat quarters. He is professor of Christian ethics at Yale University, and one cannot help but be reminded of the book by Richard Niebuhr, *Christ and Culture*. Gustafson has shown us that Christ has had differing impacts on the intellectual thought of those who have sought to be his faithful followers, and this is as true of the moral life as it is of one's understanding of culture. Christ is viewed as justifier, pattern, creator, redeemer, sanctifier, and teacher.

Any such survey has value in modifying sectarian dogmatism by pointing to several viable options. At the same time, ecumenical eclectics are reminded that a cutting edge is needed in the moral life as well as the evangelistic life of the Christian community. For those in the mainstream of Protestant thought, this is a good summary of centrist thinking. The Anabaptists will find a worthwhile distinction between those who follow the actions of Jesus (pattern) and those who follow the words of Jesus (teacher). The book does not center on issues but rather on questions of motivation, criteria for the good, and the nature of the answers given to the question, "What ought I to do?"

In contrast, the book by McLaren and McLaren is a statement of major trends and questions in current ethical issues as seen from a middle-of-the-road Christian perspective in the Protestant tradition. The book is written by father and son whose vocations are lawyer and theologian, and this increases the appeal the book will have for laymen. Successive chapters discuss what makes an ethical issue, optimism and pessimism about man, the need for a congregational fellowship which is open to debate, the direction of family concerns, the role of civil disobedience (even though opposed to draft card burning), the relevance of natural law in a pluralistic society, and the relation of ethics to our cultural life.

Richard Hiers is associate professor of religion at the University of Florida. His discussion of Jesus and ethics provides an elucidation of the four mainstreams of New Testament studies which interpret the life and teachings of Jesus. These include Adolph von Harnack, whose "fatherhood of God and brotherhood of man" still has a great influence on Western man; Albert Schweitzer, whose analysis of an "interim ethic" shattered traditional views of the message and mission of Jesus; Rudolph Bultmann, whose demythologizing the New Testament continues to pose problems for biblical scholarship and Christian theology; and C. H. Dodd, whose "realized eschatology" has served as a center position in this century's dramatic revolution of our understanding of the Old and New Testaments.

It is no longer possible to bring together the four gospels to give a single, consistent biographical statement about the life of Jesus, as has been implied in most preaching and many gospel harmonies. Matthew, Mark, Luke, and John can be shown to give different views on events and utterances of Jesus of Nazareth, having in common only their assumption that he is "the anointed One" of God.

But there are more subtle questions involved also, and Hiers carefully points these out as he relates the findings of four great New Testament scholars and theologians of our time. Although these men have been compared before (Harnack, Schweitzer, Bultmann, and Dodd), the focus in this book is on the interpretation of the ethics of Jesus. It will be helpful to many in understanding historical criticism, Jesus' understanding of himself, various points of view about the Sermon on the Mount, and problems confronting serious study of the four gospels. — ROBERT MCFADDEN

A teacher's influence is boundless. It reaches out in time to shape the future through the lives of students. Those who support higher education are helping to provide the means by which students live, learn, and react to the world around them. The gift in support of Christian higher education is one that abides, providing a measure of influence that cannot be bound by time. Support Christian higher education by giving an abiding gift to any of the six colleges of the Church of the Brethren.

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The Learning Tree

GORDON PARKS, a renowned still photographer, has tried in his first feature-length movie to combine the warmth of a gently nostalgic period piece with the heat of penetrating social commentary. With this difficult assignment he has nearly succeeded, although the sweet sentimentality of nostalgia overcomes a potentially pungent comment on our racially polarized times.

We are in small-town Kansas of the 1920s where *The Learning Tree* focuses on the emergence from innocence to knowledge of adolescent boys who are black. Knowledge of sex and love, injustice and justice, fear of death and the overcoming of that fear are involved, as they are in the life history of any adolescent, but more particularly in *The Learning Tree* the end of naivèté means the understanding of discrimination, prejudice, and racial hatred — coming to terms with it (Newt) or being destroyed by it (Marcus).

Mr. Parks begins his semiautobiographical film (based on his own novel) with a typical Kansas twister that catches young Newt unaware. Rather than being whisked away into some Ozlike fantasy, however, Newt is plunged by this event into the very real world which makes up his existence. The tornado becomes the occasion for his sexual initiation as he is rescued by one of the town prostitutes. Unfortunately, Mr. Parks gives us little of Newt's reaction to this experience, except for a brief distaste in wanting to talk about it with another boy. Like so many events in Newt's life it is just there; the pieces do not become part of a larger whole, except as the viewer wishes to put them together for himself.

Thus, the major joy of *The Learning Tree* is that it is not out to seek for Meaning — with a capital M. It rather evokes memories of times past and a gentle hope even within the despair of discrimination.

The film is less successful, though, in dealing with the parallel story of Marcus, whose lack of a mother, a weak father, and pent-up hatred lead him first into conflict with Newt for peer-group attention, then into trouble with the law and finally to a tragic end. Partly Marcus' story is less successful because Alex Clarke does not play him as well as Kyle Johnson does Newt; but more significant is that through this hatred Marcus becomes more of a symbol than a person — a signification for the tragic end result of blatant discrimination.

At the end of the film Mr. Parks attempts to use Marcus' story as a commentary on prejudice. But at this level *The Learning Tree* is an anachronism — reaching into the past for our awareness of individual prejudice or into a presumed future when we once again may be able to deal with one another on a one-to-one basis, but neglecting the institutionalization of racism which is the root cause of our present polarization. It is nearly impossible for whites to have a point of identification with the redneck prejudice of Sheriff Kirky and companions (although, the go-slow, pseudo-liberalism of the high school principal comes close to being a point of identification, and here the camera carefully depicts Newt's growing disrespect for what he sees in a "friend").

Though as social commentary *The Learning Tree* is anachronistic, it succeeds most poignantly as a poetic, nostalgic evocation of adolescence. This is especially true in the scenes surrounding the death of Newt's mother (well-acted by Estelle Evans), recalling the very real pathos of *All the Way Home* or the end of *Cheaper by the Dozen*. In this sense *The Learning Tree* has succeeded where *For Love of Ivy* did not — offering black characters (and, therefore, black actors) playing normative movie scenes involving the whole panorama of human emotions.

Mr. Parks has directed with an eye to individual shots within scenes, as might be expected from a still photographer, which tends toward a static use of the camera. *The Learning Tree*, though, is an auspicious beginning; hopefully, we will see more of the sensitivity Gordon Parks can evidently bring to movie making. — DAVE POMEROY

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in brief

PERSONAL MENTION

Several churches in Missouri recently joined together at the church in Cabool to honor **Ramie L. Gass** for his fifty years in the ministry. All of his pastorates have been in the District of Southern Missouri and Arkansas. He is currently serving the Mountain Grove and Greenwood churches and assisting part time with the Broadwater church.

A former China missionary, **Laura Shock,** died on September 10. At the time of her death she was living at Timbercrest Home in North Manchester, Indiana. She served as an educational-evangelistic missionary from 1916 to 1941.

* * * * *

Two persons have completed their service on the field and have returned to the States to resume residency here. They are **John Forrer** and **Clarice Ott,** both volunteers in Nigeria.

Two couples are terminating their work with the World Ministries Commission in Africa. They are **Robert and Ann Mishler** and **Donald and Nancy Link,** all of mission posts in Nigeria.

* * * * *

An Elizabethtown College alumna, **Mrs. J. Clyde (Alta) Shenk,** died in the crash of a light plane while returning to a mission post at Migori, Kenya. Mrs. Shenk served there as a missionary for the Eastern Mennonite Board of Missions.

NEW GENERAL BOARD STAFF

In response to requests from persons in the brotherhood, MESSENGER is printing a directory of staff members, their titles, and their association to teams within the three commissions.

General secretary, **S. Loren Bowman;** *administrative assistant,* **Hazel Peters;** *treasurer,* **Robert Greiner;** *assistant treasurer,* **Roy L. Hiteshew.**

GENERAL SERVICES COMMISSION

Executive secretary, **Galen B. Ogden**

Administrative assistant, **Gwendolyn F. Bobb**

Director of production, **Gerald M. Flory**

Director of field services and personnel, **Hubert R. Newcomer**

Assistant in marketing, **Doris M. Walbridge**

Communication team: **Howard E. Royer**

Stewardship enlistment team: **Ronald D. Petry**

Pension Board

Secretary, **Galen B. Ogden**

Assistant in pensions, **Helen B. Flory**

PARISH MINISTRIES COMMISSION

Executive Secretary, **Earle W. Fike Jr.**

Administrative Assistant, **Ruby H. Linkous**

Planning Counselors: The Planning Counselors, a mobile team counseling with congregations, is responsible for congregational extension, loans and grants, social action and community involvement, creative ministries, congregational expressions of worship and celebration, educational planning, curriculum design. Team members are: **Ercell V. Lynn, Matthew M. Meyer, Wilfred E. Nolen, Thomas Wilson**

Human Resource Developers: The Human Resource Developers Team, assisting congregations in the enlistment, development, and deployment of persons, is responsible for education for beginning and continuing ministry, college and seminary relationships, pastoral placement, development of human resources for small churches, group life development, personal growth, family relationships, deployment of human resources. Team members are: **Stanley G. Keller, J. Bentley Peters, Clyde E. Weaver, Carl W. Zeigler Jr.**

Material Resource Developers: The Material Resource Developers Team, providing or suggesting material resources to undergird the congregation's discovery, planning and participation, is responsible for editorial tasks related to the educational plan, the Keysort file, Messenger, Leader, the Encounter series, curriculum, uniform lessons, development of new materials, creative use of multi-media. Team members are: **Wilbur E. Brumbaugh, John G. Fike, Larry D. Fourma** (interim), **Hazel M. Kennedy, Richar N. Miller, Kenneth I. Morse**

WORLD MINISTRIES COMMISSION

Executive secretary, **Joel K. Thompson**

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Church development consultant, **Merl Crouse**

Community development consultants **Shantilal P. Bhagat, Kenneth E. McDowell**

Peace and international affairs consultant, **H. Lamar Gibble**

Social justice consultant, **Ralph E. Smeltzer**

Washington representative, **W. Harold Row**

Director of recruitment and professional growth, **Donald E. Rowe**

Ministry to men facing the draft, **Wilbur E. Mullen**

Director of volunteer services, **Charles L. Boyer**

Coordinator of training, **Ronald P. Hanft** (interim)

CALENDAR

Oct. 24-25	**District conference, Middle Pennsylvania, Clover Creek**
Oct. 24	**United Nations Day**
Oct. 26	**Reformation Sunday, World Temperance Sunday**
Nov. 7-8	**District conference, Eastern Pennsylvania, Little Swatara**
Nov. 7-9	**District conference, Southern Ohio, Brookville**
Nov. 8	**District conference, Illinois and Wisconsin, Peoria, Ill.**
Nov. 9	**Peace Emphasis Sunday**
Nov. 11-14	**Church of the Brethren General Board, Elgin, Ill.**
Nov. 13-15	**District conference, Idaho and Western Montana, Bowmont church**
Nov. 27	**Thanksgiving**
Nov. 29 — Dec. 6	**National Council of Churches General Assembly, Detroit, Mich.**
Dec. 7	**Universal Bible Sunday**
Dec. 10	**Human Rights Day**

BVS ASSIGNMENTS

Names of persons assigned from the July-August unit of Brethren Volunteer Service have been announced.

Kathrin Braun, Douglas Park church, Chicago, Ill.; **Cherry Cameron,** Good Shepherd Home, Fostoria, Ohio; **Matthias Dzubba,** Bridgewater Home for the Aging, Bridgewater, Va.; **Rebecca Felix,** Walnut Grove church, Johnstown, Pa.; **Dawn Freese,** The Youth Project, Lorain, Ohio;

Richard Harvey, Material Aid Services, New Windsor, Md.; **Elaine Hendricks,** Poland; **David Holl,** National Institutes of Health (NIH), Bethesda, Md.; **Carol and Ronald Hunn,** Central church, Roanoke, Va.;

Angelika Liegnamm, Walnut Grove church, Johnstown; **Douglas Mahoney,** NIH; **Donald Martin,** Fahrney-Keedy Memorial Home, Boonsboro, Md.; **Albrecht Oethinger,** Prentiss Normal Industrial Institute, Prentiss, Miss.; **Carolyn and Louis Ortmayer,** Freundshaftsheim, Germany;

Mark Peters, East Side Christian Center, Indianapolis, Ind.; **Carol Petry,** Lend-A-Hand Center, Walker, Ky.; **Eileen Schnee,** East Side Christian Center; **Dale Seese,** NIH;

Ray Shenk, Fahrney-Keedy Memorial Home; **Deborah Simmons,** NIH, three months, Bethany Brethren Hospital, Chicago; **Robert Skrocki,** Douglas Park church, Chicago; **Raymond Smith,** Brethren Home, New Oxford, Pa.; **Ann Sollenberger,** NIH, three months, Washington City church, Washington, D.C.;

Richard Staff, Garfield Hospital, Chicago; **Richard Stutzman,** NIH, three months, Europe; **Linda Swank,** Bethany Brethren Hospital, Chicago; **Trudy Tyler,** NIH;

James Via, Church of the Brethren Home, Wooster, Ohio; **Barry Waggy,** United Church of Christ Neighborhood House, St. Louis, Mo.; **Peter Westphal,** Friendship Manor, Roanoke, Va.; **Robert Wright,** Material Aid Services, New Windsor; and **Martha Zinn,** EIRENE, Germany.

POTPOURRI

Dr. David H. C. Read, pastor of the Madison Avenue Presbyterian church in New York City, is once again the preacher for the National Radio Pulpit series on the N.B.C. radio network. Under the title "Overheard" Dr. Read will discuss the following attitudes in forthcoming programs: October 26, "Frankly, I'm Bored by the Bible"; November 2, "About Life After Death — We Can't Know and I Don't Care"; November 9, "Christianity Seems So Complicated"; November 16, "They're Always Talking About Sin"; November 23, "I Wish the Churches Would Mind Their Own Business"; November 30, "Religion Is for the Weak; I Don't Need a Savior."

Topics on December 7, 14, 21, and 28 are: "I've Tried Prayer and It Doesn't Work," "I'll Take Christian Ethics but Not the Fairy Tales," "I Suppose Christ Is Really a Kind of Myth," and "I Live a Pretty Decent Life; What More Do I Need?"

The network release time is Sundays at 10:06 a.m. (Eastern Standard Time). Programs are released on tape in some communities one week later than the network dates.

* * * * *

Rodney W. Trimmer, 2490 Middle Street, York, Pa. 17404, is compiling a genealogy of the Trimmer family in America. He is eager to correspond with anyone who might have information relating to members of the family.

* * * * *

A history of **Brethren Hillcrest Homes,** covering the time from 1947 to 1967, has just been completed. Miss Anetta Mow, chairman of the historical committee, collected much of the material. Harry Brandt, a former managing editor of MESSENGER, is the author of the book.

* * * * *

The Ridgely Church in Maryland will observe its 85th Anniversary and also dedicate a new Fellowship Hall on October 26 at morning, afternoon, and evening services. Speakers for the day include David B. Rittenhouse, Bernard N. King, and Paul H. Fike. Dinner and supper will be served.

The October 15 issue of *Presbyterian Life,* published by the United Presbyterian Church in the U.S.A., features a cover and a four-page article on the cut garment program of **Church World Service.** The story begins in New Windsor, shows the completion of the garments in a local church, and documents their distribution in Malawi.

Manchester College is again sponsoring a **Religion and Life School** to be held on five consecutive Monday evenings beginning Oct. 23. Information concerning courses and registration forms can be obtained by writing to Dean L. Frantz, Director, Manchester College, North Manchester, Ind. 46962.

DEATHS

Iffert, Henrietta, Nappanee, Ind., on Aug. 9, 1969, aged 93

Kauffman, D. Mark, York, Pa., on Aug. 14, 1969, aged 79

Lahr, Anna, Lawrenceville, Ill., on Aug. 6, 1969, aged 77

Lehman, Hazel, Dayton, Ohio, on July 24, 1969, aged 77

Loy, Mary C., Newville, Pa., on Jan. 20, 1969

Marburger, Walter S., South Bend, Ind., on May 7, 1969, aged 68

Mishler, Jesse B., Nappanee, Ind., on Aug. 8, 1969, aged 82

Moneyheffer, Jacob, New Paris, Ind., on May 6, 1969, aged 80

Nickel, Helen Burkholder, Newville, Pa., on May, 26, 1969

O'Neal, Plurl, New Paris, Ind., on July 13, 1969, aged 77

Paff, Orpha, Goshen, Ind., on July 20, 1969, aged 83

Pippenger, Eva, Nappanee, Ind., on Aug. 3, 1969, aged 86

Ritter, Anna B., Manheim, Pa., on June 29, 1969, aged 54

Roley, Jennie K., Hollidaysburg, Pa., on Aug. 15, 1969, aged 90

Rosencrans, Herman, Canton, Ill., on July 23, 1969, aged 55

Sagar, Tildon Clarence, Woodstock, Va., on Aug. 2, 1969, aged 64

Shreiner, Norman M., Manheim, Pa., on July 4, 1969, aged 75

Snyder, Mary Etta, Aurora, W. Va., on Aug. 11, 1969, aged 64

Taylor, Robert W., Harrisonburg, Va., on April 16, 1969

Teets, William L., Eglon, W. Va., on Aug. 2, 1969, aged 85

Wenger, Samuel B., Amelin, Ohio, on July 11, 1969, aged 72

Wine, Flora, Harrisonburg, Va., on May 30, 1969

On looking for Christ to come again

When I was a boy I used to hear sermons by local preachers and addresses by visiting Bible teachers describing in detail what would happen when Jesus returned. Although only a few of these speakers dared to set an exact date for the event — one minister assured us that he didn't think we would see the year 1927 — they were unanimous in believing the time was short and the end was near. They had worked out elaborate explanations for the mysteries of Daniel and Revelation, and they were convinced that prophecies were being fulfilled every day. In just a short time — though no man knew the hour — the Lord would suddenly take the faithful to be with him. Then the earth would suffer seven years of tribulation, culminating in a giant battle of Armageddon. Against the forces of evil, led by an anti-Christ, the power of God would prevail. And Christ, now a triumphant king, would reign for a thousand years.

It is not the purpose of this editorial to discount what the Bible has to say about such profound concerns as the future of human history or the end of an age. Far from it. Almost every day's news report picks up some warning that sounds just as apocalyptic as the signs and portents described in the scriptures. But the New Testament also has quite a bit to say about a very specific way in which the Lord is returning day after day. We are referring to Jesus' parable of the Last Judgment, so eloquently set forth in the concluding verses of Matt. 25.

I have often wondered why those who insist on taking some parts of the Bible quite literally seem reluctant to take Jesus at his word when he says so plainly that he comes to us in the person of a brother in need. The point of the parable seems to be that Christ moves among us unrecognized, and the reason is that we are not accustomed to seeing him in our brothers. Yet our response to a brother's need is exactly the basis on which the eternal Judge of all decides whether we are worthy to inherit his kingdom.

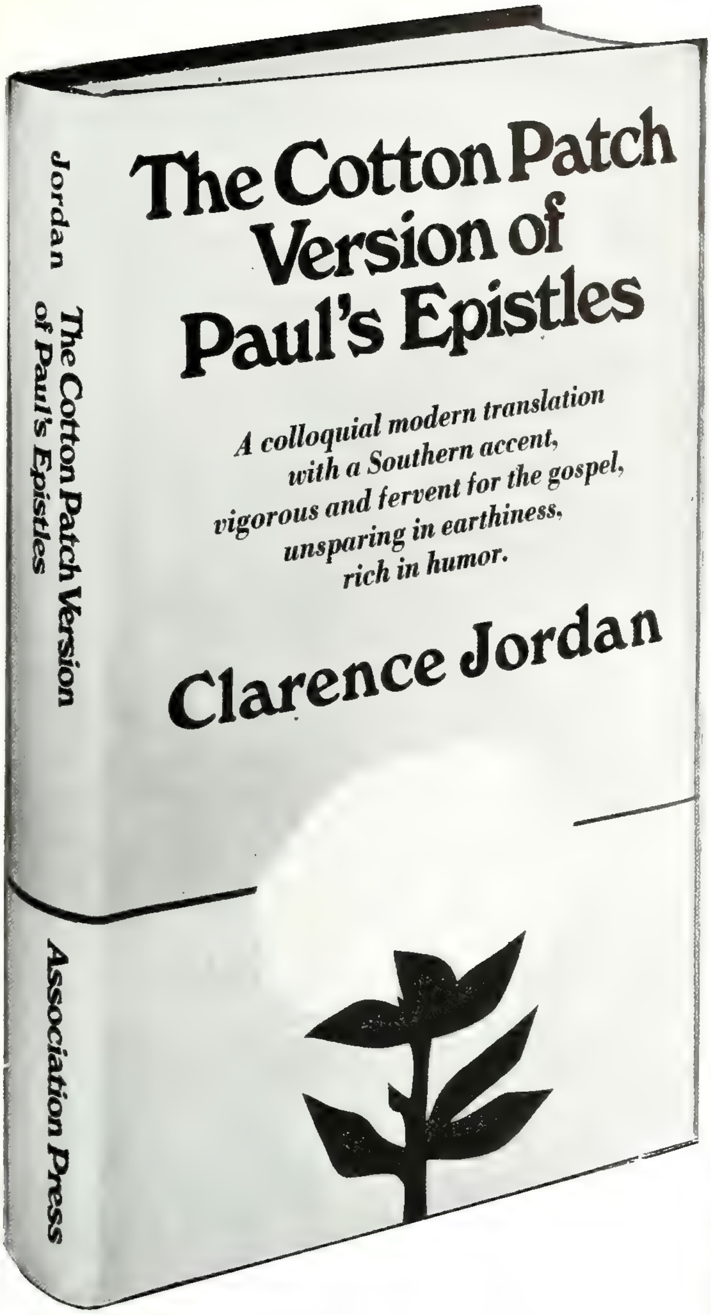
When I was hungry . . . If we take Jesus literally we will obviously be much concerned about hunger and starvation. He did not limit his identification to the needs of our own families, or the hunger of whites, or the starvation of Christians. To give him food requires doing something also about the hunger of Communists, the malnutrition of children in our ghettos, and the starvation of Vietnamese, north and south, who suffer when our planes destroy their crops.

When I was a stranger . . . You would gladly open the door of your home to visitors you can approve of, but how about those whose cultural standards differ from yours? Some members have withdrawn from churches because those churches welcomed — and even baptized — "hippies." If Jesus were to appear today at many doors he would be turned away quickly because of his long hair. How can we take his words literally — and react so violently to certain "strangers"?

When I was in prison . . . Some of the least of our brothers find their way to jail — a few of them for conscience's sake, a few in spite of their innocence, many because they have broken laws, some because they have nowhere else to go. Judging by how seldom most of us ever visit a prison, it is evident we miss a good many opportunities to discover that our Lord is already there.

Are you looking for the Lord to return? It could be that he knocked on your door and you didn't recognize him. When he wanted to talk, you were too busy to listen. When he needed a small loan, you could tell by looking that you couldn't trust him. When you saw him arrive with a car full of noisy teen-agers, you showed your disapproval. When he wanted to live on your block, you feared his color would devalue your property. When he got drunk and landed in jail, you hoped he would stay there. When he came to your church, you left by the other door. When you saw his picture in the wrong columns of your newspaper, you turned the page. But he was hungry, thirsty, a stranger, naked, sick, in prison — just as the parable said.

Are you looking for Christ to come again? Open your eyes. Better yet, open your heart. — K.M.



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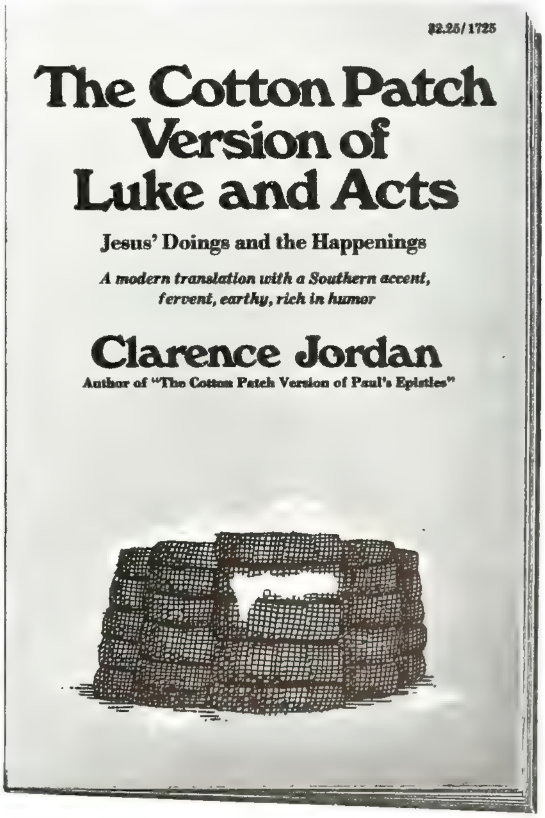

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The Cotton Patch Version of Luke and Acts

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Author of "The Cotton Patch Version of Paul's Epistles"

Here are modern translations of Paul's Epistles and Luke and Acts, with a Southern accent, fervent, earthy, and rich in humor. Clarence Jordan uses hard-hitting down-to-earth language spoken by contemporary Christians, racists, politicians, the affluent, the poor, the black, the white — and the Gospel message comes through, as the nitty-gritty of its meaning is made clear and significant for modern application.

Mr. Jordan is widely known in church circles as a dramatic and compelling speaker at conventions and conferences and is famed for having founded Koinonia Farm in Americus, Georgia.

CHURCH OF THE BRETHREN GENERAL OFFICES, ELGIN, ILLINOIS 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

Luck Is a Three-letter Word. *Not many parents face the ordeal that confronted Mike's mother and father, but many have expressed a similar prayer for courage at a time of crisis.* by Princine Calitri. page 1

Must the Professional Pastoral Ministry Be Discarded? *Here are some of the arguments offered pro and con in an Annual Conference debate. Speaking for the affirmative,* Art Gish and Orville Gardner. *For the negative,* Wilbur Hoover and Howard Miller. page 5

Three Words *stand out on the horizon for every Christian who would make his faith vital in everyday life. They are biblical – and quite contemporary.* by Harold Rogers. page 11

Exodus From Enslavement. *A volunteer service worker in the Congo describes an African church, founded without the aid of missionaries, recently accepted into the World Council of Churches.* by Mark Schomer. page 16

Reforming the Reformation. *A seminary president and church historian discusses the trends in twentieth century life that may result in a new – and needed – reformation of the church.* by Karl Olsson. page 21

Not What We Say, But What We Do. *In the third and last of a series of Bible studies based on the book of Ezekiel, a pastor notes the prophet's emphasis on "action" as a mark of faithfulness.* by Dean M. Miller. page 24

OTHER FEATURES include a poem by Ernestine Hoff Emrick (page 4); "Good-bye, Mr. Stork," a news survey devoted to the current controversy over sex education, by Jeanne Donovan (page 14); a calendar for November, with artwork by Janie Russell (page 20); "Day by Day," by Ronald and Beverly Petry (page 22); "The Current Debate on Christian Ethics," a review article by Robert McFadden (page 27); and a review of the film "The Learning Tree," by Dave Pomeroy (page 28).

COMING NEXT

Every reader who tried to cope with unpredictable small children will identify with Phyllis Marten's descriptive picture of home life in "How Not to Be a Battered Mother.". . . Many other readers, if they have become impatient with fractured Protestantism, will say amen to Garnett Phibb's arguments as to "Why Christians Must Get Together." . . . Reflecting on the big news of last July, Kerby Lauderdale observes some similarities between "The Moon Shot and the Tower of Babel." . . . Describing the Palmyra, Pennsylvania, church's music activities, Harold Bowman explains why "Music Alone Shall Live."

BYLINES: *Princine Calitri* lives in Westwood, New Jersey, where her husband is a practicing dentist. The Mike in her personal experience story is one of six children, five boys and one girl, in her household. For four years she was feature editor of "Dental Management," a magazine for dentists. . . . *Karl Olsson,* the president of North Park College and Seminary (Evangelical Covenant Church) in Chicago, has written a novel, *The God Game,* as well as books dealing with theology and church history. . . . Participants in the debate on a professional ministry include two current pastors, *Howard A. Miller* (Dixon, Illinois) and *Wilbur Hoover* (Warrensburg, Missouri) along with *Art Gish,* a recent seminary graduate living in Philadelphia, Pennsylvania, and *Orville Gardner,* who is consultant for the Civil Rights Commission of Indiana, with offices in Indianapolis. . . . *Dean M. Miller* is pastor of the York Center, Illinois, church. . . . *Robert McFadden* is professor of Bible and religion at Bridgewater College.

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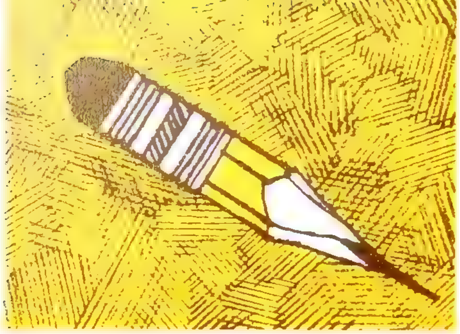
messenger
CHURCH OF THE BRETHREN 11/6/69

Why Christians Have to Get Together

How Not to Be a Battered Mother

The Moon Shot and the Tower of Babel



readers write

GRATEFUL FOR OPPORTUNITIES

Recently I completed two years of alternative service in BVS. I am grateful for the educational opportunities which I have received from the program.

In training I had a good experience in sensitivity training, learning about myself and others. I was introduced to the problems of the black community in Baltimore and Philadelphia. My pacifism was strengthened.

I was on project in south Texas, New Windsor, Md., and Gulfport, Miss. In Texas I worked with a community organizer of poor Mexican-American migrant farm workers. At New Windsor I was on maintenance where I picked up skills in remodeling and cabinetmaking. And for a couple of weeks in Gulfport, I helped clear debris left by Hurricane Camille.

These experiences in BVS have made me more aware of today's social problems and have helped prepare me better for life. I was glad that I could be a part of the church in action. I hope others can experience and say the same about this rewarding program.

Jason Bauserman

Bridgewater, Va.

DID JESUS WEAR A ROBE?

I was interested in a brother's article in a recent Messenger, "Why I Wear a Robe." . . . It reminded me of the thinking of the leadership of the church fifty or more years ago. However, it had a wider emphasis since it wasn't considered quite right to have a professional, paid pastor.

Ministers were called by the church, after fasting and prayer, and they were expected to serve as one of the group, without pay. But the four emphases or reasons referred to by our brother — simplicity, uniformity, humility, identity — were expected, even required, of every member of the church. All Christians should be equal. Then it became wrong or unethical to dress uniformly but now our brother suggests that our pastors at least should return to these ideals and for the same or similar reasons.

It is quite obvious to us who have studied church history that the robed priesthood is a carry-over from the Hebrew religion, continued largely by the Roman Catholic church which was the controlling church for over a thousand years. Jesus referred to this only once as I remember in Luke 20:46 (KJV), when he said, "Beware of the scribes [the professional leadership — pastors], which desire to walk in long robes. . . . (They) shall receive greater damnation." He didn't say that they were dishonest or immoral or drunken or proud or haughty. He simply said, "Beware of the scribes, which desire to walk in long robes." . . .

Some time ago a good lady of my church said to me, "Jesus wore a robe." I replied, "Not in my Bible." I have checked four of the most popular translations, and none of them puts a robe on Jesus except when the soldiers were mocking him. "And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands" (John 19:2-3, KJV). Again, "Now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it" (John 19:24a, KJV).

But since we are now living in a robe-conscious generation and we are bringing our Bible up to date each year, it may be our modern translations would have put a robe on Jesus. . . .

The Spanish have a saying: "The cloth does not make the monk." Could we paraphrase that saying to say, "The robe does not make the pastor"?

H. C. Spangler

Roanoke, Va.

OFF AGAIN, ON AGAIN

I revived this debate about pulpit robes off and on; maybe I can call a moratorium on it, too. The debate has been helpful for me, especially as laymen shared their reactions. Fred Swartz has contributed some honest and clarifying dialogue ("Why I Wear a Robe," July 31, 1969). Many missed the point of my concern and made it a question of formality *versus* informalit

I have many good reasons for wearin a robe, but I had a feeling there was on overwhelming reason not to wear one. sensed it was a barrier to personal relatio ships between pulpit and pew and that put the pastor in an "authority-securit blanket." I have checked this out and foun it true to a much lesser extent than I a first feared. Fred is right: "The proble of relationship and dialogue between pasto and people is created more by what person is trying to be, or in his sincerit and integrity, than with what he wears." I have learned that my relationship wit my congregation has little or nothing t do with whether I wear a robe or not.

Therefore, I am exercising the option left open for myself originally. "I took off my robe" as an experiment. I have learned some things in the process, and now I am putting it on again. I have become convinced its absence accomplished little while its presence can contribute much. My thanks to Fred, colleagues, and laymen for the dialogue.

Ronald K. Morgan

Dayton, Ohio

NEED FOR POPULATION CONTROL

Your publication has done a fine service in carrying articles by Barbara Ward (Aug. 14 and 28). In light of increasing American disenchantment with sending development aid abroad, we need her stern reminder that, as Christians in the richest land in history, we cannot turn our backs on the suffering and poverty which is the lifelong lot of much of the rest of humanity.

We do feel, however, that some of her statements do not adequately grasp the need to deal with the crisis of rapid population growth *now*, directly and vigorously. We

Continued on page 28

PHOTO CREDITS: Cover, 16 artwork by Wilbur Brumbaugh; 6-7, 18 Don Honick; 11-13 F. S. Carper; 14 Alan Cliburn; 19, from left (second) Gil Lunny Studios, Inc., York, Pa.; (third) Royal Hart Studio, Lanham, Md.; (fourth) Photo Ideas, Inc.; 20, 21 Jason Bauserman; 23 (top, lower left) Religious News Service; (lower right) courtesy of the U.S. Congress on Evangelism

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How Not to Be a Battered Mother

There's one rock-bottom conflict: Adults like to live in an organized world and children don't

by Phyllis Martens

Like me, you've heard about battered children. I can't remember being a battered child. It's now — now, in my fragile older years, that I'm being trounced, assaulted, and mercilessly tormented, and all the more tragic by a crowd of little people. The children get battered too, of course — mostly by each other. But really it's we mothers who have the syndrome.

A battered mother may be defined as one with three or more preschool children. She is instantly recognizable by a certain dejected restlessness — eyes which flicker from side to side in search of the baby, jumping at noises, jumping at any excuse for getting away from the mess in the house. At the same time she has a strong aversion for going places because of the perpetual commotion in three sizes which have to go along and for which she is legally responsible.

In more acute cases the eyes become glazed and the brain blank. The victim shows no desire to continue the Grand Old Fight, even with coffee breaks.

The cause of her malady is, of course, children. What do children do that is so terrible? We should establish that scientific fact. Before you wax passionate, remember that to be scientific you have to stay calm. And cool. A problem can be properly analyzed only if approached in a calm and cool frame of mind.

We will commence our cool and calm inquiry with the problem of all those colds and chills at night when three of the children are, you just know they are, sleeping uncovered. (The fourth is finally old enough to burrow for himself at twenty degrees below zero.) Either you leave them uncovered and let them catch colds and then try to teach them all to wipe their own noses, or else you get up three or four times and cover them and have a perpetual cold yourself.

We are now logically brought to the matter of other solutions, like two percent of iodine and thirteen percent of alcohol (or something) in paint thinner. Children feel that anything found in bottles is fair booty, found in lawful hunt, and generally dispose of it in the time-honored manner: down the hatch. The only good part about it is that after a while you have learned the precise location of the police first-aid station, as well as the fastest way to get a doctor, which is only slightly faster than the slowest way. To keep your offspring out of that dangerous stuff, you can either lock it up and keep hunting for the key, or put it up on high shelves where it teeters ominously over the tender heads while the dear tender feet climb up.

In these sample situations, the children aren't big enough yet to take care of themselves, and the mother has a choice of several courses of action, none of which solves anything. But these minor disturbances are only foam on the surface. The real, rock-bottom conflict which will bug you from cradle (your child's) to grave (yours) is this: Adults like to live in an organized world and children don't.

Take the ordinary matter of a schedule. Grown-ups cannot conceive of life apart from routine because without it they would fall to pieces worse than they already are. A grown-up insists that the time for getting up is the organized hour of 7:25 and does not take kindly to having a small somebody in a noticeably unchanged state of nature crawling back and forth across his head, the time being 5:17 A.M. Grown-ups want their mornings in between breakfast and lunch, and their afternoons after lunch, and their evenings in the evening. They feel that beds should be made daily by noon.

Children, bless their cheery little hearts, have as much notion of schedules as does the flitting butterfly. For them, time is an endlessly expendable convenience, like water from the faucet. They live through each blithe day by one rule-of-thumb: What would it be fun to do next. They want to eat when they're hungry, go swimming when it's hot, go swimming when they are hot (a state of mind unrelated to the weather), sneak off to the neighbor's when they've got a spanking coming, and watch cartoons the rest of the time. The one thing they don't ever want to do is go to bed when they are tired.

They have no respect for anybody's schedules. A small boy who finds a penny on his way to bed will insist on going to the store now, Right Now! at 10:05 P.M., to buy bubble gum. Then next morning he will clatter to Georgie's on his trike just as Georgie's mommy and daddy are sitting drowsily down to breakfast (Georgie having clattered over to Joey's on his fire engine).

Children also confuse the time of year. If left to themselves, little girls will wear leotards in August and fringed sunsuits in the freezing blasts of November. Boys — well, they are generally more reasonable, but I have a brother who came home from college for a suffocating summer in Minnesota, with his suitcase packed full of winter flannel pajamas.

Since small-fry philosophers of life unhinge routine, a mother is faced with the task of getting two opposing ways of living, like two unmatched gears, to run smoothly together. The result is what is known as the daily grind. She faces on one hand Father's dismay when he gets home tired and finds dinner not even started; and on the other the total displeasure of four children if they have to abandon a new five-foot pool with a diving board and the neatest ladder up the side, just because some idiot mechanism on the wall has a short hand pointing to six.

Besides all this, a mother has certain

Raising small children works best if the mother abandons all thought of doing anything she wants to do--like combing her hair...

deas of a private schedule of her own, ike washing by the middle of the week so that she can iron before the middle of next week. In fact, no small part of her frustration occurs when she has to stop roning because the three-year-old is pulling out the geraniums, which then need to be repotted, and the porch swept, and the clothes changed, washed, hung out, and later ironed, so that by the end of the day with a bit of luck she's about where she started. Raising small children works best if the mother abandons all thought of doing anything she wants to do, like taking night school or combing her hair, unless she is willing to stuff her projects into a snatch of time here and there which is liable to be snitched back as fast as she snatches.

There's also noise. Adults are fairly orderly about noise. We arrange our noises according to occasions, by decibels. Very loud shrieking goes with ball games; shouting occurs when your son pounds your thumb with a hammer; shouting more moderately when you pound it yourself; loud talking is for interrogation concerning the whereabouts of your eggbeater; and whispering for when the baby has been waked and gone to sleep for the third time. Children use the same scale, backward.

Just as baby's eyelids are softly drooping, they will dash up into the tree outside the bedroom window and shatter the air with shouts of "There she blows, the bloody whale!" Then, when Willie Mays has just hit a stand-up triple in the top of the ninth for the potential tying run, they will murmur in your ear something about having to go to the bathroom. Some simplify the whole matter by making the loudest possible noise on all occasions.

A mother is thus bombarded by noise per se and by the disarrangement of noise. She must also analyze kinds of noise. She must distinguish between the wild howling which goes with stepping on an ant and the breath-holding silences between screams which take place when a rock has laid open four inches on the scalp. She ought to get used to it, but she doesn't. She will register panic at even ordinary smallish sounds, like glass shattering.

Another difference is the "things-in-their-place" idea. Children have about as much use for this distant adult concept as they do for staying indoors on a rainy day. Mothers face the daily world through a haze of perpetual distraction, on account of all the marbles, Crayolas, coloring books, dolly clothes, pull toys, puzzle pieces, candy wrappers, broken car wheels, tennis shoes, dirty T-shirts, orange peels, cracked water pistols, and spilled Old Maid cards which litter every available surface.

Especially floors. Children are devoted to the axiom that What Is Up Must Come Down, with the corollary that it must also be Scattered About. Unfortunately, the floor is as down as one can go in our house, unless you include the furnace, and I prefer to rule that out because of the horrid smell plastic makes down there when it melts.

Children also believe that What Is In Must Come Out, like the contents of all cupboards. Likewise, What Is Out Must Come In, for example, sand-coated puppies. And What Is On Must Come Off, as every mother discovers when some amused stranger knocks on the door and hands over a baby, charmingly naked.

The world simply does not look relaxed to children if everything is standing upright. They feel that things rest better on their sides or tops, with wheels and legs sticking up. Our lawn chairs are almost never in a position to receive the human form, recumbent.

The children won't stay in their own places, either. As my neighbor remarked (the one with a full view of our backyard), children are like a basketful of worms. All of them are always on the move — crawling, pedaling, slithering, climbing, all heading urgently for the mudhole or the ice-cream truck or Los Angeles. Especially at mealtimes. All facets of their nonconformity converge at mealtimes.

It has become obvious that the mother of small children is assaulted by a continuous attack of her major senses. Her eye sees incessant disorder. Her ear hears incessant noise. Her hands are incessantly picking up, pushing, pulling, spanking, and mopping up wet stuff. No wonder she feels battered. She is battered!

But the disorganization of children goes beyond this surface level to a more sophisticated one of attitude and motivation. I didn't say the children were sophisticated. They are notably single-minded. Take, for example, this business of finishing-what-you-start. Children do not conceive of an action as having a beginning, a middle, and an end. They divide action into (1) what they want to do and (2) what they are made to do. No action in (1) has more than a beginning and possibly a middle. Certainly never an end, like being cleaned up and put away. Action (1) will take them about halfway through the project of building a fort out of several thousand pieces of wood. Any follow-through will have to be classed under Action (2).

This random manner of viewing projects makes certain actions deceptively complex. Like the action Go-to-Bed. Adults just go to bed. But a child must first find, or have found for him, his pillow, the stick horse, the red motorcycle, the green motorcycle, Dollie, the blanket with the satin edge, and whatever else has been thoroughly lost. Then come the preliminary actions: Kiss Daddy, go to the bathroom, kiss Mommy, kiss Baby, cover up, kiss Daddy again, see who came to the door, kiss Mommy again, cover up, get a drink of milk, pick up the red motorcycle, pick up the green motorcycle, cover up. . . . Then there are the Final Thoughts for the day: Mommy, where does the sun go at night? Does he have a bed? Do trees have beds? How can they sleep without any pajamas? Mommy, I'm a good boy. I won't fight with Baby and I won't push her down, and I'm your friend . . . (pause). Mommy, does the sun go to bed so the moon can get up? . . . *Da capo al fine.*

On the other hand, children can be surprisingly direct, as when you announce that you are going somewhere and would they please get ready. This is easy: They get in the car. Mothers, in their organized way, feel the need to check out a few things first. There ensues a frantic slur of commands, voice rising in pitch as blastoff time nears. Somebody told me that children hear only the first few words of a command. I believe it. I won't even ask on what authority the statement is made. I might add that anyone who tries to hurry children is headed for an early grave.

One finally learns to stick to a few essentials. You make sure each child has on a reasonable amount of underwear, and that there are enough shoes to go around. Dirty faces are troublesome enough, but shoes are worse. After eight years of one shoe behind the drapes and the other in the canna foliage, I read with understanding the old tales about naughty little household elves. Our elves are addicted malicious shoe-nappers.

Another kind of contention involves rights-and-properties. A child goes by one property rule: Everything in sight is his as long as somebody else has it. He follows this rule fanatically from the tim the second child is old enough to grab until he grows up, which is about age — well, let's not go into that. When the aggressive little tough finally picks up som notion of law and order, he becomes very enthusiastic about it and zealously reports all breaches committed by his playmates.

As for rights, kids come into the worl with a fully developed code. The world owes them not only five meals a day but total devotion, with pampering and handouts on a grand scale. When the second and third children come along, all the grand scales begin to clash in ascending and descending fortissimos.

If you want an experience in complex public relations, try directing by remote control from your sickbed the politics of the oldest getting drinks for the younger two. The Blue Glass and First Turn become, of course, the property of the party in power, but the minority groups will resort to howls, desperate sobs, and even physical violence to make their demands public. The same political mish-mash obtains in the matter of sharing the Woody Woodpecker Spoon.

The moral is, it's a bad thing to be sick. Not for children. Medicine tastes

Somebody told me that children hear only the first few words of a command. I believe it...

ovely these days, and also they feel terribly important. Being sick is next to birthday for feeling important. No, it's when mothers get sick that things go smash. There's no such thing for her as lying down for a minute. Any contact of cheek to pillow is the signal for everything to start. Brucie wants to know if he can help your son build a Secret Agent Hideout in your garage. A tremendous squalling outside indicates that the kittens are being maltreated. And a simultaneous screaming on the front lawn brings you to your palsied feet with sudden determination as you recognize the second act of "You Took My Trike, I'll Punch You." If by any miracle you actually doze off, you are certain to hear in your dreams a teeny-weeny voice, "Mommy, I want a drink of water, Mommy, I want a drink, Mommy. . . . "

Also there is learning-and-remembering. Grown-ups feel that once a child is told a thing he should remember it and that verbal instruction should be sufficient to cure most evils. Wrong both times. A small child's brain is like the sand upon the seashore, where each wave washes away the marks you have drawn so indelibly upon it. Mothers, therefore, find themselves repeating numberless times such gems of wisdom as "Lean over the table or you'll drip, stupid!" One feels that children should understand that they will drip if they don't lean over, but this is wishful thinking. It takes them absolutely years to learn about dripping.

It gets wearing. After about the thousandth time of telling sonny-boy not to carry poor Kitty by the neck, you feel shamefully like throwing the whole thing to the winds and letting Kitty defend herself. It's cowardly, it's defeat, but it gives you time to enjoy your coffee.

With a little thought one could describe ten or twenty more areas in which children are incurably disorganized. My sister, who had four preschoolers at one time, could give you forty without any thought at all. She worked through mountains of bitten-into apples and sandy shoes with great sweetness of temper, except for the day the younguns were poking holes in eggs and dripping them around the rug. That day her eldest finally remarked, "I think Mommy's mad."

My other sister is too tired to think anymore, on account of a two-year-old genius who trots abouts plugging in electric appliances behind the beds upstairs.

Adding mental pain to physical, we may conclude that the assault on mothers is total assault. In response we can either totally give up — I've tried it several times a week for years, but it won't work. Or we can batter back, which makes us the unstoppable force ramming the unchangeable object. However, this gives a person headaches, and besides you can't stay mad all the time at a blond, blue-eyed young guy who hasn't a snippet of sense but who could charm the spines off a cactus with that cheerful grin of his.

Or take a small lassie who tells herself stories about Billy, Pilly, and Jilly while she splashes around washing the dishes. Or with a freckle-nosed boy hammering scraps of wood into a cannon. Or a merry-eyed, tiny miss parading in a bath towel. Much as you try, you can't stay mad.

Really, I can think of only one solution, such as it is. It's the old sneaky one of compromise. Half the time you insist on adult organization and the other half you join as happily as you may the children's airy world. It's actually rather refreshing now and then to descend to caterpillar level and wander along little paths all of a sunny afternoon (after naps). The diapers will always wait. You have to be careful though — after awhile you can get confused and wonder whose world it is that's so upside down.

Sometimes, watching their brown cheeks and busy hands, my feet dangling in the wading pool, I actually forget that I'm battered at all. Love them, love their world, that's the only way to. . . .

Vernon Martens, get that hose off the baby; she doesn't have her swimsuit on! Can't you see she doesn't have a swimsuit on? Vernon!

Excuse me, please, mother's attention is required — somebody's mother — anybody's mother! Oh, help, he's gone and left the gate open. Karen! Get back in the yard!

I give up. ☐

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Why Christians Have to Get Together

FIRST BAPTIST CHURCH
SUNDAY OCTOBER 12
CHURCH SCHOOL
YOUTH MEETINGS
EVENING SERVICE
LARKIN AVE. BAPTIST
CHRISTIAN EDUCATION
WORSHIP
MID-WEEK PRAYER 7:30
FIRST Congregational Church
MORNING WORSHIP 10:30 A.M.
CHURCH SCHOOL 10:30 A.M.
UNITED CHURCH OF CHRIST
CHURCH OF THE BRE
REV DONALD H SHANK
WORSHIP
GENEROSITY AND JUSTICE
CHURCH SCHOOL

by Garnett E. Phibbs

I am convinced that we have more in common with other Christians than we have to separate us. For twelve years I have sojourned in the profession of conciliar executive because of my concern to get the church involved relevantly, responsibly, and unitedly in the total life of a metropolitan community. Now, once again in the parish ministry, I am even more convinced than ever of both these assumptions.

I am suggesting that in our national life today we Americans stand on an historical threshold — with all of the tides of division, segregation, and separatism gaining new force, new motive, new zeal. And I also dare to suggest, without partisan bias, that no political program, promise, or personality is ever going to "bring us together again." There is today just too much legitimate cause for radical dissent, and the very nature of participatory democracy itself demands too honest a dialogue, to let us sell out to any simplistic, superficial, national political unity at this time, if ever.

There is, indeed, a new urgency that, whatever else happens in our world, once again we as Christians must proclaim that we intend to stay together — to worship, to study, to work, *together*. We are committed to each other in Christ across denominational lines and loyalties. At the very minimum here, however, in whatever form, we are talking about more than simply "spiritual unity" so often offered as an alternate to every form of real unity — and usually means only that everybody "feels good toward everyone else"!

Nowhere is the need for rethinking our unity more difficult now than in interracial situations. Seven years ago when I first went to Toledo, I said in pulpits, both black and white, that my greatest fear was that just about the time white folks got ready to talk, black folks were going to get tired of talk and settle only for action. Makes me sound like a prophet back in those days, doesn't it? I couldn't have been more correct with a crystal ball or a divine periscope! So here we are now, not only split deeper black *versus* white, but black *versus* black and white *versus* white!

Christian unity or ecumenical cooperation is not a luxury which the church can do well without. The church not only can afford it; indeed, the church cannot afford to be without a valid participation, involvement in ecumenical cooperation. In fact, I predict that the church will have to find ways of expressing the unity which we have already in Christ, living it out in reality — or it will die.

Ecumenism in some real, tangible, continuing, convenanting form is no longer an optional or elective course for the church — congregation or denomination — but indeed a prerequisite course for veritably any advanced course of action the church may elect.

No, I do not mean that big favorite boogey-man, "one big powerful monolithic dictatorial structure controlled by a pope." But you know, I get sick of hearing this old stuff from us Protestants! We always ignore that other horn of the dilemma, that is, who on earth wants to rationalize all our shattered splinters of Protestantism either? I often say that for Howard Johnson to boast twenty-seven flavors of ice cream or Heinz to offer fifty-seven varieties of pickles is marvelous — but to spread out a spectrum of 256 different independent brands of Christ's body is just sheer nonsense to humans and sure a scandal before God

UNITED METHODIST CHURCH
ESTABLISHED 1855
OMMUNION
8:15
0:30
H SCHOOL
9:15
SUNDAY OCT. 5
"I WAS HUNGRY AND HE FED ME"
OULDIN
MINISTERS
RICHARD E. OLIVER
ST. PAUL'S
UNITED CHURCH OF CHRIST
SUNDAY
9:00 AM WORSHIP
9:00 AM CHURCH SCHOOL
10:15 AM WORSHIP
SUNDAY
DAILY
CONFS. SAT.
NOVENA & MASS
PRAY DAILY
GOD LOVE YOU
WESLEY UNITED METHODIST CHURCH
J ALLEN DAHL GUEST
JAMES W. KING. PASTOR

— whose fractured "body" we claim the church to be.

So you see at best there are two horns of our dilemma, not one: Most Protestants wouldn't have a pope on a Christmas tree (many Catholics don't seem too certain what to do with him these days either!), yet most Catholics and Orthodox absolutely abhor the stupid assumption of so many Protestants that "because competition is good for General Motors" it must be good for Christ's body also. There are two excesses to fear, not one, when we talk about unity.

The Lord of the church prayed for its unity. No, you are quite right if you say, "But Jesus never commanded or demanded that his church (followers) had to be one." But he prayed for it! During that final dinner together with his jealous, confused, bickering, scheming, naive disciples in that upper room the night of his betrayal, he prayed for their unity. You remember old Peter, who would later become the chairman of the church board, "the big fisherman,"— this giant jellyfish, loudmouthed, impetuous, cocky, arrogant Peter. Or Judas, the first church treasurer. Jesus had the audacity, the unmitigated faith, to pray for "unity" among such horse thieves and rascals as these, his original band of roving followers, "that they may be one." But you know, every time I find myself despairing of the ecumenical movement's failures and of "my own, my very own, most grievous sins," I find a bit of courage and hope for me if God could use such a motley crew as that dozen!

The original New Testament church assumed its unity or took it for granted. The early church was not made up of the rich, educated, and respectable but of poor people, transients, servants, and slaves who had to worship wherever and whenever they could congregate in secret. They came together for one purpose: to rejoice in their persistent conviction and recurring experience that, however one sought to explain it, their resurrected Lord was more alive, more real among them now than when in the flesh. Thus they huddled in caves, alleys, catacombs, down by the lake to break bread, read, sing, and pray.

This was the early church, anything but the affluent, well-heeled, eternally endowed, plush-cushioned, chrome-plated institution we call the "church" today. My point here is that the New Testament never spoke of the Methodist Church in Athens, the Episcopal Church of Corinth, or the Baptist Church of Damascus, much less the Seventh Baptist Church of Damascus.

You recall, Paul wrote and preached about this unity. They did have problems and discord at times — problems to which Paul addressed himself directly. How amazing then that Paul could write so accurately about our unity-diversity paradox. Each one of us is a part, and only a part — as eyes, ears, mouth — and each of us has some given talent or special function. But the glory was that all of these organs worked together in harmony. It was this connectedness, this thread of unity, common purpose, oneness in direction and commitment that gave power to that early church to "turn the world upside down" as a cynical secular historian said of the church a few centuries later. Their oneness in the living Christ was the secret of their power.

The integrity of the church demands unity (that is, what integrity the church may have left these days). Did you ever stop to think just how inconsistent we really are? We tell everybody else that they have to be more united. We preach to labor and management that "you guys gotta work together" (so we had Labor Day). We preach to all the races that "you guys gotta cooperate" (so we had Race Relations Sunday). We preach to all other religions that "you guys gotta get a bigger fellowship" (so we had Brotherhood Sunday). We preach to all of the nations in the world that "you guys gotta learn to get along together" (so we had World Order Sunday).

But we Baptists, Brethren, Catholic, Methodists, and Orthodox simply can't stand one another! And the minute somebody starts talking Christian unity, we all head for the hills (each to his own denominational cave, that is) yelling, "But who needs a pope!" We tell a pagan world that it has to cooperate, unite, work together while our own denominational machinery and institutional self-interest is hermetically sealed off and eternally protected from our own judgment. Is it really any wonder that many of those critics and cynics of today who once loved the church now say it has an "integrity gap"?

Of all institutions of human society, only the church for whose unity her Lord prayed explicitly continues to rationalize and defend the luxury of constant division arguing, fighting, splintering itself to death. Then, to add insult to injury, at the one place where we ought to be most united the church is in fact most divided, at her Lord's own table. At that very place — the experience where Jesus dared to pray for our unity — the Lord's Supper, we Lutherans, Episcopalians, Brethren — we each have our own way of doing it, as the only way, and many still keep all our fellow Christians away from it — as if his communion were "*our* own thing."

Or witness the sheer audacity of our standing to sing with great resolve, "Like a mighty army moves the Church of God . . . we are not divided . . . all one body, we. . . . " Ha! You ever stop to think what you are singing? What kind of an army lets each platoon have its own general? Or each squadron deciding its own objective or purpose? Or each unit fighting its own war? Only one great general could possibly lead such an army — Gomer Pyle!

A better example of my point is in the humble ant hill. Did you ever watch this great miracle? Each little individual ant amazes scientists by carrying loads many times its own weight. Yet how their cooperation is transparent in all their design, plan, action — and benefits. Unity is no remote theory to the ant colony!

Our mission to the world demands unity. Here again, perhaps the military glossary might help sharpen up our own terminology, as much as I hate to suggest it. But the candid fact is simply that the military have a far clearer concept of what they mean by "mission" than the church from whom they "stole" it.

Unity cannot, must not, be an end in itself. I am not the least bit interested in getting all the churches together just to be together. Such is not a worthy enough goal or purpose for the church. Unless our unity, in whatever form, helps us to accomplish the mission of Christ and his church in the world, it is doomed as a superficial, inadequate, frustrating waste of our valuable effort.

I am convinced now that the great problem of the church in America today, underlying every other church problem facing us, is simply that the average churchmen (including many clergymen) have lost any real sense of mission for the church, primarily because they lack any real sense of urgency for relating its gospel to life. We prefer to think that we can make it fairly well by ourselves, thank you, and that whatever spiritual esther we might lack, our pastor can spray a little on (or fill up our tank) every third or fourth week. Hence the church becomes what its critics perceive, a private country club, self-centered on its own smug, collective navel, searching far and wide to find a pastor who will simply "meet our own spiritual needs," which being interpreted meaneth the pastor plays chaplain to the country club, spoon-feeding and wet-nursing those who pay his salary — and woe be unto him if he dares disturb their Sabbath tranquility by discussing any controversial theme in his "lovely" sermons or dares stick his head out of their suburban ghetto to get involved in any radical community action.

Emil Brunner used to say that "the church exists by mission as fire exists by burning." That simple — if fire quits burning, it goes out; if the church loses its sense of mission, it dies.

We must stay together and work together until we grow together in Christ, however painful and embarrassing it is bound to be. This leaves no room for our pet denominational empires, our pride, I am even tempted to say loyalty. Yes, I have seen it happen — that as Christians get to work together on their real Christian mission to a weary world, they spend less and less time crowing about their alleged denominational "distinctives" and pride. Conversely, those with most denominational pride are usually doing the least relevant jobs.

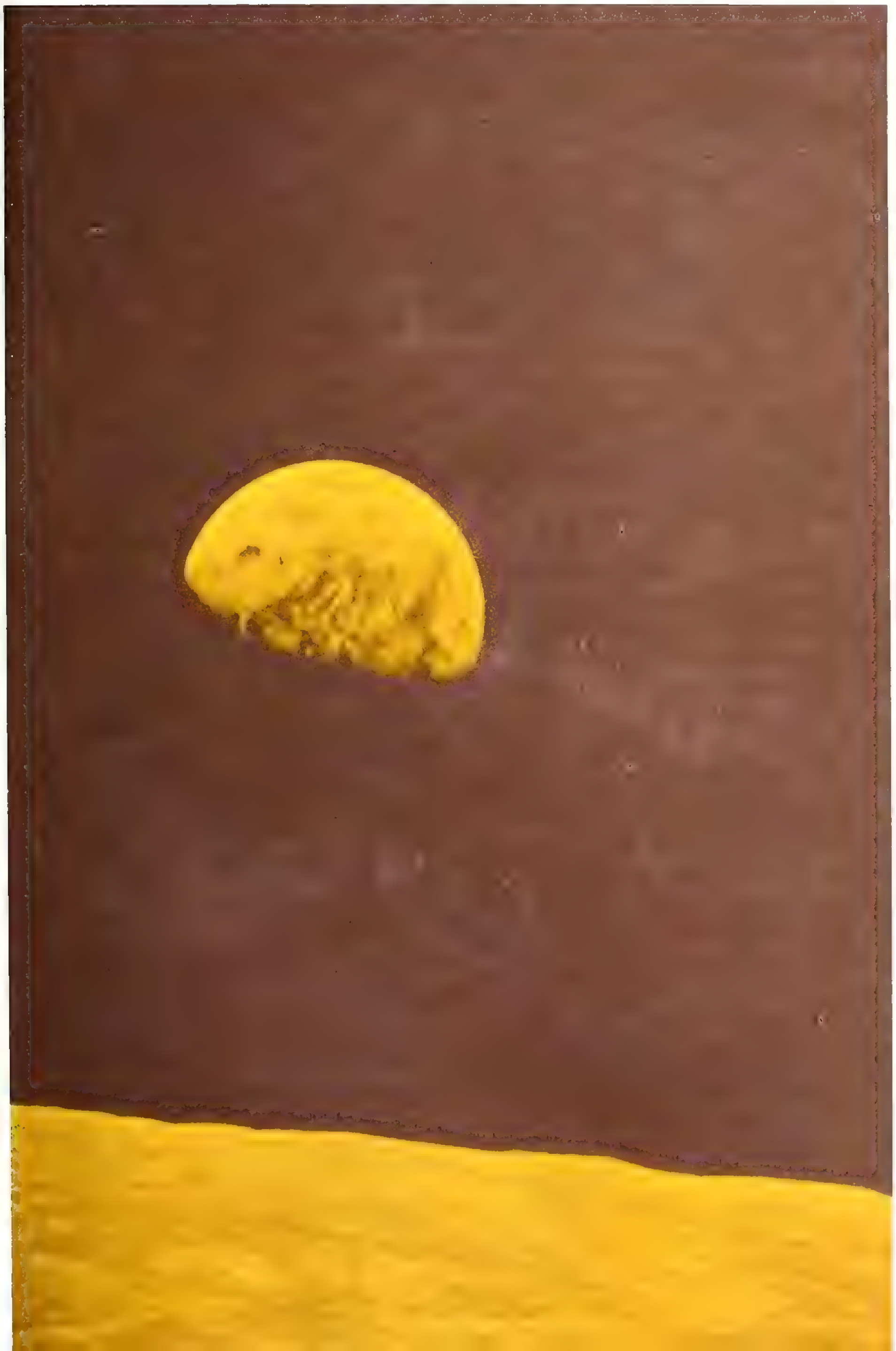
Where is the integrity of the church which holds its mission to be merely that of serving sacred aspirin tablets to help its own members feel comfortable on Sunday mornings, and which thinks that its mission to the world means sending its own kids to summer camp?

Why Christian unity? Because our Lord prayed for it; the New Testament church assumed it; the integrity of the church demands it; and our mission to the world needs it. ☐

The Moon Shot and the Tower of Babel

by Kerby Lauderdale

Now the whole world had the same language and the same words. And as men migrated to the west, they came to a land they called America. And they settled there. The land was truly blest, with water and trees and much fruit on the trees. And there were grasses and grains growing across the land. And there were animals, many wild animals, and fish in the streams, and birds in the air. The land was a rich and bountiful land, full of all good things of the earth.



And the men said, "Come, let us cut down the trees and form them into logs and lumber; and let us mold bricks; and let us mine the earth for ore and form it into iron and steel. Let us build cities the like of which the world has never seen. *Let us make a name for ourselves,* or else we shall be lost in all the earth." And the people built their cities, beginning in the east and moving to the west, from one great ocean to the other. They were beautiful and tall, reaching into the heavens, the like of which the world had never seen.

Then the people looked around the world and said, "Come, let us cut more trees from the forest, and let us mine more ore from the earth and form it into rifles and bullets and missiles and bombs; for, see, there are those who are jealous of what we have built for ourselves; they would take away from us the things that are ours; they would steal from us what we have saved and stored. And the people built their rifles and bullets and missiles and bombs. Their weapons were fierce, the fiercest and most powerful the world had ever seen.

Then the people said, "See, nothing is impossible for us. We can do anything we wish to do." And so they said, "Let us cut more trees, and mine more ore and minerals from the earth, and let us form them into rockets, and let us travel into the skies and we shall truly make a *name for ourselves.*" And the people built their rockets, and they traveled into space; and they even landed on the moon. And they said, as they landed on the moon, "This is the greatest event in human history! This is the greatest thing that man has ever done! *This is our finest hour!"*

BABEL / *continued*

And Yahweh, the God of Israel, the God of Jesus of Nazareth, came down to see what the earthlings were doing. And he saw what they were doing. He saw that they had technical skills without number. They could provide all the needs of every person; they could grow enough food, they could build enough houses, they could make enough clothes for every person.

So great were their skills that they could make a great abundance of things no one really needed. Indeed, they could convince each other they needed things they really didn't need at all. So great were their skills they could make anything they wished, and an imitation as well! And he saw they could travel at great speeds. With their great skills the people had made for themselves airplanes and automobiles. So fast could their airplanes go that they stacked up for hours at places waiting to take off and to land. And so fast could their cars go, and so many could they make, that they jammed their city roads to a standstill.

And he saw they could talk and see across thousands of miles with their radio and television. So skilled were they in reporting on their affairs and events from anywhere on earth that the people had forsaken their own lives for the lives of "important people"; and the people had forsaken their own everyday events for the "important events" of the news. And the people believed when the media said, "This is our finest hour!"

And Yahweh looked a second time at what the earthlings were doing. And he saw that the great cities in the land of America were in turmoil. In the center of the cities were rot and decay, and crumbling brick, and corroding steel. And surrounding the cities were areas clean and new and pleasing to the eye. And one people lived in the center of the cities, and another people lived in the areas surrounding the cities.

And he saw that not all the people did have enough food; and some of the people had more food than they could use. And not all of the people did have enough clothes; and some of the people had more clothes than they could use. And not all of the people did have enough house; and some of the people had more house than they could use. And he saw that both the people in the cities and the people around the cities were arming themselves. And he heard the people of the cities say, as they landed on the moon, "This is our finest hour."

And Yahweh, the God of all creation, looked a third time at what the earthlings were doing. And he saw the great universities of the people, that they were in turmoil as well. He saw that the universities rivaled one another for prestige, respect, and influence. And he saw that the people rivaled one another to go to the best universities. And he saw that all the people sought to get a university education; for the educated people were respected among all the people, and the uneducated people were rejected among all the people and counted as unworthy. And he saw that many disrupted the universities and sought to change them or destroy them — the very places where the people had learned to go to the moon. And he heard the people of the universities say, as they landed on the moon, "This is our finest hour."

And Yahweh, the one true God, looked a fourth time at what the earthlings were doing. And he saw in the land of Colorado, in a place called Denver, they had piled thousands of tubes of gas, deadly gas, called nerve gas. They had made the tubes of gas for war. And he saw in the land of Utah, in a place called Dugway, and in the land of Maryland, in a place called Frederick, the people were working to develop new gases and also germs and bacteria which would kill thousands and even millions of people; and they were working to develop germs and bacteria which would kill animals and plants as well. And the people were collecting the gases and the germs and the bacteria and storing them for weapons of war.

And he saw in the land of Russia, and in the land of Germany, and in the land of China, and in the land of Israel, and in the land of Egypt, and in the land of Ireland, just as in the land of America, and in every land on the face of the earth, the people were preparing for war! And he saw that the greatest nation of the earth was at war in the weakest nation of the earth, and destruction and death and suffering and misery filled the tiny land. And he heard them say, as they landed on the moon, "This is our finest hour!"

And Yahweh came down to listen to the earthlings speak to one another. And some were saying, "Look what we can do; look what we can do in America; we can eliminate poverty, we can fight communism, and we can go to the moon, all at once! If only everyone will help us!" And some were saying, "Look what is happening to America, to our world; we can do anything we want on earth and in space, but if we don't regain our moral character, if we don't strengthen law and order, we'll lose it all!" And some were saying, "White racist America is the greatest threat to world peace; and once it is removed from world domination all men will be free." And everyone was saying, as they landed on the moon, "This is our finest hour!"

And Yahweh, the Creator of the universe said, "Their speech remains confused, a babel; they do not understand one another; and *not everything* they propose to do will be possible for them. . . . " □

"Music Alone Shall Live"

by Harold I. Bowman

250 voices, ages six to seventy-five, speak in witness and worship through the choir program of the Palmyra church

Among the experiences I enjoyed most as a young camper were the evening campfire and the wonderful time we had singing together. I particularly remember how we enjoyed singing the simple verses of the round, "Music Alone Shall Live." As we sat around the campfire, with various parts of the song blending, I had a happy feeling inside. I had some doubts, though, about taking the lyrics seriously. How could "everything pass from under the sky" except music?

Over the years I learned to appreciate music even more. But it took more than a good choir anthem to change my mind about the lyrics of that campfire song.

Yet, it happened; I changed my mind, and now I too agree that "music alone shall live." The change came about when I became assistant pastor of the Palmyra, Pennsylvania, Church of the Brethren.

Picture, if you will, a typical Sunday morning. The congregation is gathered for worship. The prelude finishes and the people stand for the processional hymn. I watch the Chancel Choir members as they come in and realize how much their leadership and trained voices aid in the singing of the congregational hymn. Then I look to my right and spot the beaming faces of the Cherub Choir as they take their place in front of the chancel. By the time the processional hymn is finished and approximately one hundred young cherubs have filed in, I find myself almost surrounded. The call to worship and invocation are given; the congregation is seated and then the real experience comes. The Cherub Choir begins to sing. Listening to these young voices raised in their praise to God instills a real desire to worship within me.

As the worship hour continues, the Chancel Choir in turn presents their first anthem. Again I become completely absorbed in the message being communicated in music, only to discover that at the conclusion of their anthem, it is my turn. I am to read the morning scripture lesson. This is no easy task. Having just worshiped through this tremendous message in music, I find it most difficult to turn my thoughts to the reading of the scripture in a meaningful and understanding way.

As I continue in that worship hour and in others like it, I come to realize more and more what part music, presented in the right way, can have in making worship more meaningful.

Some of the one hundred children singing in Palmyra's Cherub Choir

Mrs. Kenneth Frey directs the choir at Palmyra. She feels very deeply that any choir anthem should meet the needs of the people and provide spiritual food for them. Mim, as she is known by her choir members and others in the congregation, has been the Minister of Music in this church for thirty years. During this time she has learned to know and understand the people of the congregation and is in direct touch with them. She feels that the choir should never treat lightly the kind of music that people in the congregation might find meaningful.

After all, Mim asks, "Who can tell anyone else that they have or have not worshiped?" She, therefore, directs the choirs to present any anthem, even a special request number, in good taste and style. "It is all in how things are done musically," she commented, "that makes the difference." In other words, it is not always the kind but the quality of music that adds to worship and helps people have a greater appreciation for it.

Over the years Mim has directed the music program at Palmyra with the strong belief that God demands our best. She is not content to let the singing of the choirs be less than their best. She describes one of her basic goals in this way: "Music should be professional but must also, and more importantly, minister to the needs of the congregation."

Keeping music professional in quality and yet in touch with the people is often a hard combination to develop. One of the ways she attempts to do this, however, is to have an anthem of praise near the beginning of the worship hour which is either contemporary, folk, or a chorus from an oratorio such as Haydn's "The Heavens Are Telling." This is followed by a more devotional hymn type anthem during the offering. It may be an old favorite such as "How Great Thou Art."

Mim responds to the question "What is the main objective of the minister of music as you see it?" by answering, "It is to meet and minister to the needs of the church. Music is an aid to worship."

Another way in which she seeks to obtain a professional quality of music is by helping to develop and train the voices of her choir members. This starts with the Cherub Choir, ages six through nine, and is open to all children "whether they can sing on pitch or not." Mim's concern at this age level is not the sound of the child's voice but

Palmyra's worship leaders l. to r.: Grace Groff, Frank Carper, Miriam Frey, and pastor James Flora

the benefit received from being a part of the choir. This, of course, is a good place to begin in order to sing in the Carol Choir, ages ten through thirteen; the Chapel Choir, ages fourteen through seventeen, or, later, one of the adult choirs: Chancel, Cathedral, and Cloister.

Many of those who sing in one of the adult choirs today began as children in the choir program of the Palmyra church which presently includes 250 voices, ages six to seventy-five. From time to time in addition to the vocal music instruments such as the guitar, violin, harp, drum, trumpet, French horn, and baritone horn are included.

Still another way in which Mim strives to develop a professional touch to the music that the choirs present is through dedication. In her words, "there must be a dedication of life and a sense of commitment on the part of choir members and those who lead any successful choir program." This feeling is demonstrated among the choir members and in the programs they present. Many of those participating have to make an extra effort to get to the church for rehearsal or performance. Yet even on a special Sunday night service or for an evening during Holy Week, a large Chancel Choir will be present to aid in the worship experience.

In the music room on a Sunday morning as the choirs are robing and finding their places you can sense a spirit of fellowship and enthusiasm. Each member seems to feel welcome and very much a part of the group. An occasional coffee hour after rehearsals also adds to the spirit of togetherness.

One choir member reflected on the music program in these words: "Music is a vital part of the church service. Not all people experience God in the same way. Some may receive their deepest experiences through the spoken word, or prayer, or scriptures. As a choir member, I feel the deepest meaning for me comes through the melody and words of our music. Whether it be an old hymn such as "Garden of Prayer" or a great anthem with majestic organ accompaniment, the words present a sermonette to anyone who will listen to them. Some of the words of folk tunes are very meaningful while the melody is simple and pure. Even some of the so-called secular songs can give us such wonderful advice."

This lady went on to say that, for her, participation in the music program of the church is a very meaningful outlet. "Many times I have felt too weary and tired to attend rehearsal, but after it was over the strain from the day's activities had greatly lessened." "Music alone shall live." Is that what the lyrics to the campfire song were saying?

If I needed further proof, I could find it in the Christmas concert presented by the choirs. This is an annual event and is held on two consecutive Sunday evenings. At this time all of the choirs, including the two handbell choirs and the brass quartet, share in a most glorious way their praise and joy for the birth and promise of Christ.

Last year I sat spellbound, as did everyone else who came to hear and rejoice through the sound of music in this great Christmas event. The message of the "good news" can be communicated in no greater way than through the message of music as presented by these choirs on this special occasion. Along with the choirs, living murals on stage helped each person present recall and relive the true meaning of Christ's birth.

Properly presented music can proclaim an alive and dynamic message of Christ and his word for us. To meet the needs of those who come to worship remains the basic objective of Mrs. Frey who dedicates her time and talent to do just this. Her capable leadership along with the fine cooperation of the choirs, and the never failing commitment of Mrs. Grace Groff at the organ, makes it possible for music to have a vital place in the worship and witness of the Palmyra church. □

day by day

Be aware! Persons in America today are constantly urged to *beware* — beware of communism, sex maniacs, drug addicts. But are we *aware* of God — his love, his beauty, his graciousness, his infiniteness? Too often we dwell on the wrongs of society and only look at the Light. Let's turn it around and see what happens — look at the evils around us but *dwell* on the Light. Then we'll have perspective and the light of God's love can penetrate; it can overcome the wrongs in a more lasting, permanent, and eternal way.

Some time ago I was rushing around to keep up with a busy schedule and to put the finishing touches on a new house so we could move in. Busyness consumed each moment of every day. One evening as my daughter and I drove to choir practice, I was thinking of all I wanted to accomplish that night.

Kathy broke into my thoughts with one word: "Look!" There before us was a sunset — not the most beautiful I had ever seen or the most unique. In fact it was rather common, but when I became *aware* of it, suddenly it was beautiful. I automatically slowed down, breathed more deeply, and became intensely aware of a hidden power within. The insight came to me that the greatest sin of all is to try to live life on our own power and not to be aware of the Living God.

On another occasion my daughter needed to go to the drugstore — "Right Now" — for some materials to be used at school the next day. Her urgency didn't fit my time schedule, and I grumbled about her timing and inconsideration. But I took her. When we came out of the store, there was another magnificent sunset. All grumbling left me. We even rode for awhile to take more time to absorb the sunset's beauty.

The insight came to both of us that while there is much evil and wrongdoing in the world, God is still at work creating great beauty. This is still "My Father's World."

Little children are very much aware of the little things around them — a dog's tail wagging, a blade of grass, even the dirt. They are curious and interested in it all. For proof, take a young child for a walk where he's on his feet, not in a stroller. Allow plenty of time for this. Often we try to hurry the child along. Too much hurry soon cuts into his curiosity and his awareness can become dulled.

Young persons today are particularly perceptive and aware of their relationship to society. In the song "Sounds of Silence," Simon and Garfunkel have written: "People speaking without talking, people hearing without listening." The deep intent of these words and of the whole song brings out the lack of awareness of others and of ourselves.

Jesus' total awareness of God and his world, including nature, himself, and others, was his strength. He was so completely aware of and in tune with God that he could say, "I and the Father are one." So completely aware of and in tune with the physical world about him that he could calm even the angry seas with his "Peace, be still." So completely aware of his own self that he could speak with authority so that it was said of him, "Never a man so spoke." So completely aware of and in tune to others that in a great crowd of people he could feel when a woman touched the hem of his garment and he responded to her deep need with "Your faith has made you whole."

DAILY READING GUIDE — November 9-22

Sunday Ps. 24:1-2. David was aware of God.

Monday Is. 6:1-9. Isaiah was aware of God.

Tuesday Ps. 19:1-3. Are we aware of God's world?

Wednesday Ps. 8:3-9. Do we show awareness of our place in God's world?

Thursday John 17:30-37. Jesus was completely aware of the Father.

Friday Mark 1:35-39. Jesus took time to be aware of God and found guidance.

Saturday John 14:5-14. Jesus talks to Philip about awareness.

Sunday Mark 4:3-10. Jesus admonishes the people really to hear.

Monday Mark 4:10-12. Jesus talks to the disciples about awareness.

Tuesday Mark 4:25-41. Jesus experienced oneness with the physical world about him.

Wednesday Mark 6:45-51. Jesus was "in tune" with nature.

Thursday Matt. 4:1-11. Jesus practiced awareness of his own self.

Friday Matt. 7:28-29. Jesus allowed his awareness of self to reach out to others.

Saturday Mark 5:24-35. Jesus trained in himself a sensitive awareness of others.

Two outstanding books to help us in our awareness are Marcus Bach's *The Power of Perception,* and *Kingship With All Life,* by John Allen Boone. There are many songs of awareness: "This Is My Father's World," "All Creatures of Our God and King," "O God in Restless Living," "Joy Is Like the Rain," and many other hymns and folk songs. When singing "Kum Ba Ya" you might add appropriate verses such as "Someone's tired, Lord," or "Someone's grouchy, Lord," or "Someone's happy, Lord." The purpose is to be aware of our moods, good and bad, and lift them up into the Lord's presence. Whatever you sing, be aware of the words and the message that you are singing.

Suggested activities

1. Take a child for a walk. Let him point out all he sees. Be a child with him and be aware of what he sees and feels.
2. Become conscious of one another in the family. Practice really listening to each other. Look at others when they speak. Try to feel what the other person in the family is experiencing or feeling. (Often we do this much better with others outside our family circle than we do within the circle.) Stop what you are doing sometimes to give your whole attention to a little child, a youth, or a husband or wife. This can do wonders to improve family relationships.
3. Branch out in your awareness of others and their needs. The youth of the Agape Church of the Brethren in Fort Wayne, Indiana, are giving an evening a week to visit in the Allen County Nursing Home. They are not giving programs, but they go one by one or two by two into the rooms of patients and just visit. They find most of the time all they need to do is to listen. These folks are hungry for someone to listen to them and to care a little.
4. Have an awareness service out-of-doors, where you take time to listen, to feel, to see, to experience everything going on around you. At one of our family services, a mosquito annoyed me to the point that I was centering all of my attention on that one thing. With all the great beauty around me, I was allowing myself to be obsessed with one little pest. From this I gained some insights into pesky people. Becoming aware of all about us can be fun.
5. Have an awareness service at home or at the church with a group or by yourself where you concentrate on being aware of God and his greatness and love. One way of doing this is to think of Jesus and all his loving ways — picture him if you can, then sit in silence and feel God's presence and love. From this awareness you can then begin to feel guidance. This does not come overnight. It takes discipline and time, but it is rewarding. DOROTHA AND IVAN FRY

FAITH LOOKS UP

As I reflect on my faith, I find that its supportive anchors and corner posts have been the directives that Jesus used: "Do this," "Go," and "Come" — the action commands. Early in my experience I was impressed with how important it was for Jesus to reveal through the flesh the God that he was and represented. It seemed to me if there was anything to baptismal vows, to public statements of faith, it meant to have a bearing upon the way our life-patterns were directed.

Many of these early impressions led me to set priorities, requiring my presence at district meetings, youth retreats, camps, and conferences. These in turn led me into the belief of nonviolence. Still I felt the positive commands prevailed and I was led to serve the Arab refugees in my alternative service.

As my horizons widen, I sense the great need in the world for love, compassion, and the temporal things of life for many of my fellowmen. It becomes almost frustrating, in the face of the great unconcern and lethargy of those sitting in the "comfortable pew," to organize people to act, to respond with time and effort. But as persons become informed and small groups begin to act together with common concerns, I become strengthened and my spirit is kindled anew. I find myself inspired by the inspiration of others (hence the great need for the fellowship of the church) and that commitment I have dedicated to active witnessing finds new fields for harvest. I have found a satisfying witness in fostering the Friendship Farm idea of the CWS-CROP program in my community and state. I feel it represents a portion of my potential self that I can commit to "feeding the hungry" and serving those in need. I only pray that I can remain open to other opportunities as they are revealed to me and can be faithful to their challenge.

JAMES H. BAILE identifies himself as a "farmer raising feeder pigs." A graduate of the University of Missouri with a degree in agriculture, he serves on state and national CROP committees. He is also chairman of the nurture commission in his home church (Warrensburg, Mo.) and is a member of the Warrensburg school board. He and his wife Wilma have two daughters, Rebecca, 10, and Sarah, 6.

Where two or three
open their hearts, one
to another,
there God is
and there each finds
a brother. -KM

news

Upcoming Board probe

The institution and racism

Not many Brethren, it may be fair to assume, would lift a finger to hurt a black man. But as stated in the response of one black Brethren at Annual Conference: "You don't have to. You let your institutions do it for you!"

This comment, picked up in the current *Leader* issue on black power, points to the subtlety and pervasiveness of racism which many critics see entrenched in the white church structure. In an effort to confront such viewpoints firsthand, the General Board and staff of the denomination shortly will undergo a training experience aimed at heightening understanding of racial feelings.

To be held Nov. 10 and 11, immediately preceding the fall meeting of the General Board, the training experience will focus on black and white identity and on the role of institutions and individuals in current racial issues. The orientation is regarded as a priority step in the board's and staff's handling of concerns on race referred from the Louisville Annual Conference.

Later in the week, the sensitivity experience likely will help give shape to decisions pending on the "Fund for the Americas," a project inaugurated at Annual Conference and referred to the General Board for implementation. The board will examine a statement of purpose and interim guidelines proposed for the fund by the Executive Committee, and move on to consider agencies or causes with which financial resources may be shared.

Dual thrust: In accord with the original Annual Conference resolution, the proposal as drawn by the Executive Committee assigns a dual purpose to the Fund for the Americas. It is 1) to provide financial assistance to black and other minority groups engaged in community organization and economic development, and 2) to conduct an educational/consultative program dealing with individual and institutional racism within the Church of the Brethren. The interim guidelines propose that the resources be divided equally between these two thrusts.

In adopting the statement of purpose, the Executive Committee voted after extended discussion to stand by the general phrase, "providing financial support," rather than substituting a more specific wording, "providing unrestricted grants," in reference to the funding of black and other minority programs. The original Annual Conference resolution, as referred by delegates to the board, used the phrase, "unrestricted gifts to organizations controlled by black Americans."

Guidelines: As to the black and other minority group agencies which may receive assistance from the Fund for the Americas, the interim guidelines require 1) application in writing, providing clearly stated objectives in accord with the program and indicating the cost for achieving the objectives; 2) control to be in the hands of those for whom the services are designed; 3) residence within the United States, and 4) commitment to promote no physical injury to persons nor destruction of property. The above are regarded as "must" criteria; a set of "want" criteria spells out further desirable characteristics. Among them is that recommendation come from a parish or district and that the endorsing group provide matching or shared funds.

A parallel set of criteria, similar in tone, is also proposed in the interim guidelines for funding race relations education projects within the Church of the Brethren.

The significance of the Americas fund, which is voluntary and separate from the ongoing Brotherhood Fund, is seen by the Executive Committee as symbolic of efforts by the General Board, districts, and parishes to "develop appropriate responses in our corporate pilgrimage for Christian witness in racial matters."

Directions: Among other items on the agenda for the coming board and commission sessions is a review of goals and budget for future Brotherhood work. Involved in the planning is an effort to relate the "goals for the seventies" discussions from Annual Conference and elsewhere to program projections.

On a longer term basis, not necessarily

The General Board's Executive Committee, l. to r.: front, Loren Bowman, Stewart Kauffman, Phyllis Carter; standing, Ira Peters, Wayne Zunkel, Paul Hersch, John Metzler Jr., Arlo Gump at the meeting next week, review will be given in the goals and budget deliberations to such particular aspects of program as Brethren Volunteer Service training, the various stances taken by church youth on the draft, ranging from military to resistance positions, pastoral and lay leadership, the Lybrook Navajo Mission, the General Offices printing operation, and the varying understandings of evangelism within the church.

Among commissions, a continuing debate for World Ministries is the extent to which educational and medical institutions overseas are to be expanded into permanent, extensive programs requiring heavy outside staffing and support, as versus more mobile, more indigenous enterprises. The question comes to focus especially in Nigeria at the present time.

The World Ministries Commission also in the coming sessions will weigh plans for postwar rehabilitation in Vietnam.

On items related to Parish Ministries, the agenda next week will include reports and assessment of church renewal efforts undertaken in California and Virginia, discussion of concerns for evangelism, the nature of staff assignments in servicing districts and congregations, and review of such leadership training ventures as group life labs and Mission Twelve.

In the General Services Commission, discussion will be given to such areas as marketing, stewardship, communications, and personnel programs. One specific recommendation, originating with the Historical Committee, calls for the transfer of the Brethren Historical Library from the General Offices to Bethany Seminary, making the latter the official depository of denominational materials. If the proposal is supported by the commission, the final decision will rest with the total board.

Meeting also as the Pension Board, the same group will consider whether it will propose to Annual Conference the change of a stipulation in the Pension Plan which allows an ordained member to withdraw accumulated funds only if he renounces his ministry. A consultant to the Pension Plan indicates he knows of no other denomination which allows such a withdrawal. In any event a minister cannot withdraw the congregational accumulation credited to his account.

New on the General Board, l. to r., F. Mitchell, A. Dubble, G. Weaver, S. Davis

Officers: To preside at the board's general sessions will be a newly-elected chairman, Stewart B. Kauffman, pastor, Huntingdon, Pa. To chair the commissions will be C. Wayne Zunkel, pastor, Elizabethtown, Pa., Parish Ministries; John Metzler Jr., CROP executive, Elkhart, Ind., World Ministries; and Paul S. Hersch, psychologist and hospital administrator, La Verne, Calif., General Services.

Also on the Executive Committee, in addition to the above four persons are three other members of the board. They are the vice-chairman, Arlo K. Gump, insurance executive, Fort Wayne, Ind., and elected from the board at large, Mrs. John Carter, pastor, Bryant, Ind., and Ira B. Peters, personnel manager, Roanoke, Va.

New members: Four persons elected at the June Annual Conference will be seated on the 25-member board for the first time. The new members are:

Stanley L. Davis Jr. The executive director of Northwest Youth Outreach, a YMCA-related ministry to alienated youth in Chicago, Mr. Davis is a minister in the Church of the Brethren and an associate minister in the United Church of Christ. He has had broad experience in community organizations and in district and ecumenical service. He is a member of and former chairman of the board at First church, Chicago. He is a graduate of Juniata College and Bethany Seminary. He and Mrs. Davis, the former Christine Eurich, have a son and a daughter.

Mrs. Curtis Dubble. The former Anna Mary Forney, Mrs. Dubble is an office secretary in York, Pa., and wife of the pastor of the First York congregation. She has carried various local church, community, and district assignments in youth, migrant, and women's programs and in weekday education. The Dubbles have three daughters.

Floyd H. Mitchell. Pastor of Memorial church, Martinsburg, Pa., since 1961, Mr. Mitchell has been a district board chairman in the Middle Pennsylvania and Mardela districts, and three times a member of Standing Committee. He is a graduate of Bridgewater College and Bethany Theological Seminary. He and Mrs. Mitchell, the former Kathleen Hull, have three sons.

Gladys C. Weaver. A teacher in Prince George's County, Md., Miss Weaver currently is completing a dissertation for a Doctor of Education from the University of Maryland. She holds previous degrees from Elizabethtown College and the University of Pennsylvania. A native of Windber, Pa., she taught formerly in the public schools of Lancaster County, Pa., and at Juniata College. Her involvements encompass local and ecumenical leadership training ventures, district boards and commissions, county and state mental health associations, and a half-dozen professional education groups. She resides in College Park, Md.

Representing Annual Conference on the General Board this year as ex officio members will be A. G. Breidenstine, moderator, from Lancaster, Pa., and Harold Z. Bomberger, moderator-elect, from McPherson, Kan.

Overturned drum near Back Bay at Biloxi

Not a houseboat, but it floated to this position

Gulfport victims check in for supplies at Red Cross center

Camille, then Operation Recovery

"The sky lit up like a red ball of fire in the middle of the night." "It sounded like one thousand freight trains coming through." "Many thought the world was coming to an end." These are the descriptions of what was to be the greatest storm ever to touch this nation.

The weathermen had named her Hurricane Camille — "she of the tubercular breathlessness and feeble wave." They could never have been so wrong. This monster had whipped up winds to 213 miles an hour. Around an eight-mile-wide eye were possibly over 100 tornadoes. It creeped along at nine miles per hour, rolling up a gigantic tidal wave. Its greatest point of impact was Pass Christian, Miss. However, the Mississippi Gulf Coast, a stretch of 80 miles, and parts of eastern Louisiana were greatly damaged.

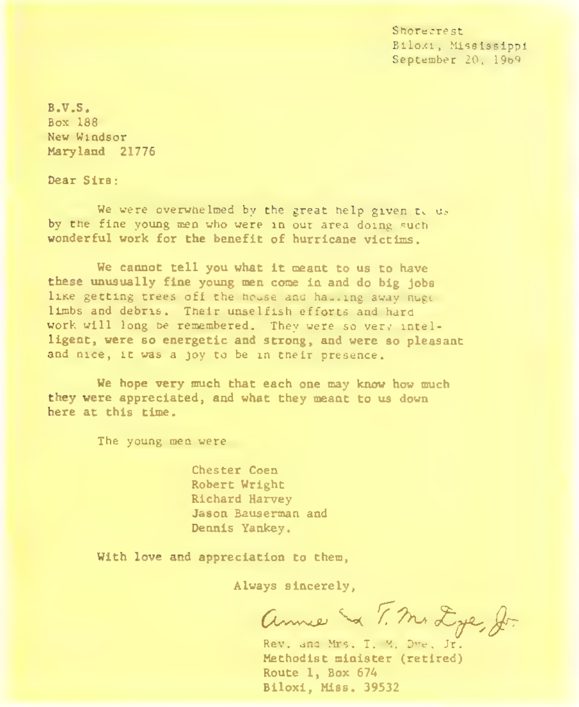
Upon learning of the devastation and need of manpower, the Church of the Brethren sent ten BVS'ers from its New Windsor Service Center. On Aug. 27 these volunteers were flown to Gulfport, Miss.: Jim Bentch, Dayton, Va., Chet Coen, Lititz, Pa., Dennis Dearth, Clayton, Ohio, Dick Harvey, Easton, Md., Gary Lefever, Manheim, Pa., Carl Middaugh, Argos, Ind., John Thompson, Auburn, Wash., Robert Wright, Bridgewater, Va., Dennis Yankey, Nokesville, Va., and Jason Bauserman, Bridgewater, Va. En route one could see from the plane the muddy orange waters of the James River in Virginia. Camille had left much grief and destruction in Virginia's Blue Ridge Mountains — nearly 1,000 miles from the Gulf Coast of Mississippi.

In Gulfport we volunteers were housed on cots in an abandoned high school. The Red Cross prepared meals from the school's cafeteria. Mennonite Disaster Service, under the direction of Wilbur Smucker, provided the leadership. Red Cross case workers found us priority jobs.

Aftermath: The first week we were involved in shingling roofs, sawing trees, parking cars at the Red Cross center, carrying debris off in a truck, and listening to the people's stories. The following week our assignment changed. A tidal wave of about 25 feet ruined almost everything else that the tornadoes did not. It became our task to enter houses that were covered by an inch or two of mud and carry out furniture. The most distasteful job was to carry out refrigerators with three-weeks-old spoiled food. The black, oozy mud was then shoveled out and the houses hosed down. Getting the people back into their homes from north Mississippi camps was the prime objective of the Red Cross. In cases where houses were completely destroyed, we cleared lots so house trailers, on loan from Red Cross, could be set up.

We talked with many people, but the one I remember most was Les Lala. He took us into his once beautiful $25,000 home on the Back Bay of Biloxi. His washing machine, dryer, refrigerator, stereo, musical instruments, TV, all fur-

Mrs. Aucucoin's lot . . . before and after BVSers



Shorecrest
Biloxi, Mississippi
September 20, 1969

B.V.S.
Box 188
New Windsor
Maryland 21776

Dear Sirs:

We were overwhelmed by the great help given to us by the fine young men who were in our area doing such wonderful work for the benefit of hurricane victims.

We cannot tell you what it meant to us to have these unusually fine young men come in and do big jobs like getting trees off the house and hauling away huge limbs and debris. Their unselfish efforts and hard work will long be remembered. They were so very intelligent, were so energetic and strong, and were so pleasant and nice, it was a joy to be in their presence.

We hope very much that each one may know how much they were appreciated, and what they meant to us down here at this time.

The young men were

Chester Coen
Robert Wright
Richard Harvey
Jason Bauserman and
Dennis Yankey.

With love and appreciation to them,

Always sincerely,

Annie & T. M. Dye, Jr.

Rev. and Mrs. T. M. Dye, Jr.
Methodist minister (retired)
Route 1, Box 674
Biloxi, Miss. 39532

One resident couple's expression of gratitude

Volunteers clearing debris at Long Beach

niture, and other appliances were ruined by the salt water. His hobby of old records and tapes, worth upwards of $10,000, were strewn over the floor. Mr. Lala's greatest concern was over sentimental things which never could be replaced — tapes of his children's first words, pictures of deceased loved ones, graduation and wedding pictures.

On top of this, if there was anything of value left, it too was gone. Looters were already on the scene when he reached his home in the predawn hours.

In spite of all this Mr. Lala considers himself lucky. He lost no family or friends and he has two eye witnesses when it comes to settling insurance on his home. Two fishermen in the Bay said they saw his windows explode out as the barometer dipped to 26.61. Since this came before water damage, he expects to recover some of the value of his house, maybe up to one half of its original worth. The majority of the people will not get any insurance at all, since it will be written off as water damage. Water damage insurance is extremely high and very few carried it.

Signposts: I must admit that I was surprised how well Mr. Lala, and many others like him, accepted this devastation. The following hand-scribbled signs, I think, pretty well describe the people's attitude. On a heap of rubble that was once a house a sign read, "This ain't the dump." Along the side of the road by a pile of debris was written, "Take it off, take it all off." On a homemade street sign was, "This used to be and is Marcie Pl." And on a board of a collapsed house was printed, "For sale by owner, apply within."

Besides damaging Gulf Coast mansions, Camille caused hardships for an extremely large number of poor blacks, poor whites, and retired people. Among the retired was a widow, Mrs. Aucucoin, whom we helped. Her home was washed 30 feet off its foundations and left uninhabitable. A house which she was renting had the same fate as hers. A corner grocery store, which she rented also, was put out of business. Now her only income was an $85 monthly retirement check. Paying the mortgages on her buildings, which were of no use to her, caused Mrs. Aucucoin deep distress.

Assisting persons like her over the whole area, along with the Red Cross, Mennonites, and BVSers, were several branches of the military, the Salvation Army, and Seventh-Day Adventists. The Salvation Army and Seventh-Day Adventists distributed material aid. The military helped carry debris off the highways and roads. An average of 50 to 60 Mennonites each week have been taking off from their jobs and spending their money to give a week's work in repairing houses — a most dedicated effort on their part.

However, the return to normalcy will take a gigantic effort on the part of most citizens to rebuild through donations. The job is far from completed. — JASON BAUSERMAN

THE EVANGELICALS

If any of the five thousand people from ninety-three denominations who came to the U.S. Congress on Evangelism at Minneapolis last month expected glib, easy, traditional answers on how to evangelize the world, they went home deeply disturbed. It's not likely that such a participant was unenthusiastic, but more that he was divinely perplexed with the question, "Does evangelism involve all this?" For as the program chairman said by the week's end, "We have something here to offend everybody."

Reacted one of our fifteen Brethren representatives,* Richard Gottshall: "I expected more emphasis on 'saving souls' but was very pleased with the overall willingness to listen and to struggle with realities of the day and of the Gospel." Hartman Rice responded, "The thing I enjoyed most about the Congress was the breadth of the program. The personal aspect of salvation, living the good life, the quality of our church life as community, sprinklings of Anabaptist teachings, war and peace, racial injustice, and pietism were all blended into one main theme to point up that these each have some bearing on evangelism."

In short, those who wanted reenforcement for provincial and traditional approaches to evangelistic efforts received very little comfort. The Holy Spirit spoke in "strange tongues" to force us to dialogue with contemporary society as well as contemporary man.

Leighton Ford, vice-president of the Billy Graham Evangelism Association, was the first to jolt the Congress with the suggestion that evangelism had something to do with revolution and race. "It is to the shame of the Christian church that we have been so slow to face the demands of the Gospel in the racial revolution of our time," he said. "With some notable exceptions, we have moved only when we have been run over from behind. We have enjoyed, many of us, our privileged position at the 'white hand of God.' "

The response to Ford's forthrightness indicated that racism is one sin that evangelical Christians are ready to acknowledge freely. They began to see, as did Ford, that racism has diluted evangelism. Ford continued, "What kind of gospel are we preaching when a church sends missionaries to convert Africans, but suggest to the black American that he go to his own church with his own kind? Why should the black man listen to us talk about a home in heaven when we refuse to make him at home in our neighborhoods and schools?"

Tom Skinner, a young black evangelist from New York City, dramatically confronted the delegates with their need to recognize the relationship of their racism to sin. He flatly stated that white Christians are failing to accept black Christians as their brothers, declaring: "We are embarrassed by a lack of fellowship by those who name the name of Jesus." He called on all Christendom to make its resources and facilities available to black people. He added, with great dismay, that less than one hundred black students were studying in the white evangelical Bible schools of the United States.

Ralph Abernathy, president of the Southern Christian Leadership Conference, pressed for even more social action in the name of evangelism. He identified war, racism, and poverty as the three great evils of our time.

"Evangelize until the church becomes the church," said Abernathy, "until men can see Christ in you." His definition of evangelism included some things which had not occurred to many in Minneapolis. "I challenge you evangelists to become prophets of protest. Protest the Vietnam War. Tell them about the godless, senseless, unwinnable war which sheds the blood of black men." Although Abe nathy's words were met with muc applause, it would be difficult to evaluat the delegates' response to the broad sc cial issues inherent in his messag Maynard Shelley, one of the over 10 Mennonites in attendance, put it thi way, "Though Abernathy was courteously and warmly received by the conference, he did not receive support at ever point. The Christian church is ready t move against racism, but war and nationalism are not as widely acknowledge as sin."

One of the clearest words on evangelism in social action came from the senior senator from Oregon, Mark O. Hatfield. Speaking of unrest caused by poverty, he said, "We may attempt to enforce stability or law and order through the use of force, but we will never have peace in our land until we repent from this sin, correct such injustice, and fulfill these needs." In stating his opposition to the Vietnam war, he called on the United States to take risks for peace by reducing the bombing and withdrawing American troops. "Why should we, a nation founded by those seeking a New World, blest by God, not be bound by an 'eye for an eye and a tooth for a tooth'? Do the fruits of the spirit — love, joy, peace, patience, kindness, generosity . . . and self-control — Do these have any relevance to the concrete realities we face?"

Hatfield had a beautiful way of putting peacemaking and evangelism together. He said, "The love of Christ brings inner, personal peace. The gift of his spirit is the true resource for wholeness of personality. Thus the task of peacemaking includes a call to evangelism."

There were other indications, from a more traditional stance, of attempts to become more relevant to our day. Many helpful concepts shared were:

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* Herman Baliles, Bruce Flora, Richard Gottshall, William Gould, Arthur Hunn, John Hurst, Norman Long, W. A. Martin, Alton McDaniel, James McKinnell, Olden Mitchell, W. Hartman Rice, Albert Sauls, Clyde Weaver, and John Grimley

BIG TURN-ON IN MINNEAPOLIS

Evangelical social action was a dominant note sounded at the U.S. Congress on Evangelism

Pat Boone, star of massive youth "turn-on"

The Lutheran Hour's Oswald C. J. Hoffman, l., and Billy Graham, top chairmen

"We look without seeing and listen without hearing. Hence, our throats become hoarse and our auditory powers atrophy."

"We become victims of 'class evangelism' wherein we spiritually relate only to those with whom we feel comfortable."

"Our youth have more difficulty accepting our Christianity than our Christ."

"It is crucial for evangelism to exist with a sense of community within our individualistic culture."

"We must carefully avoid the institutional and sentimental exploitation of the Holy Spirit."

The "church at work" seminars meeting on three afternoons, when delegates made selections from a spectrum of forty-six electives, were a most helpful and needed addition to the otherwise nonparticipatory aspects of a large gathering.

In these workshops and elsewhere, the spirit of Christian revolution escalated. Many groups announced caucuses and presented statements, the young people, the blacks, and the American Indians among them. The latter group took over the stage in the auditorium at the close of an evening's service and demanded to be heard, and were.

The youth were much in evidence. Herman Baliles indicates that he was "impressed by the appeal made to young people by those in charge of the Congress through soft (and loud) rock music set to gospel words, outstanding Christian athletes, and other Christian people of talent at a special youth rally." He said that in numbers and enthusiasm their support was overwhelming.

Much of the music was unconventional. The words, when we could understand them, were quite acceptable, but . . . Hartman Rice is speaking for many there when he says, "It is probably true that we may have to use a guitar and a gospel folksong to speak to the youthful crowd in the city park or at the county fair; however I cannot agree that we must use methods and practices that border on the questionable." Indeed, to a Pentecostal I met on my way home, the music greatly interfered with his ability to "feel" a part of the gathering.

Without being in agreement, the evangelicals are using aggressive and contemporary methods to reach youth. Music and youth are so interwoven that to ignore the one is to ignore both. Certainly, "Sing a new song unto the Lord" took on contemporary, ecumenical relevance at Minneapolis.

One of the unplanned dramatic events (see page 25) brought into focus perhaps more than we had bargained for: A poignant awareness of the oft-quoted words, "Christ died for *all* men." As described by Maynard Shelly, "The Congress on Evangelism began as a celebration of class evangelism but enough things happened to shatter the old images of evangelism so that we may have reason to hope that future evangelism will be a new and more responsible proclamation and witness." The Congress is already being hailed as providing a "new birth of freedom" for evangelicalism in America.

Let this report conclude with several personal observations:

1. Billy Graham, as honorary chairman, and Oswald C. J. Hoffman, as chairman, were both an integral part of the proceedings. Billy was at most major sessions and exhibited a spirit of openness, humility, and warmth which would have impressed his critics. On one occasion, while introducing Senator Hatfield, he said, "The Senator and I share an evangelical theology and a liberal sociological outlook." After hearing Hatfield's great speech, I hope Billy can introduce him similarly again. Dr. Hoffman was a most gracious and witty host. He chaired the proceedings with humor, candor, and a stop watch and much ecumenical sensitivity. A job well done.

2. The Congress was embarrassingly white. One of the reasons for this was referred to by Mr. Skinner when he castigated the evangelical churches for abandoning the ministry in the black community to the liberal churches. This was the most favorable reference to "liberals" all week. Only about one or two percent of the entire Congress was black.

3. Evangelicals need to develop an evangelical concept of humanism. For fear of becoming humanitarian in the philosophical sense, they seem to have forgotten the spiritual components of being human. A proper love of oneself is a crucial ingredient to the New Testament concept of evangelism. As one large button worn by a delegate declared, "Christ is for people! Are you?"

4. This was indeed a middle class meeting with a $50 registration fee and the normal expenses of a week of city living. Only those with means or subsidies could attend. Why not grant scholarships to assure a broader *economic* base?

5. Evangelicals need to work at developing new words as well as new sounds to tune into our youth culture. The old cliches about being "saved" and "born again" can turn off the young mind as it seeks spiritual relevance. Certainly the valid concepts can be repackaged for our day!

6. The Congress can speak meaningfully to the Church of the Brethren. It can reassure us that we are not alone in trying to develop a meaningful fellowship amidst polarities. The prevailing spirit was one of developing a new appreciation for the differences inherent in the denominational life of our time. To celebrate the differences in the ninety-three denominations represented in such a dramatic way would put the Brethren Action Movement, the Brethren Peace Fellowship, and the Brethren Revival Fellowship into a new perspective in the life of our communion.

Brethren need the enthusiasm of the evangelicals if not all of their theology and nationalism. To get excited about one's own faith is fundamental to the process of getting someone else excited about it. There is a "pentecostal" ingredient within spiritual communication that we could well emulate.

We need to continue to keep in touch with this part of the Christian community. Over 100 Mennonites attended the congress and "their witness" was found in two of the "church in action" groups.

Evangelicals are eager to relate to those of us who bring to the war and peace ssue, in particular, a position built on a biblical and philosophical foundation.

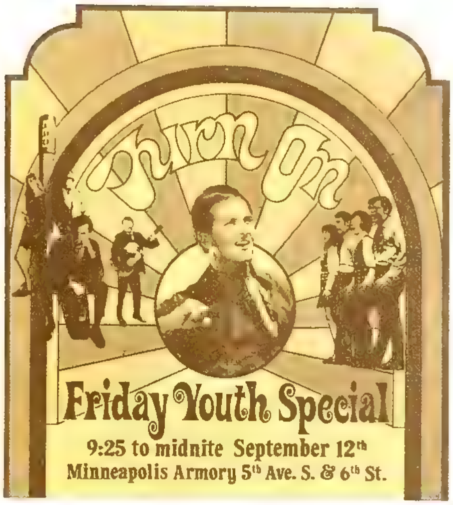
Finally, I share a concern expressed by our Brethren delegation to provide a broader ministry through our annual and district conferences. As Art Hunn says, 'We have neglected the 'word' viewpoint for some time in our emphasis on the 'deed' viewpoint." In our conferences we could use more speakers identified as "evangelical" and thus enrich our life together. — CLYDE E. WEAVER

A happening at Minneapolis

IT WAS the middle of a busy week at the U.S. Congress of Evangelism. The speeches had a ring of justice. The evangelical passion struggled to encompass the culture of youth with their compassionate Jesus. One of the delegates became infected with this emerging sense of involvement and invited a hippie couple to share an evening at the Congress. Front center seats were provided as Billy Graham, honorary chairman, proceeded with the program. Meanwhile, 6,000 participants anxiously awaited the "new wine" of Keith Miller.

During the ensuing announcements, the Holy Spirit of the hippie world was moved. The biblically appearing guest stood on his chair and loudly proclaimed his desire to share in some immediate dialogue with Billy. Overzealous ushers moved in and quickly and dramatically ejected the struggling couple from the auditorium. From the floor came shouts of concern and, perhaps, some less audible sighs of relief. (It should be noted that Graham's life had been threatened by phone and letter.)

As I left my seat at the rear of the auditorium to join those gathered to witness this seeming demonstration of injustice, I soon felt a keen sense of involvement in mission. Over fifty of us stood by as the young couple was hustled into a small room off the auditorium. Although still somewhat stunned by what we had witnessed, a sense of community began to pervade our small congregation. Emotions were beginning to be verbalized. An attempt was made to lock the door of the room and was met with immediate indignation . . . "You can't lock us out . . . we are all Christian brothers." Having sensed the depth of feelings expressed, the "doorkeeper" put the key back into his pocket. (During this interlude, it was reported that Keith Miller had attempted to deliver his message but sensed the anxiety of his audience. Finally, he interrupted his remarks and angrily noted that "they just threw out the man who looks more like Jesus Christ than any man in the auditorium.")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"To be alive is to participate" sums up one student's view of Congress Turn-On

What was happening in a small room suddenly became the real focus of this Congress. Our small group, representing the anxiety of thousands inside the great hall, was a personification of the great words heard only hours before. With a Lutheran on my left and a Mennonite on my right we shared moments of spirited witness. One delegate plucked his conference pass from his pocket and waving it in the air declared to his fellows that unless the couple was brought back into the service, he was going to take the next plane home. A friend of his reiterated the same program of departure — only he added that unless redress occurred, he would become a liberal . . . a truly upset evangelical! Behind me was a young lady sobbing as she appeared overwhelmed by the rapid succession of events. Speaking in tongues was easily interpreted . . . "We demand a public apology." "This negates all that we have heard." "This congress is dead unless they are returned."

It didn't take long until the emotions from the outside of the room were felt on the inside. Soon the door opened and it was announced that the extricated pair were to return to the auditorium. Relieved and hopeful we followed them back. As we entered the hall, the speaker stopped, many stood up and applause rang out. The "Jesus people" returned. As two seats were vacated on the front row, we followed in a procession behind them and celebrated their reentry by sitting on the floor in a small semicircle immediately in front of them. The audience, the speaker, and the guests were again in community.

After the benediction the couple was encompassed by hundreds of the concerned. Keith Miller made his way directly to them. A young delegate came running up, threw his arms around them, kissed them, and with tears in his eyes said over and over . . . "Please forgive us; please forgive us." Most people simply stood by in supportive silence as the couple made their way to the same room that had held them. It was not long until Billy Graham made his way to their side and shared in the evening anxieties.

Again our concerned community, somewhat smaller now, gathered outside the unlocked door aspiring for some direct word with our long haired friends. It was during this time that many different attitudes openly presented themselves. Most of the 4,600 delegates responded positively, but by no means all. Some went by bitterly suggesting the "overreactions" aspect of our stance. Others were supportive.

As the hour grew late and the door remained closed, the pressure to disband heightened. One conference leader suggested to a vocal young man from Texas that he go home and pray about it. With fiery indignation in his eyes he looked straight at this man and said . . . "Don't you make fun of prayer like that." And with that, the man quietly departed, perhaps recognizing the inappropriateness of his remark. Another delegate was extremely upset. He told me that "God has sent us a great meeting. The Holy Spirit was present and men were all fired up for Christ. And then the devil had to come along and bring us this."

Finally, the door to the small room opened and the couple emerged with some of the congress executives. Although appearing to be somewhat overwhelmed by the evening's "happenings" they stayed to talk with us. Why, the young student was asked, did he openly confront Billy Graham? "To be alive is to participate," he said. And, he continued, such response cannot be programmed. To be is to be spontaneous. When asked to respond to the evening message, he shared the kind of statement that astounded his listeners . . . "The more a man thinks about sin, the more he is inclined to become involved in it." Wow! His wife also shared a theological orientation . . . "Your Bible says, 'Suffer the little children to come unto me . . .' and we were as innocent as children."

Although we invited them back, their weariness seemed to answer in the negative indicating that any such future planning is only for the establishment.

The next morning both our actions and our consciences were vindicated as Billy Graham offered a special announcement, "I handled the situation last night very poorly. I want to make a public apology to our invited guests." Oswald Hoffman, chairman of the Congress, responded with much feeling by saying "that takes a great man."

Two hippies helped symbolize the growing sensitivity the evangelical movement is developing in confronting the social issues of our time. "Haircut ethics" now has a lower priority. May this unscheduled program item become a part of the church's agenda as it seeks to make the Gospel relevant to all men. — CLYDE E. WEAVER

Mountains or Men?

Beyond an unbent road
a solitary mountain summit
stabs the overhanging dome;
its slopes appear
as twin arcs of circles
shaped by a compass-guided hand.

I speak aloud:
    You are alone.
    Winds whirl about you,
    clouds pause but pass you by,
    stars are beyond your reach.
    You are alone, alone.
    If I could touch your face,
    whisper gentle words. . . .
    But alas, we have no common tongue,
    yours is granite, mine is flesh.

At your top
I see a line of snow,
lonely and cold, cold and lonely.
The Sangre de Cristo range
rises tier on tier,
extending mile on mile.

Blood-red at sunrise,
they will be
gentian-blues at sunset.
Some peaks rise high, needle-pointed;
some kneel at their feet,
low and softly rounded.
A canopy of sky fits snugly over all.

I cry:
    O Sangre de Cristos,
    folded in each other's arms
    your myriad peaks nestle close.
    Even when clothed in snow as now
    each gives warmth to every other.

Am I thinking of mountains or men?

by Elizabeth H. Emerson

Changing Man, Changing Environment

NVIRONMENTAL MAN, by William Kuhns. Harper and Row, 1969. 156 pages, $4.95

HANGING MAN: THE THREAT AND THE PROMISE, edited by Kyle Haselden and Philip Hefner. Doubleday, 1968. 184 pages, $4.95

HE WHOLE MAN, by Ronald Gregor Smith. Westminster, 1969. 159 pages, $2.45

YBERNETICS AND THE IMAGE OF MAN, by Harold E. Hatt. Abingdon, 1968. 304 pages, $5.95

The Lunar Module fast approaches the moon's surface, the first landing of man on the moon being controlled and directed by a computer. However, Neil Armstrong notices, as the computer is not able to do, that the projected landing site is not desirable. He cancels out the present course set by the computer and feeds new information to the machine so that it may bring the Eagle down in a more desirable location.

This sequence of events illustrates one of the key issues facing contemporary man — the interaction between man and machine, between man and his scientific, computer-oriented culture.

How do we avoid becoming rational, mechanical beings with little sensitivity and feeling when we live and work with computers? When we begin to calculate what type of persons we want to create by genetic manipulation, who is going to make the decisions? And what type of man do we want to create? When man is able to accomplish amazing feats through his technical abilities, what role does God play in human life? Perhaps even more threatening, what role is left for man when machines can do many things man once did?

These and similar questions, growing out of the basic issue of the interaction of man with his scientific environment, are struggled with in the four books being reviewed. The authors offer few answers but if you join them in their struggle you will come out with new insight into the basic issue.

The most interesting and most helpful of the four books is the one by William Kuhns. The thesis of his book is that man and his environment are in constant dialogue or interaction, and if one wants to understand man and have any influence on the quality of human life today, one must give attention to this dialogue. In fact, Kuhns feels that the exploration of this dialogue should be one of the chief functions of the church. He suggests art as one medium for accomplishing this and observes that in the future art may seem as important to the church as social action now does.

Kuhn's method is to explore some of the common aspects of our environment — toys, cars, motorcycles, movies, shopping centers — in order to discover how they have affected man. As a minister I found the chapter on movies particularly interesting. Laymen and pastors alike would be helped to understand some of the problems involved in communicating via the sermon, by Kuhn's discussion of movies and how they have affected our ways of communicating. I feel certain every reader will come away from this book with a new sensitivity to his environment, even if he does not agree with all its conclusions. It would make an excellent adult study guide.

The remaining three books are more specialized and more demanding. *Changing Man: The Threat and the Promise,* has the most to offer to the reader who wants to join with a select group of scientists and theologians in a conversation on biological and cultural evolution and their implications for man and for the church. The book opens with a helpful introduction to the issue by Philip Hefner, the only part of the book that did not earlier appear in *Christian Century.* Following the introduction are ten essays dealing with various aspects of the issue. I will mention three that are most helpful.

Karl Hertz, a sociologist from Wittenberg University, explores the method by which scientific knowledge is translated into technology. In other words, Hertz discusses how information achieved through scientific research is put to use in our society. He believes that the scientist cannot remain neutral about how such knowledge is used but must become involved in the decision making process. In a reference to the church, Hertz suggests that the faith communities in which the scientists participate may have a profound effect upon their actions.

Langdon Gilkey, a theologian at the University of Chicago and recent lecturer at Bethany Seminary, ably explores the paradox involved in the scientist's attitude toward man. On the one hand, the scientist treats man as an object determined by casual factors and to be manipulated and studied by the scientist. On the other hand, the same scientist assumes his own freedom to study and discuss the future of man. Gilkey simply warns that the

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man being explored as an object of science is the same creature as the scientist who is exercising his freedom and creativity in his work.

LeRoy Augenstein, a biophysicist at Michigan State University, explores a theme that is common to all four books. Science has shifted from a study of the past and how it has shaped man (such as the emphasis of Darwinian evolution) to a focus on the future and man's ability to shape his future. The focus is no longer so much on how man has evolved as how man may control the direction of his evolution in the future.

The other two volumes are less helpful, and the writing styles of the authors rather laborious and redundant. Ronald Gregor Smith attempts to explore the shape theology must take in a computer age. However, his lectures, delivered at different times and collected here in one volume, do not seem to have a sense of development, nor do they deal with the issue in a helpful manner.

Harold Hatt's book seeks to correlate and to compare the image of God, as developed by Emil Brunner, with the image of man suggested by the computer age. In what I found to be a rather tedious book, one section is rather exciting. Hatt explores the parallel conclusion of the computer age — that man is a machine — with the conclusion of evolution — that man is an animal. He finds many interesting similarities between man and the machine but also points out some of the differences.

To summarize, the key issues in the interaction between man and machine, as raised by these four books, are as follows.

The theological-ethical issue of what is the nature of man: if we are able to shape our own future what should that shape be and who is to decide?

What role shall the church play in this interaction and what effect will it have on the Christian faith?

How does man maintain such personal qualities as freedom, creativity, responsiveness, in an impersonal, computer age? Hatt and Kuhns emphasize this last issue by pointing out that theology has been too much concerned with I-Thou relationships and science with I-It relationships. Neither has adequately explored the relationship between the two. Such an exploration is an imperative for our day, and these books make a start. — Donald R. Jordan

In addition to "Messenger" read

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READERS WRITE / *continued*

would like to comment on two aspects o her position.

First, she argues that if we are willing to devote enough funds to achieve development in the poorer nations, the population growth rate would automatically come down just as "the growth rate in developed nations has become more stable . . . precisely because they are developed." This is an area in which it is dangerous to draw an historical analogy, because the conditions existing today are quite different from those which existed when the U.S. and other nations were developing.

In a different and more recent article by Miss Ward, she herself makes this point very clear. She refers to the claim often made that the high population density of, for example, the Low Countries of Europe, is proof that the developing countries can hold many more people. But the Low Countries, she says, "reached their present conditions over more than a century during which they built up their whole apparatus of industry, modern agriculture, power transport, cities." Given that long period of time, she continues, the annual economic growth rate was sufficient to give a steady balance, over and above consumption, for investment in houses, roads, electricity, factories, fertilizers, and all the other needs for a developing society. By the time medical advances had begun to cut the death rate, family size had stabilized at a low level, and urbanization and industrialization had already occurred.

The situation is reversed in the developing world today. Public health services and control of epidemics have arrived while the birth rate is still high but before modernization of the economy and of agriculture has taken place. Millions have poured into cities before industrialization has created the prospect of enough jobs.

In the less developed nations, death rates have been cut as much as fifty percent in just a few years through the efforts of private groups, UN organizations, and government programs. This has brought about population growth rates of from two percent (which means a doubling in thirty-five years) to three and a half percent.

To conceive of what this would mean in a poorer nation, try to imagine the U.S., with all its wealth, having to feed, clothe, house, educate, and employ 200 million more people in the next twenty or thirty years.

It is Barbara Ward's thesis that the rich nations must pour enough capital into the poor nations to ensure that their development pace can get ahead of their population growth and that, once development has taken place, population will become stabilized. But is it conceivable that the rich one fifth of the world could or would be willing to pour in enough funds to bring the poor lands an adequate standard of living and a hope for the future so long as population continues to grow at such a furious pace?

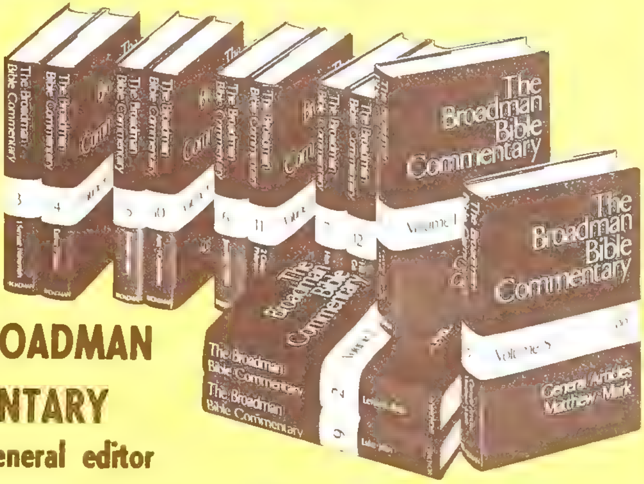
This is not to say that we should therefore pour all our development funds into population control programs, for a lowered population growth rate does not by itself guarantee development. It is imperative that we work on increased food production, economic development, fairer trade policies, and population control all at the same time.

But it is also imperative to realize that developed nations such as the U.S. are also confronted with the population crisis, a situation overlooked by Miss Ward when she says that the "chief hope of securing a workable balance between population and resources lies in stimulating and hastening full-scale development." Population growth is a worldwide problem facing developed and underdeveloped nations alike and affecting the peace, air, water, food supply, and psychological well-being of all mankind.

Miss Ward fears "inconceivable interventions by government, reducing citizens to the level of animals in a stud farm" in actions to cut the birth rate. That the population explosion will eventually be solved in some manner is inevitable by such governmental action as she fears, by famine and war and disease, or by mutually-agreed-upon means which respect the dignity of human life.

Surely it is up to Christians to help shape man's response along the lines of that last choice. Thus we can come to accept the necessity to consider the greater good of all, the quality of life on this planet, where the birth of children is concerned. Cannot such a development be a part of that Christian vision of the world Miss Ward so passionately urges us to work to bring about?

Mrs. Thomas Blockwith
Board of Christian Social Concerns
The United Methodist Church
Washington, D.C.



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in brief

PERSONAL MENTION

Three midwest pastors have accepted responsibilities as members of a field team, according to Lyle Albright, district executive for Iowa, Minnesota, and the two Missouri districts, where the three will be operating. They are **Max Gumm,** Cando, N.D.; **Wilbur Hoover,** Warrensburg, Mo.; and **Edward Murray,** Springfield, Mo. Each will be working part-time in his geographical area to bring district programs closer to local congregations.

* * * * *

Auburn A. Boyers and **Larry H. White,** one a member of the Church of the Brethren, have joined the teaching staff of Eastern Mennonite College at Harrisonburg, Va. Boyers, minister of education at Harrisonburg's First church, will be a part-time instructor in education. He is a Bridgewater College alumnus. White, a former chemistry instructor at Bridgewater College, is visiting instructor in chemistry this year.

The **Roy Valencourt family** has settled in Ecuador, where he will work at the Center of Theological Studies in Quito. Their new address is Urbanizacion Rumipamba, Calle San Millan 363, Ecuador.

* * * * *

Minor M. Myers, who served as a missionary in China from 1919 to 1943, died at the Bridgewater, Va., Home Sept. 18. He was 81. Memorial services were held two days later at the Bridgewater church. A graduate of Bridgewater College, with degrees also from Vanderbilt University, he served both mission work and Y.M.C.A. interests in China. During his second term there, he was executive secretary of the Church of the Brethren mission. He was among the 1,500 persons interned in a mission compound in Shantung Province during the war, returning to the United States on the second repatriation trip of the Swedish ship *Gripsholm.* For five years he was executive secretary of the Southeastern Region and served three full-time pastorates before retiring at the age of 77. Since then he assisted other churches on a part-time basis.

Will Mishler, the oldest member of his congregation at West Milton, Ohio, marked his one hundredth birthday Sept. 21.

* * * * *

Our best wishes go to couples celebrating golden wedding anniversaries: *Mr. and Mrs. Alexander P. Hetrick,* Hanover, Pa.; *Mr. and Mrs. Floyd Orebaugh,* Camden, Ohio; *Mr. and Mrs. Crawford Brubaker,* and *Mr. and Mrs. George Calvert,* all of La Verne, Calif.

Other couples observing anniversaries include the *Berger C. Bakers,* New Enterprise, Pa., fifty-four; the *George Rineharts,* Camden, Ohio, fifty-five; the *Harley Ronks,* Kokomo, Ind., fifty-six; the *O. Clark Anspachs,* Lafayette, Ohio, fifty-seven; and the *Fred Strohms,* Modesto, Calif., sixty-two. . . . Three couples have been married sixty years: *Mr. and Mrs. R. C. Wenger,* North Manchester, Ind.; *Mr. and Mrs. Walter Smith,* La Verne, Calif.; and *Mr. and Mrs. Lewis Hyde,* El Cajon, Calif.

CALENDAR

Nov. 7-8	**District conference, Eastern Pennsylvania, Little Swatara**
Nov. 7-9	**District conference, Southern Ohio, Brookville**
Nov. 8	**District conference, Illinois and Wisconsin, Peoria, Ill.**
Nov. 9	**Peace Emphasis Sunday**
Nov. 11-14	**Church of the Brethren General Board, Elgin, Ill.**
Nov. 13-15	**District conference, Idaho and Western Montana, Bowmont church**
Nov. 27	**Thanksgiving**
Nov. 29 — Dec. 6	**National Council of Churches General Assembly, Detroit, Mich**
Dec. 7	**Universal Bible Sunday**
Dec. 10	**Human Rights Day**
Dec. 21	**Christmas Sunday**
Dec. 25	**Christmas Day**
Jan. 1	**New Year's Day**
Jan. 6	**Epiphany**
Jan. 18-25	**Week of Prayer for Christian Unity**
Jan. 18-25	**Church and Economic Life Week**

PASTORS AND PARISHES

Further pastoral assignments have been announced since MESSENGER's last report. Royersport moderator **Alvin Alderfer** is serving the Hatfield church in the Eastern District of Pennsylvania. . . . **Dan Blickenstaff** has begun an association with the Antelope Valley congregation, Southern Plains District, having resigned his pastorate at Muskegon, Mich. . . . Accepting a call from the Champaign, Ill., church was **Paul Brumbaugh,** who had been studying at Bethany Theological Seminary.

* * * * *

Middle Indiana's Bethel Center church has called **Mrs. John Carter** to pastoral responsibilities. She is a member of the General Board. . . . **Galen B. Crist** left the Johnson City, Tenn., church to accept a pastoral post at Pleasant Hill in the Southeastern District. Succeeding him at Johnson City is **Ray Wine,** of Bluff City, Tenn. . . . Taking on additional responsibilities in the same pastorate, **Taylor Dively** is now serving the yoked parish of Upper and Lower Claar in Middle Pennsylvania.

The Bellwood congregation in Middle Pennsylvania welcomed a new pastor, **John M. Foster** of Bridgewater, Va. . . . A Baptist minister, **Tom Gerrish,** has assumed a post at the Dayton, Ohio, Messiah church. . . . Former Blue Ridge Chapel pastor **W. Owen Horton Sr.** left the Shenandoah District for Southern Pennsylvania, where he will carry pastoral duties at the Madison Avenue church in York.

* * * * *

From Tuttle, N.D., **Byard Snyder** goes to the Southern Plains District and the Thomas, Okla., congregation as pastor. . . . Serving as pastor of the Flat Creek Mission in Southern Ohio is **M. Dwayne Yost,** who moved into that position after acting as the Mission's director of economic development.

The merging of Melvin Hill, Spindale, and Spartanburg congregations resulted in a post for **Charles F. Rinehart,** who had been serving at Melvin Hill. The

North and South Carolina District Parish s now called the Polk/Rutherford Parish. . . . Monroeville church in Western Pennsylvania has welcomed **Dale E. Rummel,** former pastor at Ligonier in the same district. . . . The moderator of several congregations in West Marva, **William C. Shimer** has been named pastor of the Bear Creek church in that district.

AT RANDOM

"Psychotherapy and Religion: The Patient Within the Family" is the theme of **four radio broadcasts** originating in Columbus, Ohio, Nov. 2, 9, 16, and 23. Taped from lectures sponsored last month by the Campus Ministry Association of The Ohio State University, the programs are being coordinated by Kenneth I. Hartman, Church of the Brethren university pastor. The series will be aired each evening at five o'clock (EST).

The **eighth annual CBMF Retreat** for men of Ohio, Michigan, Indiana, Illinois, and Wisconsin will be held at Winona Hotel at Winona Lake, Ind., Nov. 22-23, 1969. Guest leaders Matthew Meyer and Shantilal Bhagat, of the Brotherhood staff, will employ the theme "You and the Church in Today's World." All men, particularly laymen, are invited to attend this weekend of inspiration and fellowship. The total cost — registration fee, board, and room — is $16. Registration cards may be secured from district secretaries or pastors. For further information persons may contact Clinton I. Heckert, 725 Stewart Ave., Elgin, Ill. 60120.

National Bible Week, Nov. 23-30, will inaugurate the annual Thanksgiving to Christmas worldwide Bible reading emphasis. . . . "We are fellow workers for God" (1 Cor. 3:9) will keynote the annual **Week of Prayer for Christian Unity** Jan. 18-25. The prayer week is sponsored by the department of faith and order of the National Council of Churches, in collaboration with other church groups.

Publishing a **genealogy of the George Klein Sr. family** this winter will be Paul G. Kline, whose research records the descendants of Klein's two oldest sons, John Kline and Joseph Cline. Persons interested in reserving a copy of the book may contact Mr. Kline at Linville, Va. 22834.

POTPOURRI

Under the leadership of Donald L. Robinson, pastor at Reading, Pa., a **suicide prevention center** for Berks County is opening. Its name: "CRIES — Crisis Relief Intervention: Emergency Services." A telephone answering service, the project will be staffed by volunteers.

Brethren congregations in India's Gujarat State have pledged funds toward the building of a **new united church** in Gandhinagar, the new capital city under construction. . . . The **Dayton Church of the Brethren** in Virginia has voluntarily contributed a "token tax" to the town council and the nearby fire department for services rendered.

The services of a **loan library** at Elgin currently are being terminated. Greatly diminished use of the service, the growth of public and institutional libraries, and the easy availability of paperbacks are factors prompting the move.

* * * * *

A three-year grant of $450,000 has been provided by the Andrew W. Mellon Foundation for the **American Association of Theological Schools**. The purpose of the grant, according to Jesse H. Ziegler, a former Bethany Seminary professor who currently is director of the association, is to support association programs planned to strengthen theological education.

Sixty-seven churches of six major denominations in Shenandoah County, Virginia, including twelve Church of the Brethren congregations, have committed $100 per church to employ a **coordinator for programs** of church renewal, pastoral assistance, and other Christian ministries in the county. . . . The Bridgewater, Va., congregation is sponsoring a **weekday nursery** for all children of the community. To be partially underwritten by the church, the nursery program will provide opportunities for preschoolers to grow in their relationships with one another.

DEATHS

Bartlett, Matilda Jane, Beatrice, Neb., on Aug. 15, 1969, aged 98

Beach, Guy K., Akron, Ohio, on July 18, 1969, aged 79

Bricker, Benjamin F., Kansas City, Mo., on Sept. 9, 1969, aged 86

Brindle, Orville, Dixon, Ill., on Aug. 25, 1969, aged 61

Brown, Kathryn Wright, Tallahassee, Fla., on Aug. 19, 1969, aged 59

Brown, Rodney Brian, Lawrenceville, Ill., on Aug. 6, 1969, aged 15

Callander, Clinton, South Bend, Ind., on Sept. 22, 1969, aged 79

Caplinger, Fred F., Dayton, Ohio, on Aug. 6, 1969, aged 78

Carroll, Leroy H., Lima, Ohio, on June 2, 1969, aged 71

Cripe, Vernon, Nappanee, Ind., on June 4, 1969, aged 78

Driver, Anna Viola, Lima, Ohio, on July 18, 1969, aged 92

Duker, Dwight, New Paris, Ind., on March 27, 1969, aged 84

Fahnestock, Ida Z., Manheim, Pa., on June 26, 1969, aged 84

Fausnacht, Charles, Metropolis, Ill., on Aug. 4, 1969, aged 64

Force, Charles H., Salford, Pa., on Sept. 24, 1969, aged 65

Funderburg, Della, New Carlisle, Ohio, on Sept 8, 1969, aged 99

Garst, Naomi, Dayton, Ohio, on May 21, 1969, aged 70

Grove, Bernice E., South English, Iowa, on June 18, 1969, aged 71

Grove, George W., South English, Iowa, on Sept. 25, 1969, aged 66

Guyton, Homer, Hagerstown, Md., on Feb. 2, 1969, aged 69

Guyton, Sopha M., Burkittsville, Md., on Sept. 7, 1969, aged 83

Harrison, Gertie, Indianapolis, Ind., on July 12, 1969, aged 83

Hartley, Marvin L., New Carlisle, Ohio, on June 23, 1969, aged 54

Haynes, Mabel, Gapland, Md., on Sept. 20, 1969, aged 72

Helsel, Emma, Claysburg, Pa., on Aug. 19, 1969, aged 93

Hopper, Mrs. Alva, Mexico, Ind., on Sept. 16, 1969, aged 50

Kline, Kathryn, Jefferson, Md., on July 13, 1969, aged 71

Reiff, Abram, Milledgeville, Ill., on Aug. 30, 1969, aged 72

Reynolds, Everett D., Ames, Okla., on Sept. 13, 1969, aged 66

Shaffer, Ella May, Beatrice, Neb., on April 28, 1969, aged 74

Faithfulness Amid Changes

A current topic of discussion in national and area conferences of the Church of the Brethren is "faithfulness in change." Often the changes in prospect are viewed in rather general terms. Few of us feel competent to project future developments more concretely.

Last May, Roland W. Tapp, associate religious book editor for Westminster Press, offered to church publishers a list of trends and changes that he saw coming in the church. They were summarized by *Publishers Weekly* in this manner:

(1) "The church is going to have to go through the fundamentalist-liberal fight of fifty years ago all over again," and with sharper polarization.

(2) There will be a growing trend toward merger with Catholics at practical levels; but the cooperation will be between fundamentalists of both groups, and between liberals.

(3) The church will interest only people whose "psychological age" is about forty-five years, and up.

(4) Total church membership will decrease, but those remaining will be more knowledgeable and committed.

(5) More people — not all necessarily Christians — will believe that "the Christian's primary concern is with social action."

(6) Most church school teachers will see their function as "fellow-seekers" with their students.

(7) The Consultation on Church Union proposals will be adopted.

(8) There will be no more denominational Christian education programs.

(9) There will be no more projects for building huge church "plants."

(10) Integration of all minorities will become a fact in the churches.

(11) The churches will give up their tax-exempt status.

(12) Foreign missions will be less emphasized, probably replaced by Peace Corps types of action.

(13) "Lay academies" will rise in number.

(14) Denominational theological seminaries "operating without reference to university level education" will decline.

(15) Theology will shift from transcendence and immanence to pantheism (which holds that God is *in* everything).

(16) Along with mergers, boards within denominations will coalesce.

(17) "Sermons are out" and so is the Sunday morning worship service.

(18) College students and young adults will show increasing interest in religion and specifically in Christianity.

(19) "Fellowship" devices will be less help in attracting new members to local churches.

(20) There will be "less interest in separate men's and women's programs." And "some people will belong to more than one church."

(21) TV will be used in church school teaching by clusters of churches in an area.

(22) Breakdown of authority, both personal and doctrinal, will be more evident.

(23) "The church stands in very great danger of losing the intellectual elite of this country."

(24) Resurgent interest in formal worship "is only momentary."

(25) The church of A.D. 2000 will not be recognizable by anyone today.

MESSENGER would be interested in the reactions that readers may have to the prospect of such changes as these for the church. With which trends are you in sympathy? Which should be resisted immediately? Which of these subjects would you like to see discussed in future issues of MESSENGER? — K.M.

Where You Live

Where you live
and where you are yourself,
no other,
there God is
and there you find
your brother.

Where two or three
open their hearts, one
to another,
there God is
and there each finds
a brother.

Where love is,
walking into pain
and sharing hunger,
there God is
and there you are
stranger no longer. — K.M.

WONDERING ABOUT WAR?

Wondering why your country gets involved in wars?

Concerned that you are helping to pay for them?

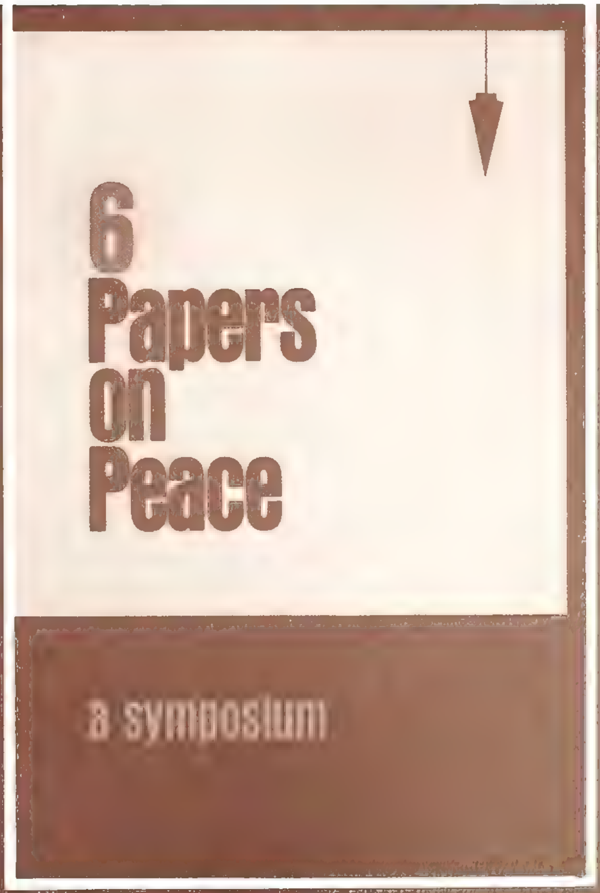
Undecided how to respond when you will be asked to fight in one?

Want to quit just wondering?

Start working at the problem.

Buy and read *6 Papers on Peace.*

No book can form your opinions for you but this one may help you in the process.



Chapters include "The Christian, the Church, and Modern War" by William Willoughby, "International Relations and Peace" by Robert C. Johansen, "Violence and Nonviolence" by C. Wayne Zunkel, "The Christian's Relationship to the State" by Kenneth L. Brown, "Selective Service" by William Schuhle, "Payment of Taxes for War Purposes" by William Faw, and a summary by Ralph E. Smeltzer. "6 Papers on Peace" is available from the Church of the Brethren General Offices, 1451 Dundee Avenue, Elgin, Illinois 60120. $1.45 per single copy. Twelve or more to one address: $1.25.

LOOK FOR THESE FEATURES IN THIS *messenger*

How Not to Be a Battered Mother. *In the daily contest between small children and their parents, there are few victories, mostly compromises. Here is one mother who views the struggle with a sense of humor.* by Phyllis Martens. page 1

Why Christians Have to Get Together. *After twelve years as an executive serving a metropolitan council of churches, the author insists that Christians must stay together and work together in order to grow together.* by Garnett E. Phibbs. page 6

The Moon Shot and the Tower of Babel. *A familiar story from Genesis takes on new meaning when it is viewed in the light of recent accomplishments.* by Kerby Lauderdale. page 9

"Music Alone Shall Live." *Music is more than an aid to worship. It can proclaim a dynamic Christian message. Example: the music ministry of the Palmyra, Pennsylvania, church.* by Harold I. Bowman. page 11

The Evangelicals' Big Turn-On in Minneapolis. *Representatives of churches from all over the U.S. took a fresh look at their evangelistic task. Brethren reactions are included in a special report* by Clyde E. Weaver. page 22

OTHER FEATURES include "Day by Day," by Dorotha and Ivan Fry (page 14); "Faith Looks Up," by James H. Baile (page 15); a centerfold poster designed by Wilbur Brumbaugh (pages 16-17); a look at the General Board agenda (page 18); a report on Hurricane Camille and recovery operations, by Jason Bauserman (page 20); "A Happening at Minneapolis," by Clyde E. Weaver (page 25); poetry by Elizabeth H. Emerson (page 26); and "Changing Man, Changing Environment," a review article by Donald R. Jordan (page 27).

COMING NEXT

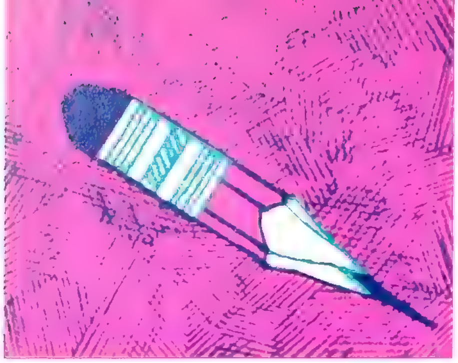
Seventy-five years ago this month Wilbur and Mary Stover and Bertha Ryan, Brethren missionaries, arrived in India. For this anniversary occasion MESSENGER *invited Ira W. Moomaw, G. K. Satvedi, I. L. Christachari, Magorlal Gameti, and Laura Sewell to contribute to a special issue devoted to the Church of the Brethren in India, describing the prospects for the church and nation today as well as reflecting on the changes that have occurred since 1894.*

BYLINES: Mother of four grade-schoolers, **Phyllis Martens** lives at Claremont, California, where her husband is a candidate for a Ph.D. in Old Testament at Claremont Graduate School. . . . Until recently the executive director of the Toledo, Ohio, Area Council of Churches, **Garnett Phibbs** has moved west as pastor of the Glendale, California, congregation. . . . Another Californian, Pastor **Kirby Lauderdale,** timed the use of his article as a sermon with the moon landing last July. He serves the Oakland Church of the Brethren. . . . **Harold I. Bowman** is associate pastor of the Palmyra, Pennsylvania, church. . . . Bridgewater College graduate **Jason Bauserman** recently completed two years' alternative service, working in Texas, in Maryland, and, as he reports in this issue, in Mississippi in hurricane recovery operations. . . . **Clyde E. Weaver** serves with the Brotherhood staff as a member of the human resources developers team, part of the Parish Ministries Commission. . . . Lafayette, Indiana, is the home of **Donald R. Jordan,** pastor of the congregation there and contributor to other Brotherhood publications.

VOL. 118 NO. 2

messenger
CHURCH OF THE BRETHREN 11/20/69

India 75 YEARS



readers write

NOT SUCCESS BUT A WAY OF LIFE

I am disturbed at the ease with which our small churches can be closed, when we have so recently pushed with energy and much money to start new churches. Also, I observe that it is the vocal leadership who have the ready rationale to explain or defend each case.

My question to the Brethren is: Must we always have a success program to sell to the people or to promote with the people? Is not our greatest purpose as a church and our greatest gift in the communities we serve, a way of life, a successful, satisfying, Christian way of life?

F. Blake Million

Ashland, Ohio

HELP AND HOPE FOR THE BROKEN

A group of us at Oakland (Southern Ohio) are presently engaged in a serious study of our faith, using as our guide Roger Hazelton's *Knowing the Living God.* The author explores various avenues by which we may come to know God as a person, and his doctrines are sound, I think. Yet there is one way to God that Hazelton barely mentions. This way is not of our choosing. It is not an avenue, it is an alley, a dark alley where people get hurt.

One of the things over which we stumble as we search for a good God is the stubborn fact of human suffering, the tragedies that overtake people. We feel intuitively that there must be some connection between suffering and sin, but things just do not add up. We all know persons whose suffering is surely out of all proportion to any wrong that they may have done. This is especially obvious where the sufferer is a child.

When tragedy strikes us older people, we feel guilty. We know very well that our hands are not clean, our hearts not pure. Yet even so, we cannot help crying out "Why? why?" and we get no answer. Or if we do, it sounds like the sentence of death.

"The Moving Finger writes; and, having writ,
Moves on; nor all your Piety nor Wit
Shall lure it back to cancel half a Line,
Nor all your tears wash out a Word of it" (*Rubaiyat of Omar Khayyam,* Fitzgerald tr.).

Is there no hope, no help? Yes. We Christians know the Way, though we may often forget. The one right thing to do is to bring our wreckage to the foot of the cross. What has this Man done to deserve such suffering?

In some mysterious way that our minds can only dimly grasp, this costly sacrifice that God makes in our behalf sets things right. Our wound is healed. Our pain is still sharp but we can bear it now. God does not explain our suffering; he redeems it and takes it into his own heart. And us with it.

You remember the old nursery rhyme: Humpty Dumpty sat on a wall. / Humpty Dumpty had a great fall. / All the king's horses and all the king's men / Cannot put Humpty together again.

That is true, they cannot. But the King can. The very best that we can do for broken people is to bring them to the King. We are called to be the King's men.

Christian Bashore

Gettysburg, Ohio

WE SHOULD VOTE ON THE WAR

On October 15, when the Church of the Brethren General Offices declared a moratorium on "business as usual" in protest of the Vietnam War, there were various reactions among the employees.

Many spent the day in groups at worship, in conferences, and in peaceful protests. One co-worker told me that he did no know how he could help, so he found worl elsewhere for the day. Another said that he would wear a black armband and watch the World Series on television.

I decided to use the day to write letters to the President, congressmen, and senators and convey an idea which I think would settle this situation at least temporarily. Here is the letter I sent to the President:

Mr. President:

I realize you have thousands of letters to read at this time, so I will be brief and to the point:

The American people who are paying for the war in Vietnam should have an opportunity to decide by *popular vote* whether or not the war should continue. We could not vote *for* or *against* the war in the Presidential election, but we had to choose between men whose ideas were about the same.

Do you not think that the American people should decide on the most important issue of our nation? If we cannot, then I think that this nation is moving toward communism.

Albert L. Horney

Elgin, Ill.

ONE RED ROYER

When I looked at the Oct. 9 cover I guessed that Red Royer was an Iowa farmer who had devoted years to corn improvement. I had known Red Royer in the 20s when he moved around as a leader in youth camps with a snake under his shirt and a tennis racket in his hand. It seemed unlikely that there were two Red Royers, but when I read the account it left no question — there is one Red Royer even if he has done the work of two or more.

His achievements in agriculture and horticulture are stupendous when the limitations and handicaps under which he worked are considered. Many a professional with unlimited facilities and no other responsibilities has achieved less in an equivalent period of time. It becomes the more remarkable when one reads what he has done in other areas.

Hats off to Mrs. Grimley for an excellent account and thanks to Messenger for its publication.

Chauncey Shamberger

Weiser, Idaho

PHOTO CREDITS: Cover, 3, 4, 5 United Nations; 2, 10, 13 (left), 15 (left), 18 Don Honick; 15 (right) James Shaeffer, 19, 25 Religious News Service; 21 (left) Hewitt Photo and Printing Company, Westminster, Md.

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EDITOR'S NOTE

Christ's Church Takes Root in Indian Soil

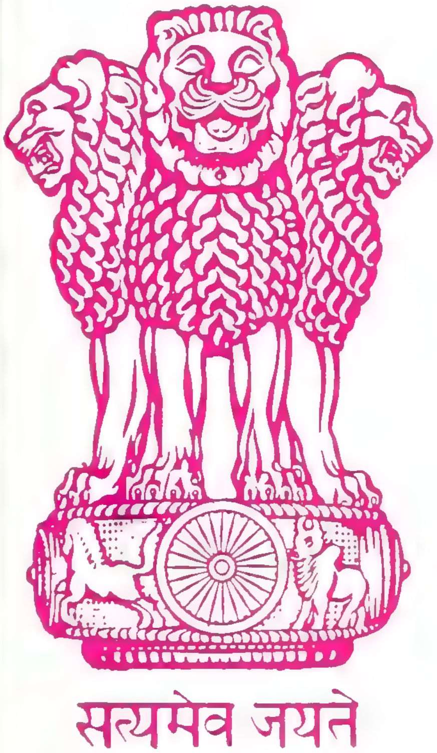
"The church in India is now assuming full leadership for her ongoing program. She will make her own decisions. She will control her own property. She will handle her own finances. She will make plans for the future."

With these words Leland S. Brubaker introduced a volume published in 1945, which pictorially reviewed "Fifty Years in India." On that anniversary occasion it was appropriate to recall the beginnings of Church of the Brethren missionary activity in India and to illustrate the development of churches and related institutions as well as the contribution of national leaders. It was not surprising that in the early years the contribution of missionaries, many of whom have been vivid personalities as well as stalwart spiritual leaders, should have been emphasized. But Leland Brubaker, as secretary of the General Mission Board in 1945, recognized that the next half century would represent a new stage in the life of the Indian church. And he knew that the future of that church would rest primarily in the hands of the Indian members whom God had already called and would continue to call to discipleship and service.

Now it is the occasion for a seventy-fifth anniversary. The way in which this special issue of MESSENGER recognizes this milestone may offer one way of deciding whether the direction contemplated in 1945 has been followed. Only one of our contributors is currently a missionary. Laura Sewell, located at Bulsar, has helped in the gathering of materials for this issue and she has written a brief account of one aspect of current program. A former missionary whose experience with worldwide Christian development, especially related to agricultural resources, includes years of service in India, looks at India's recent history. Ira W. Moomaw knows our churches from past experiences as well as recent contacts.

Three articles come to us from national leaders of the Church of the Brethren in India. Dr. G. K. Satvedi has visited many stateside churches so that Brethren here as well as in India are acquainted with this capable Bible teacher. Maganlal Gameti, pastor of the Bulsar church, the first Brethren congregation established in India, looks at various aspects of the church in India today. And I. L. Christachari, executive secretary of the two districts in India, is a churchman and administrator well-qualified to interpret some of the next steps that are in store for churches now planning for church union in 1970.

Obviously the directions for the church in India between 1970 and 1995 will be different from the last quarter century and may represent even greater change. But the prospect of a truly Indian as well as a truly Christian church, toward which the efforts of missionaries as well as national leaders have been expended since the pioneering days of Wilbur Stover, continues to be realized. The important thing is not that an American church should be transplanted in India but that Christ's own church should take root in Indian soil. For the extent to which such rooting and grounding has happened in seventy-five years we should rejoice and give thanks. And we can continue to pray for that church to grow. — K.M.



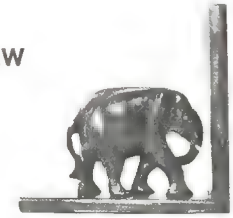
India's National Emblem incorporates the design of the Sarnath Lion Capital, symbol of an ancient Indian ruler. Three lions mounted on an abacus, a wheel in relief in the center of the abacus, and a bull, a horse, and other wheels comprise the Emblem, inscribed with the words "Truth Alone Triumphs"

The Dream of An Independent India: Failure or Triumph?

When the independence of India was formally announced in 1947, hopes of the people were high. Those who planned the celebration in New Delhi expected 30,000 to be present. However, more than 500,000 jubilant people came crowding into the government grounds. As Lord Mountbatten, the last viceroy, approached the Council Hall to turn over the affairs of state, thousands tried to touch his carriage and threw rose petals toward him. All were shouting, "Victory to England, victory to India."

Finally, inside the great hall, Rajendra Prasad, the first president of India, addressed the assembly: "Today I speak from the heart. Our independence is due to long years of sacrifice, the piloting of Mahatma Gandhi, and the democratic ideals of the British race." At midnight, after eighteen hours of celebration, the weary Prime Minister Nehru solemnly declared "The future holds no rest for us, only striving to end poverty and to provide equal opportunity for all."

by I. W. MOOMAW



That afternoon, when the Union Jack was lowered and the flag of India unfurled, there was a light shower of rain. The colors of the new Indian flag blended with the rainbow. Astrologers present were the first to see that. Was it a good omen or a bad one?

Of all the developing nations, India might claim the best right to fail. Her 350 million people were scattered in 500,000 villages. They were divided by fourteen languages. Dotted over the nation were 562 autonomous or native states ruled by kings and princes. These states had to be merged with the nation and their rulers pacified before a national government could function.

Great Britain had acted responsibly in education, public health, and government. But only sixteen percent of the people were literate. The soil was weary from 4,000 years of farming, and crop yields were among the lowest in the world. There were few good roads.

After three years of effort the first Five-Year Plan was announced. Its goals were ambitious:

- free and compulsory primary education
- low-cost or free medical services for all
- hydroelectric development of river valleys
- industrial development
- modernization of agriculture

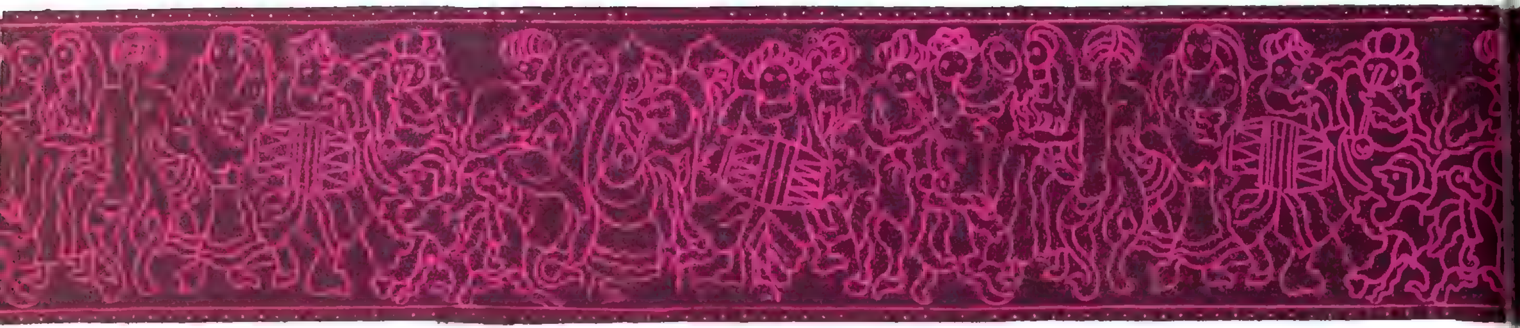
Marxist agents were everywhere jeering the plan as "Nehru's dreamworld." An assassin's bullet had killed Mahatma Gandhi, India's strong unifying force. Could the spirit of endurance and discipline that had sustained the people during the crusade for independence again sustain them during their long struggle for nationhood and freedom from want?

It has been the privilege of the Church of the Brethren to have missionaries serving in India since 1894. That was about the time that the independence movement formally began. The development of that nation has always been of special interest to us.

India since independence

Education became an early priority. Thousands of school buildings had to be erected, hundreds of thousands of teachers trained, millions of books printed. The number of children in schools tripled in fifteen years. Students in higher education increased from 200,000 in 1952 to nearly two million in 1967. Women, formerly held in modest seclusion, began to enter education, medicine, law, banking, and government.

During the first fifteen years twenty-seven major river valleys were developed



for flood control, electric power, and irrigation. The largest of these, the Bhakra Nandal Dam, is 740 feet high, the highest in the world. It has 652 miles of canals, capable of irrigating five million acres. For reaching out to the villages with public health and agricultural services, 84,000 village-level workers were given short-term training courses during the first seven years. Food production increased from fifty-five million tons in 1948 to eighty-five million tons in 1968. With substantial aid from the World Health Organization the number of malaria cases was reduced from 30,000,000, reported in 1947, to 100,000 in 1967. Family planning has been seriously undertaken through more than 8,000 birth control clinics. Manufacture now includes electronic items and chemicals as well as locomotives, motor cars, and tractors.

To those who had thought of India as a land of dreamers staring placidly at sacred cows, such massive advance may come as a surprise.

Other countries have assisted considerably with loans and technical personnel. The United States has made generous loans, supplying wheat and technicians. But India herself has provided the core leadership and has financed eighty percent of the development.

Although economic progress is impressive, there are sobering factors. Population growth tends to absorb gains nearly as fast as they are made. We are all glad for the control of epidemics and the lowered death rate, but this also means thirteen million more people to support each year. The population of 350 million at the time of independence has grown to 530 million. Despite extensive efforts for family planning, estimates predict a steady increase of population for at least ten years. Even with the vigorous expansion of education, only forty-five percent of the children are in school.

Indian specialists point out that the lot of the very poor who make up more than one third of the population has improved very little. We are told that for many the level of living is going down.

Can India succeed?

Opinions differ. The Congress party, in power since independence began, has lost much of its vigor and sense of urgency. Last year one of India's more astute young statesmen told us, "Congress, once the embodiment of our ideals, has become senile and insensitive to the cries of the poor. Land reform, once viewed as the keystone of social and economic progress, is at a standstill. The people no longer accept paper promises."

A new and more vigorous generation of voters and statesmen is coming forward. In the last election the Congress party won only 278 of the 538 seats for the Lower House, the more important arm of Parliament. A coalition of smaller parties with strong communist support now has a majority in three of the seventeen states. This includes Calcutta, the nation's next largest city. They call their method "disciplined democracy." Many of the educated and the oppressed people tend to regard this movement as their champion against landlordism, corruption, and hunger.

Mrs. Indira Gandhi, still highly respected as the liberal prime minister, is striving to steer a vigorous middle course of social democracy as an alternative between the extreme right and the extreme left.

Several priorities stand out as we speak with India's leaders. First among them is *land reform.* The original plan with modification would assist millions of oppressed tenants and create the atmosphere for advance in other forms of development. *Education,* we are informed, should be revamped on the basis of India's special needs. As an agrarian country India needs strong emphasis upon rural vocational education. Better training and more adequate aid for village teachers is urgent. *Agriculture* must have priority over heavy industry until the threat of famine is removed.

Since our Vietnam involvement U.S. economic aid to India has been cut severely. Other nations are doing much more, relatively, than we are. It is hard to explain why we spend $160 on a war against the Vietnamese people for each $1 we give toward India's struggle

o assure freedom for one-sixth of the uman race. India might not pursue he same form of democracy that we refer, but with her peculiar problems nd inate passion for freedom, she might well provide experience with a type of government that would be of immense value to the deprived two thirds of the world.

What more can the church offer?

When Mahatma Gandhi was a young law student in England, a friend gave him a copy of the Sermon on the Mount. On reading it he said, "The principles of nonviolence, compassion, and justice went straight to my heart." Years later he told us, "Your complex church organizations trouble me. What could not happen if you would apply the Sermon on the Mount in practical ways to the problems that are gnawing out the hearts of the poor?"

To the church has been given the privilege of working in India for many years. In 1794 William Carey, English missionary-scholar, was moved by the hunger he saw to begin the first studied effort to improve agriculture. The first colleges for women were opened by missionaries. Our own Dr. Barbara Nickey earned a wide reputation as a surgeon for women. The Vocational Training College is considered a pioneer in rural vocational training and in the preparation of teachers for village improvement. Christian laymen are making significant contributions through government and the professions. There have been many expressions of gratitude for such efforts.

The Church of the Brethren is now well established, with capable and trusted leadership. This year it will become a part of the United Church of India. Government is now asking for more Indianization, and visas to new missionaries are granted sparingly. The official statement of 1954 reads, "Indianization is to be achieved by allowing new missionaries only if they possess outstanding qualifications and experience, and if no suitable Indians are available."

The plan has worked unevenly in some cases but the government seems to apply it with moderation. The National Christian Council Review of India for July 1969 reports that a total of 6,420 missionaries, Protestant and Catholic, are still serving there. However, only about six percent of them are qualified to assist with meeting the crucial problems of village people in a direct, professional way. The churches of the West are giving about thirty cents per member per year toward the support of this effort. Some excellent work is being done but many people in distress and their impatient leaders tend to turn away from a church that to them seems to be giving such limited attention to their struggle to live.

It is well said that the golden age of foreign missions is over. The world is no longer foreign. The church is well-established, with institutions and leadership. However, for many the age-old problems of human need are still unsolved. We meet thousands of village Christians and their good neighbors for whom life is too often a losing struggle for food, to say nothing of education, shelter, and other necessities. To assist these people in their efforts to achieve more abundant life presents to the church a new summons to a work of quality and depth not so far undertaken.

India will continue to welcome some who possess "outstanding qualifications and experience" to work as equal partners. If we would begin to offer such persons, of whatever nationality, as a well-considered response to human need, a new golden age of *world mission* could be at hand. ☐

Through 75 Years of Growth and Change

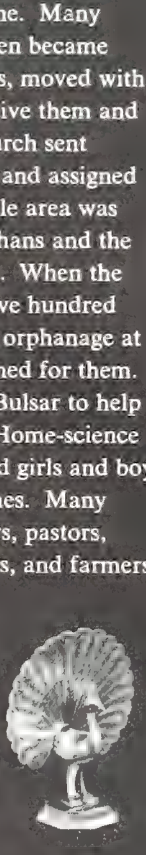
Wilbur Stover came to India with a burning, zealous spirit to win souls to Jesus. He landed in Bombay on November 24, 1894. Through prayer he was called to Bulsar for location on January 24, 1895.

He began preaching and teaching right away. As a result twenty-four souls were won in the first two years, and more were added each year. On the strength of this, Bulsar church was organized on February 9, 1898, with fifty-two members.

After this, India was overrun with plague, cholera, and famine. Many people died. Many children became orphans. Our missionaries, moved with compassion, began to receive them and to care for them. The church sent money and grain liberally and assigned more personnel. The whole area was overcrowded with the orphans and the poor — hundreds of them. When the famine was nearly over, five hundred boys and girls lived in the orphanage at Bulsar. Schools were opened for them.

At that time I came to Bulsar to help in teaching the orphans. Home-science and trades classes prepared girls and boys to establish their own homes. Many became teachers, preachers, pastors, carpenters, weavers, tailors, and farmers. Both Indians and missionaries helped in this work. It is from this time that I observed the Church of the Brethren in India in action through the years.

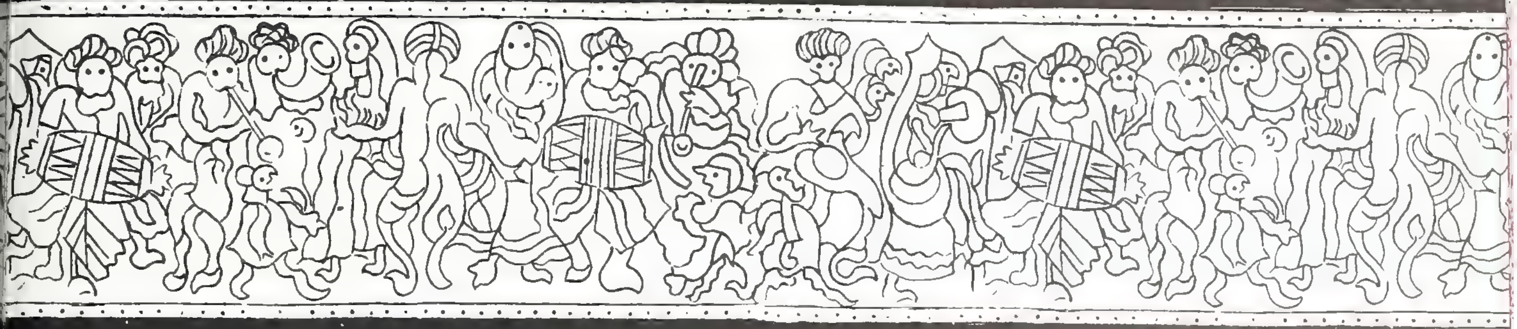
by G. K. SATVEDI



Around all the early mission stations village churches were established. Today there are twenty-one churches in Gujarat and four in the Marathi area. All of these churches have Indian pastors, but only five in the Gujarati area and only one in the Marathi area are now fully self-supporting their pastors. The other churches pay some, and the gap is filled by the home office. I am glad to say that the churches grow in giving every year. Donations of the Church of the Brethren members in India are better than the donations of other churches in Gujarat.

Practically all the churches have Sunday schools and Sunday services. But the attendance is rather poor except in the larger churches. Village church attendance is like the tide and ebb. Some village churches live in name only, but effort is being made to revive them. It seems to me that today there is little evangelistic work being done except a month each year, fixed by the churches. It is suggested that every member should carry on some sort of evangelistic work during that month, such as visitation, holding meetings, and selling Christian literature.

Christianity and preaching are opposed by some of the state governments in India. Because of this many people



Left: 1912 / Ida C. Shumaker studying Gujarati; *center:* 1927 / C. D. Bonsack and J. J. Yoder; *right:* 1914 / Wilbur Stover beside a cart for hauling cotton; *below:* Anna Beahm Mow with Vyara school girls

lose courage. Generally speaking, the churches are not alive to fulfill their responsibility. Some individuals do make great efforts but it is not an overall pattern of work in the church.

In the early years schools were opened for orphans and the educational work has continued since that time. My wife and I have both been teachers in the schools. Brother Stover wanted to open a high school in those years, but at that time the fellow missionaries did not favor it. There were many primary schools. Some thirty years later, at the request of the district meeting, the Bulsar Primary School was transferred to Indian management. English teaching was well-begun but after some time the school was transferred back to the mission because it had not the cooperation and goodwill among the Indians that was necessary to keep the school running smoothly. Lately the Indians have tried again and today we have a high school in Bulsar where we hope the students receive Christian training and where there is an atmosphere of Christian love.

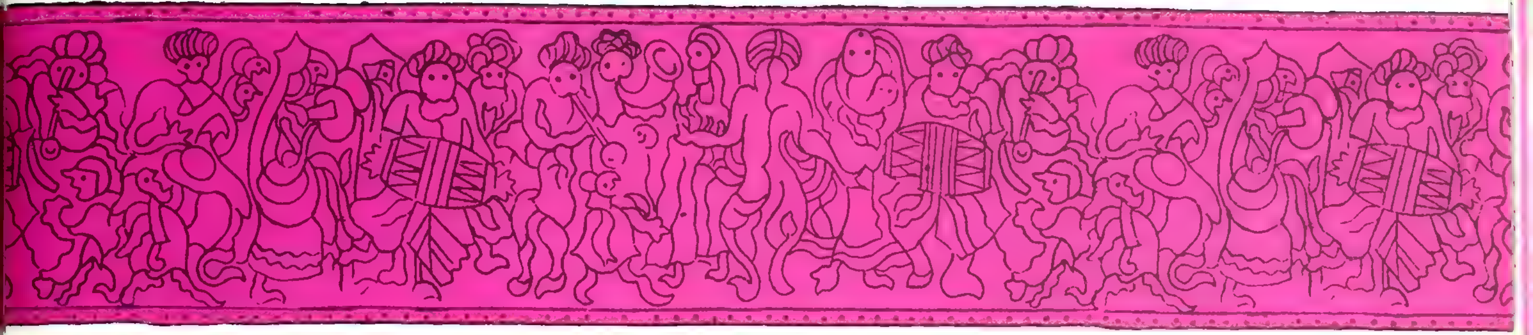
Besides the primary schools, a vocational training college was opened in Anklesvar. Now the Rural Service Center carries on the work among the farmers and the villages in an educational program of self-help.

In Bulsar the Bulsar Bible School was established to train ministers for church work. Most of our workers, pastors, and teachers were trained in this school from 1913 to 1942. Thereafter, with the cooperation of the missions in Gujarat, the Gujarat United School of Theology was established. Because the standard of entrance for the students was a bit high for our people, only two or three families attended at a time.

As the untrained people could not be admitted, the Bulsar Bible School again was opened. But when it did not prove practicable, it was closed. My wife and I worked in this Bible school and for a time in the Gujarat United School of Theology. As I worked in these places I heard students express their opinions. One student said, "Now I see my great responsibility toward people — especially toward my parents — to bring them to Christ." Another said, "I like and love the God of the New Testament but the Old Testament God makes me uneasy." Many students left their good wages and came to study on scholarship terms. They are good pastors. I feel that most of our pastors enlighten our hearts as they have chosen this work and strive to please God. I have watched them go out, some to do great things and others to work in places where the church seems not alive.

It seems to me that the work on the

1913 / Kathren Holsopple, Grace and Herman Heisey wade in the Indian Ocean near Bulsar



Gujarati side has progressed more than the work on the Marathi side. The Bible school for Marathi workers lasted only two years. Now our students on that side go to the Poona Theological School for their training.

The Marathi work began with the opening of the medical program in Dahanu Road in 1902. Since that time the work has progressed slowly if at all. There are still churches and schools, but only in Ahwa is there much work of the church. In the early years it took many days to reach Ahwa; now there is a motor road and it takes only a few hours to go. Many Indians and missionaries have worked in the Marathi area but only the Ahwa church is a self-supporting congregation. That area has become part of Gujarat State, and Gujarati is now the language in the school.

The church has experimented over the years with different types of management. The district mission board was organized in 1906 to oversee church work. A committee of missionaries and Indians had charge of it. After three years the work fell into mission hands, except for the village of Rudha. An Indian committee looked after its land and property through the district meeting. Again, the charge of the church was turned over to the district board in 1927, but because of financial difficulties it had to be turned back to the mission.

In later years by the wish of the home board a joint council of the two districts in India was organized. For some years it worked, especially carrying out the work of the institutions, not the church. Today we have an executive secretary appointed by the World Ministries Commission. Efforts were made to have all churches have pastors and that all churches should be self-supporting. Tithe giving was emphasized very much and there were good results. Even now the churches press this movement and people grow in this grace. The executive secretary visits the churches and tries to help them.

Until 1923 each denomination working in Gujarat had its own walls which discouraged the mingling of Christians in the denominations. The Church of the Brethren did not like these walls. With the consent of the district meeting, representatives of every mission church were invited to Bulsar that year. They discussed the situation and established a union of all churches. This union was called the Sammelan of Gujarati Christians. This Sammelan did much to improve feelings in the churches. It went on very well until the Gujarati Regional Christian Council began the Gujarati monthly, *Khristi Bandhu*. Many of our people have helped in this work. I have been editor of many of our publications.

Many years ago, there were no books published for general knowledge. With both the necessity of such literature and the raising of persons' interest in reading as goals, many books have been published within the last twenty years. We have a bookstore at Bulsar which has provoked a great interest in reading. Whenever a new book is out there is an announcement in church, arousing the interest of people to buy. It is a very good and necessary service. In Bulsar, too, we have a library, a new adventure. I feel that it needs more character-building books.

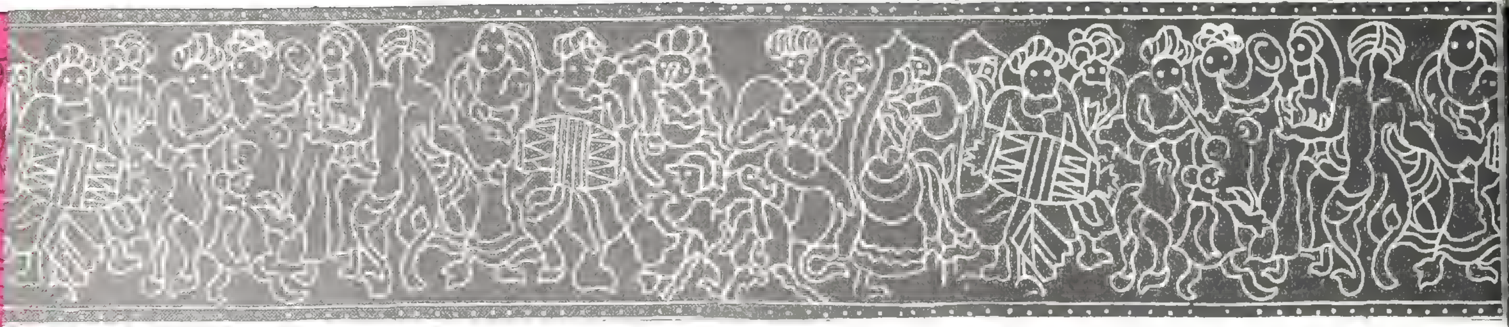
We continue to publish materials for our families, for special occasions, for pastors' study, for Bible school courses, and for reading. Our latest publication is the life of Wilbur B. Stover, just now off the press.

Twenty years ago the people were not interested in literacy. Today most villages have schools. Many people, including Christians, are now trained and are college graduates. Many are now going on to graduate study. Our youth are scattered into the big cities. We cannot establish churches in these places, but we need young leaders in the church. My own two sons live in such cities and work in the churches, especially meet with the Brethren from time to time.

Few Indian children have religious education in their homes. The church is aware of this problem, and in Bulsar we have opened a junior church for them. The young people and the retired people take these services each Sunday. It is a matter of joy to take part in the program of training youth and children in the Christian faith. As the days go by some of the youth see their duty toward God and church. Praise his name.

Today, as I look back on the many long years I have worked in the church, I see many changes. In Gethsemane while Jesus was greatly troubled, being in an agony even to death, the disciples were sleeping. Can this be the picture of our church today? God forbid. We pray it may not be. But it is quite clear to me after all these years that too little effort is being made to revive the churches.

Seeing the situation of the country and of the Gujarat churches creates a great need for prayer. May the Lord and owner of the church, its head, help us to understand and to take up our responsibility for his name's sake. May God be with us through the years ahead as he has been with us in the past. ☐



What Church Union Means for Brethren in India

God sent his son into the world to reconcile all men to himself and to unite all mankind in a single family. To the church as the Body of Christ he assigned a central part in making known the reconciliation and making visible the unity of God's family.

Throughout its history, however, the church has failed to respond fully to its high calling. This has been largely owing to the divisions which have increasingly marred its God-given unity. Yet in spite of these divisions it is true that efforts to restore unity and to reconcile our differences have never totally ceased, and indeed during the past fifty years the problem has come to stir the conscience of Christians as never before.

Christian churches in India have played a significant role in this search for unity. The efforts made by the churches in the twentieth century to achieve visible and organic unity for the church have become more significant and concrete after a meeting of some farsighted church leaders at Tranquebar (India) in 1919. They very clearly saw the tragedy and sin of divisions in this land. A statement was issued at the conference which included the following words: "We believe that the challenge of the present hour . . . calls us to mourn our past divisions and turn to our Lord Jesus Christ to seek in him the unity of the body expressed in one visible church. We face together the titanic task of the winning of India for Christ — one fifth of the human race. Yet confronted by such an overwhelming responsibility, we find ourselves rendered weak and relatively impotent by our unhappy divisions — divisions for which we were not responsible and which have been, as it were, imposed upon us from without."

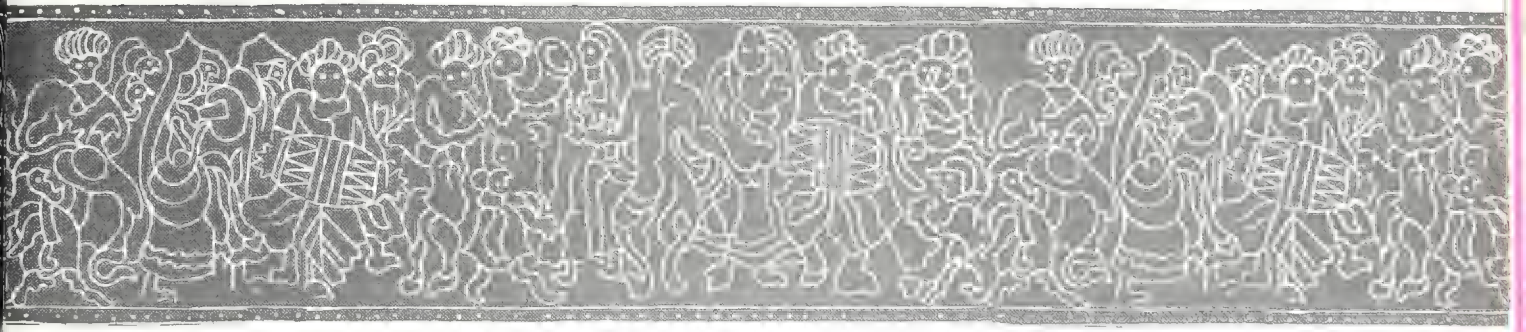
by I. L. CHRISTACHARI

The climate created at Tranquebar helped the various Congregational and Presbyterian churches to come together and constitute the United Church of Northern India. The first assembly of this church, which met in 1924, sent out an urgent invitation to other churches to seek means of expressing the church's oneness in Christ. As a result of these developments, a round table conference was called at Lucknow in 1929 to discuss the possibility of church union. Several such conferences were held subsequently, and many thorny problems and apparently irreconcilable differences were ironed out.

After twenty-eight years of discussion and negotiations the Church of South India came into being in 1947 bringing into one church the Congregational, the Presbyterian, the Methodist, and the Anglican heritages. The formation of the C.S.I. brought new hope, and finally a stage was reached when it was possible to appoint a definite negotiating committee on church union.

The Negotiating Committee on Church Union in North India drew up the first plan of church union in 1951. The plan was further revised in 1954, 1957, and 1965. The plan regards the Bible as containing all things necessary for salvation, the confession of faith contained in the Apostles' and Nicene creeds, the two sacraments of baptism and holy communion as divinely appointed means of grace, and the acceptance of the threefold ministry of bishops, presbyters, and deacons. The theology and doctrine of the church, the ministry, and the sacraments contained in this plan have been highly commended; and it is being watched with increasing expectation by many churches.

We Brethren in India began to take part in the Negotiating Committee as observers in 1955. Since 1958 we are in full negotiation with six other churches for church union in North India. The First District has secured more than three-fourth vote of the congregations in favor of church union, and the Second District has already voted affirmatively. So the Brethren are ready to enter in church union in 1970. The First District will be in Gujarat Diocese and the Second District will be in Bombay Diocese. We are seeking union because we believe that the restoration of this visible unity of the Church on earth is the will of God and that the Holy Spirit is leading us to resolve our differences. We also believe that the



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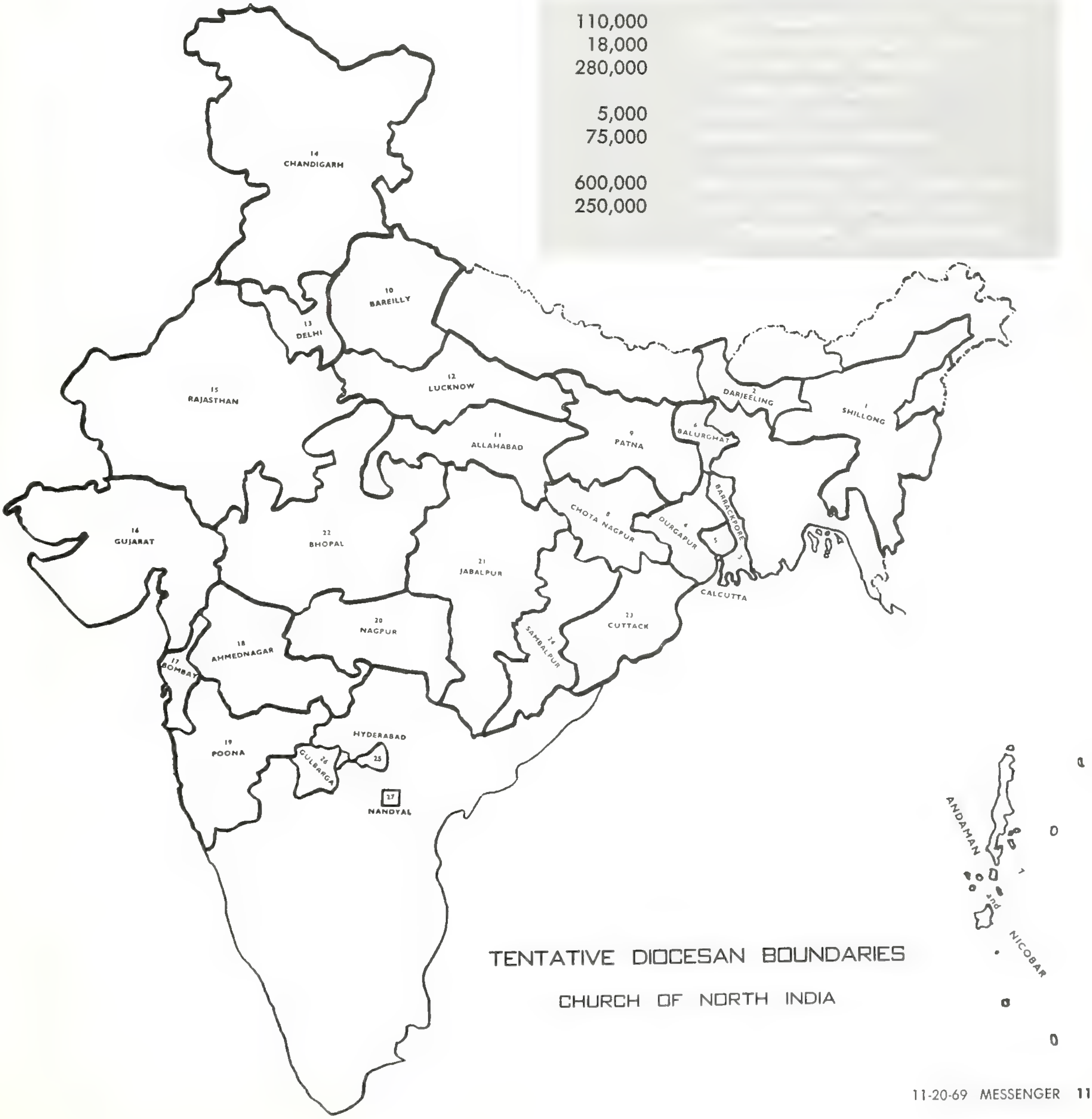
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12 LUCKNOW
11 ALLAHABAD
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1 SHILLONG
6 BALURGHAT
3 BARRACKPORE
8 CHOTA NAGPUR
4 DURGAPUR
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16 GUJARAT
22 BHOPAL
21 JABALPUR
CALCUTTA
23 CUTTACK
24 SAMBALPUR
20 NAGPUR
18 AHMEDNAGAR
17 BOMBAY
19 POONA
HYDERABAD
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26 GULBARGA
27 NANDYAL
ANDAMAN and NICOBAR
7

TENTATIVE DIOCESAN BOUNDARIES

CHURCH OF NORTH INDIA

unity to which God is leading us will make the Church of North India a more effective instrument for his work, more eager and powerful to proclaim by word and deed the gospel of Christ, filled with greater charity and peace, and enriched in worship and fellowship.

The doctrinal statements of all the uniting churches will be accepted in the United Church. Yet the proposed union of the seven negotiating churches has raised certain misgivings and doubts in the minds of people regarding worship and sacraments in the Church of North India. What is going to happen to our cherished tradition of beliefs and worship? Do we have to adopt other ways of worship or will others have to adopt ours? These differences are clearly recognized in the plan, and no attempt has been made either to gloss over them or to enforce uniformity. While there will be opportunities to learn and adopt other ways of worship, no one will be forced to give up his cherished tradition of beliefs, worship, and sacraments. The present forms of worship service will be allowed, yet the new church will be seeking more meaningful and effective ways of worship. This will be especially needed when members belonging to different traditions will begin to worship together under one roof and will want to bring in the richness of their cherished traditions.

The new church recognizes all three methods of baptism: complete immersion in water, pouring, and sprinkling of water on the head. The children of those who practice believer's baptism will be brought to a service of infant dedication. Each congregation shall have freedom to continue the forms to which it is accustomed in observing holy communion. The present forms of communion service will continue until there is general agreement on any change.

We trust that in a united church the gift of ministry may be poured forth far more richly for the glory of God and the good of mankind. Each uniting church will contribute its ministries for the benefit of all. Each will bring special gifts — varying traditions of worship, preaching, evangelism, pastoral care, order, and discipline — so that the united church may be enriched thereby. It is intended that nothing of value will be lost. The way is left open for new developments, as the spirit may guide the church in time to come. When we come together in the C.N.I., there will be a solemn act of unification of the ministry at the same time as the union is ratified. After the unification all ordained ministers will be fully recognized throughout the whole church. This means that the ministers will be able to serve in any congregation of the C.N.I. Though there will be bishops in the new church, they will be different from the prelacy. The episcopacy will be thoroughly constitutional. It will be constitutional because its bishops will be appointed and will perform their functions in accordance with the constitution of the church. In the beginning one bishop will be elected from the Brethren.

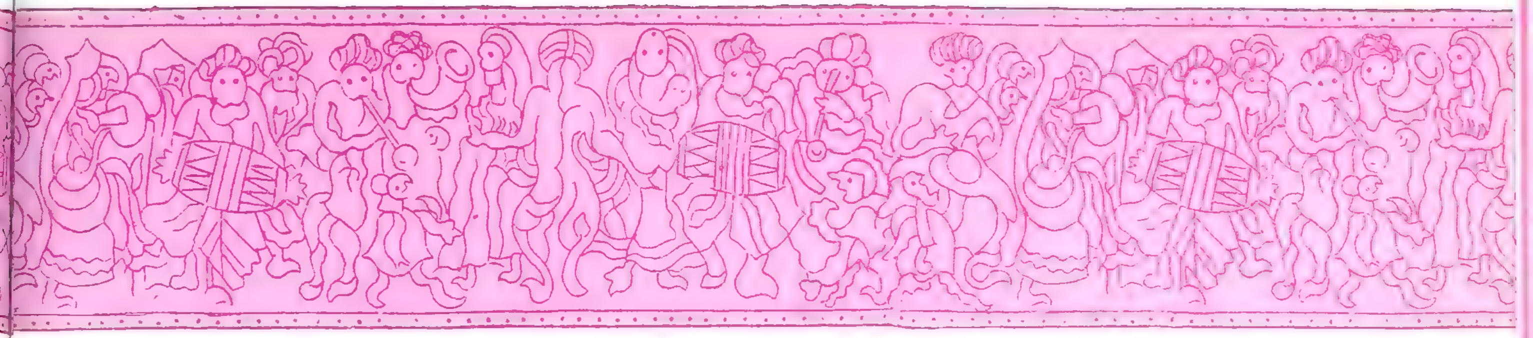
An obvious result of church union will be that the way will become open for the deployment of the full-time workers in the church. A missionary church will not only need to strengthen its normal pastoral ministry which is the church's warp, but it will need to strengthen specialized ministries which are the church's woof. The day when Christians lived together in or near Christian institutions is gone. Christians are now in all walks of life and are found scattered all over the country as government workers, school teachers, nurses, doctors, factory workers. These people will be taken good care of spiritually and socially by the United Church wherever they are located, and their stewardship will be made available to the church.

The programs which are run by the different denominations could be unified and more benefits can be derived at a lesser expense. The institutions and their facilities will be of common use for the members of the new church without partiality. It is hoped that what several denominations could not do separately would be made possible by the one indivisible church. At present we lack in leadership; but there will be better opportunity to have the service of better leaders, where their services are more essential and expedient. Church union will help us to become self-supported.

In union we shall learn from others the orderliness and discipline of church government; and the others will learn from us brotherly love, peace, temperance, feet-washing, and simplicity of life.

India is very rapidly moving toward change which may affect the present setup of ours as well as others. Forces are at work in the country whose aims are to Indianize the church, to stop foreign aid in cash, personnel, and kind. Moreover, Christians are only two percent among the vast population of India. If we remain alone, we will not be able to stand against circumstances. But, united, we will be able to stand and boldly face the consequences of being faithful to Christ and his mission.

We are glad and thankful to the Annual Conference of the Church of the Brethren, who supported our decision and pledged the Brotherhood's continuing "prayers, support and love." □



A Home Away From Home

"I have lived in mission hostels for the last twelve years, of which five years have been in the Bethel Boys' Hostel in Bulsar." The speaker was twenty-three-year-old Amratlal M. Patel of Bamanvel, a college student attending the K. P. Commerce College in Surat, India. Amratlal travels to Surat each morning on the shuttle train for students and businessmen. This means four hours each day on the train.

He says, "I am a Christian and in the Christian hostel I have fellowship with other Christians and receive Christian instruction. This would not be true in government hostels."

In the Bethel Boys' Hostel, a Church of the Brethren project in India, are eighty-five young men and boys. Most of them are college students but some attend local high schools.

One of the high school students is Pravinkumar V. Bhagat. He agrees with Amratlal. Pravinkumar's mother and father attended mission hostels in Anklesvar. Now they are both teachers in the village school at Moujhi. They want their fifteen-year-old son to have a good education. There is no high school in their village so they have sent him to Bulsar. There are only three or four Christian families in their village. When it is possible they attend the church services at Rudha, but every week they

by LAURA SEWELL

Pravinkumar Bhagat, Bulsar high school student who lives at Bethel Boys' Hostel, a Church of the Brethren Project in India

hold their own services in their own village.

Pravinkumar explained why he liked living in the hostel. "I have fun playing games with the other boys. I like to read and there are many books here. There is work in the fields but it is more fun than work when there are twenty of us together. And when we get a chance we go to the bazaar."

At the bazaar, Pravinkumar said, "We buy pencils and pens and paper." And with a twinkle, he continued, "Well, we do get things to eat like jalabies, tea, and sweets."

Pravinkumar is just beginning his life away from home. Before coming to Bulsar he had been only a few miles away. He is still not interested or thinking much about the future. His parents want him to be a doctor, and in India many times the parents' wish is followed. Pravinkumar said simply, "My father said I should be a doctor," "and I will become a doctor."

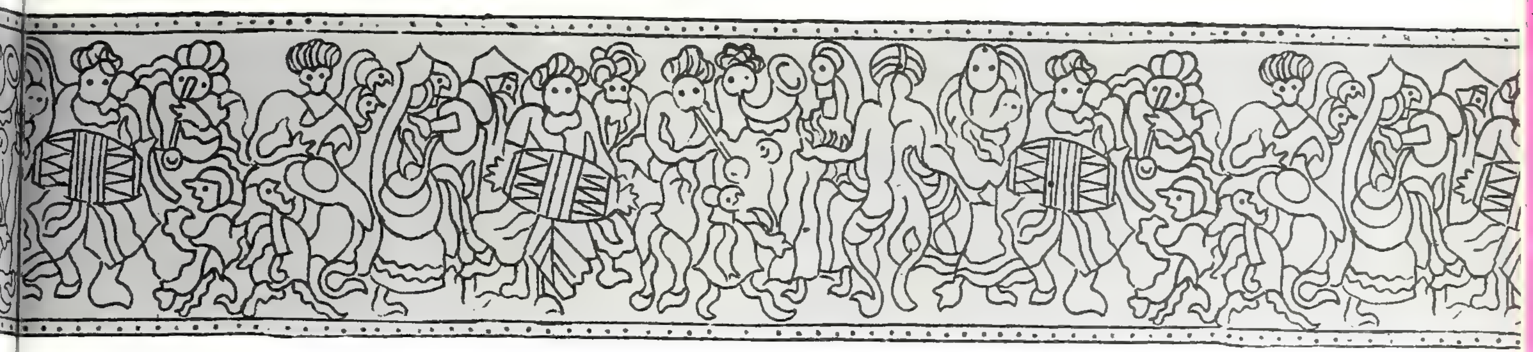
Amratlal had been away from home many more years. His father, who is a teacher in the local village, and his mother, who reads only a little and is just at home, as Amratlal said, have not pressed him to follow any one profession. His desire now is to get more schooling. He is looking forward to a master's degree in business administration. After receiving that degree he wishes to teach in a college. He said, "It is not only desirable that I receive a good education, but it is necessary. It is the duty of the young people to go on. Our church in Bamanvel is very poor. If the church is to grow it depends upon the young people to do their share. I want to do my part."

Several high school boys who live, study, and work together. Their goal: a good education

What about the youth of India and recent riots, strikes, and trouble in the schools? Amratlal replied, "India is an independent country and the youth feel that freedom. They are enthusiastic and seeking for something. Individually they do not wish to take part in strikes and riots. But when mobs gather there is no control. It is because they do not stop to understand. It would be better if any changes of fees or fares in railways and buses could be explained to the students long before the change comes into effect. I myself do not believe in the stone throwing and sitting on the rail lines to stop the trains. But it is difficult when all your friends take part."

In further discussion of the state of youth and the world, Amratlal said, "The world is making progress but the end of the progress is in doubt. The ideal of brotherhood has been forgotten and progress has no meaning except for greed. Countries who do not believe that there is a God are wrong. There is a God."

Pravinkumar and Amratlal are students living in the hostel. They are coming into contact with many people each day. In the words of Pravinkumar, "In the future I want to serve the church and serve the people. Here I learn how to take a step towards that goal." ☐



Today the Church Looks Forward

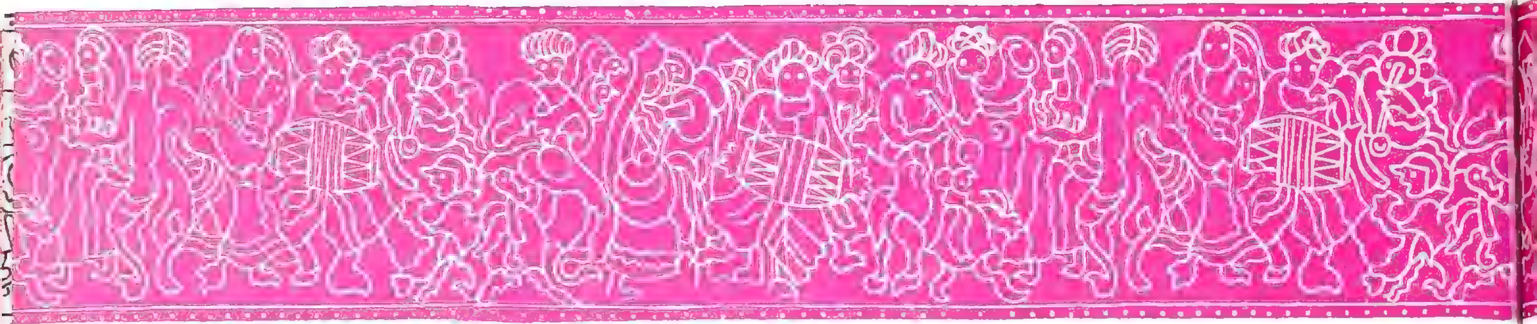
During the years a great change has taken place in India and in the church in India. When the church began, the land was covered with jungle and filled with wild animals. There were few people. Traveling was difficult as there were few roads, few trains, and no cars or buses. Our people traveled by bullock carts and horse tongas, or walked. There were improvements year by year but after Independence in 1947, bridges were built, roads were paved, buses were started, and jeeps became one of the main modes of travel. In the cities and near larger towns factories sprang up. Many villagers migrated to the cities to find work. In former jungle areas new dams were built for irrigation and electricity. Farmers obtained help through the government block offices and through cooperatives.

At the same time, churchmen worked to make the church self-supporting. Pastors were appointed to all churches. The wages of the pastors increased and continue to increase. Now the members of the church have become more responsible for the work of the church and its institutions. The number of missionaries has decreased. Seeing some of the now empty bungalows where missionaries once lived, non-Christians think the work is dying out. When they talk to us we explain that the work is growing, not dying, and that now Indian Brethren are able to carry on the work.

by MAGANLAL M. GAMETI

There are twenty-one churches in the Gujarat area and four in the Marathi area of the Church of the Brethren. The membership in these churches is about 10,000. If we count the children attending the churches, the number would increase to 15,000. Some of the churches are in towns, others in villages. To care for the churches the pastors' committee places pastors and tries to meet their needs. The churches themselves choose deacons, Sunday school officers and teachers, and other necessary persons for serving the community. That members may take an interest in the church and be willing to take responsibility for its services, the pastor attempts to make them partners in the responsibilities.

Many members of the church live far away and cannot attend the regular Sunday worship periods. The pastor cannot go to all these places often, so the pastor, the church leaders, and local Christians make arrangements for such groups. Some of these small groups are weak in the faith and have no local people to lead them. Usually they follow the old ways and customs of the community. The pastor visits them when he can and holds prayers with the families and tries to teach them. In spite of that many such families are weak and the church group small. Most of the larger churches are busy and working. If all the willing-



hearted Brethren could be sent out to all the areas instead of being gathered in a single church area the church would indeed be strong in faith.

Our people believe that Sunday is a holy day and a day for worship. In the villages our Christians are mostly farmers and day laborers. However, they do not go to the fields to work on Sunday. The non-Christian farmers and laborers say, "On every Sunday you go to church and stop work. In spite of that why is it that you receive good income from your planting, weeding, and harvesting?" The Christians answer simply, "God blesses us."

In every church at the time of the annual church council a budget is prepared and presented to the members. In the churches which prepare such budgets efforts are made through plans and methods to meet the expenses. In most churches a special Sunday for gathering in the tithe is selected and in these churches many are able to reach their yearly budgets and are also able to help others. Learning the stewardship of the Lord's share helps the church to grow. It also helps establish the habit of giving.

In the villages the amount of giving depends upon the income of the farmers, which may come only once or twice a year. It is usually given in the form of a thanksgiving offering and in this way the village people learn the blessings of stewardship. If all people would give the tithe the church would not have to be anxious about meeting its expenses. If a church cannot meet the quota of the pastors' committee, pastors' salaries may be late and cause great difficulties.

In all churches thanksgiving offerings are taken. The Brethren remember the Psalm, "What shall I render to the Lord for all his bounty to me?" (Ps. 116:12). God has done great things — healed the sick, saved from accident, assisted in school, brought work or a higher grade in service, allowed another birthday, blessed persons because of some promise given, yielded a good harvest. The thanksgiving offering is taken because of these.

In the churches women's fellowships meet regularly and work according to their recommended program. They have their own officers and committees which serve the whole church. Every year the women's fellowships observe Christian Family Week with visits from home to home, evening worship services, taking of an offering, and stressing the need for Brotherhood, love, unity, and service. The women's fellowship is also organized on an area basis and by the district.

The young people belong to the youth fellowship. They gather on Sundays to worship and play. They take part in dramas, special day programs, decoration of the church for holidays, cleaning of the gardens and the church, and other kinds of service. They are always the first to come forward to help in evangelistic work and the sale of Christian literature. The district plans a camp for them each year to encourage and lead them in the Christian life. Not enough of our young people participate in these programs.

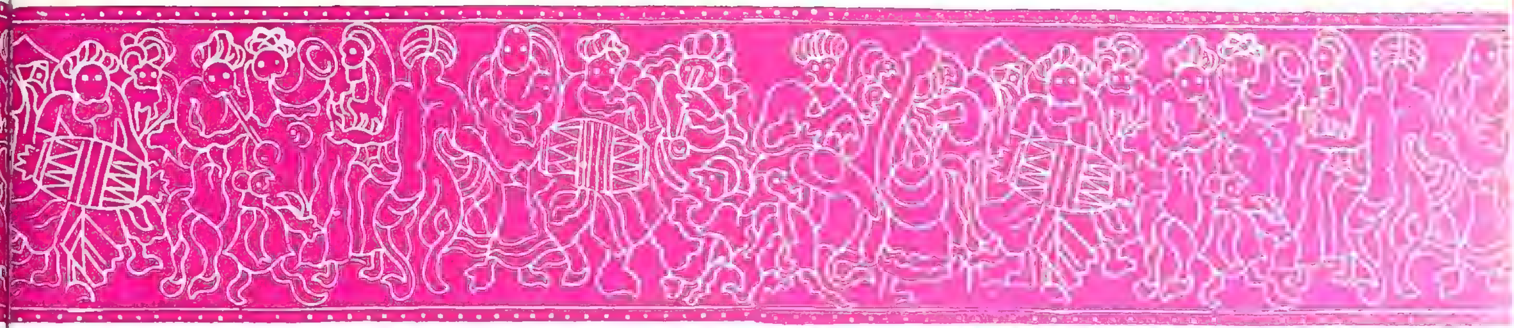
As most of the members of the church are village people, the rate of literacy is not high. If all members could sing from the hymnbook, read the Bible or New Testament, or take other such active part in the services, it would be good. As it is, local churches depend upon schoolteachers in the village to teach in the Sunday schools. That the Church of the Brethren might grow in knowledge an adult literacy program is carried on.

The National Christian Council in India is celebrating Adult Literacy Year in 1969. Much work is being done at present in our churches. The classes, usually held at night, welcome both Christians and non-Christians. The pastors take an active part in this program. Many of those who have finished the course bring thanksgiving offerings to the church.

Under the pastors' committee a literature committee is appointed to help pastors, to publish new literature, and to select special materials to help the church, such as Advent family worship material, daily vacation Bible school material, and World Day of Prayer literature.

It is important to have good pastors in our churches. Some of the pastors are high school graduates, some are untrained people, others are graduates from the Gujarat United School of Theology. There is a central fund with the district meeting for paying pastors' salaries. The wages are not scaled to the amount of education of the pastor; instead, all receive equal amounts according to their years of service. For this reason many young people show little interest in becoming pastors. Other services offer wages according to education. In these times the church is awakening to this condition and it is hoped that the future may bring some changes so the pastor may be able to work without worry.

According to the command of Jesus "Go ye into all the world and make disciples of all men" (Matt. 28:19), preaching the gospel is important. Paul said, "Woe is me if I preach not the gospel." While there is not as much interest in the church in evangelistic work as in earlier days, this work is still



being carried on. Groups do go out to present visual aids, songs, stories, and messages and to sell literature. Many non-Christians hear the message and ask questions.

A person who wishes to become a Christian in India must request permission of a government officer to change religions. Only after the officer signs an applicant's request may baptism be given. Such a procedure exists because many non-Christian communities and leaders in the nation believe that Christians are bribing non-Christians to convert. In Indian Christian families youth receive training in classes and are baptized. This is no problem. It is the change of religion that makes the non-Christians believe that they should not take part.

Many of our people have become schoolteachers and are scattered in many places. When they go to a new place on the orders of the educational department, the local people ask the new residents, "Who are you?" If they answer, "We are Christians" the people accept that, but if they don't answer the question with courage at the beginning of their work in that town or village, their witness is weak and people do not think much of them. During the years our Christian teachers work in the schools the people become aware of their faithfulness and love. They become friends and a link is built. This is an important part of evangelistic work. Christian calendars, Bibles, and tracts are given as gifts. Other Christians working in trades, business, and government service are also scattered over the country and their witness is like the witness of the teachers.

One of the most important agencies for the spread of Christian literature is the Bible Society, which sells literature at subsidized rates. In the past year a new office for the Bible Society opened in Ahmedabad, with a small branch in Bulsar. Collections are made for the society and our people are very generous.

The different churches of Gujarat belong to the Gujarat Regional Christian Council. Through this council much cooperative work is done. A few miles from Ahmedabad, the capital of Gujarat, a new city called Gandhinagar is being built. When the city is finished, it will be the capital city. Many Christians will be working in this new city in their different offices and trades. To meet the spiritual needs of these people the Gujarat Regional Christian Council is building a church to the amount of Rs. 400,000. The Church of the Brethren is accepting its share in this work to the amount of Rs. 75,000. It is hoped that the churches in Gujarat will be able to raise the entire amount.

Indian Christians want their children to receive a good education. For this reason we have hostels and schools. The children will become the future leaders of the church and the church benefits by having them near in the hostels and schools, although some hostels are not shaping up as places of Christian growth. One of the main problems in the hostels is to find qualified and dedicated people to serve. For the hostels to give the best to the students we must have good leaders.

In the early years our teachers made great effort to be good teachers. Such effort was appreciated by the government. Today government officers ask their teachers to work with a missionary spirit and to follow the example of the mission schools. We have fewer schools now. We hope that there will be continued interest on the part of the home board to help our schools.

After high school our Christian families wish their children to go on to higher education. Many enter the training colleges for teachers and the nursing schools, including the midwifery school at our Dahanu Hospital. Others attend arts and science colleges and medical schools. For these students scholarships and loans are available. Other young people who are interested in trades go to the technical schools. It is difficult to pay the expenses but more and more families are taking advanced training.

There are many families in the church who are unable to support children in school. They spend their efforts trying to feed and clothe them. In spite of that we see young people getting ahead and the church tries to help in some way. Sometimes the church buys the school books necessary, and sometimes makes food or clothing available.

The Dahanu Hospital carried on the medical program of the church. All people in need of help are admitted. In the past years the hospital has been enlarged and is continuing to grow. Many of the community people, Christian and non-Christian, take a great interest in enlarging the service of the hospital.

The church looks forward to greater growth and a deeper spirit in the days to come. In spite of weaknesses in the church, selfishness, seeking advantages, envy, the church belongs to God. God is its keeper and, no matter what the age, the servants of the church will carry on God's work with courage, faith, and the leading of the Holy Spirit. "In the world ye shall have tribulation; but be of good cheer; I have overcome the world" (John 16:33). ☐

news

Where youth aren't

While student power has made some inroads in the academic community, with perhaps most colleges and universities tuning a sensitive ear to student opinion and a few placing youth spokesmen on trustee boards, the representation of youth in church governing bodies has yet to show much gain.

A news survey, for example, of Church of the Brethren districts revealed that of 380 members serving on 19 district boards, there are among them only three members age 22 or younger. The youngest member on the General Board is 32; only 3 of the 25 members are under 40.

Church boards should be comprised of up to one third of their members being age 25 or younger, one national churchman maintains.

Recently one denomination, the Episcopal Church, concerned with the balance in the composition of its Executive Committee, issued a directive from a special convention to add youth, Indian, Spanish-speaking, and black representatives. The six persons named were a college student, a seminarian, two blacks, an Indian, and a worker with low-income Mexican-Americans.

It is to be noted that in the Church of the Brethren General Board, one minority voice — women — picked up added numbers at the latest Annual Conference. Heretofore the General Board usually had one or two women on it at a time. This year, for the first time in its 22-year history, the General Board roster includes four women, of whom one, Phyllis Carter, is an at-large member of the Executive Committee.

But when it comes to youth, there may be persons who feel that the under-30 bracket has no place in positions of significant decision making. What some such persons may disregard, however, is the power youth sometimes have carried in the past.

At Bridgewater College, for example, in a 90th anniversary summation emeritus professor Clarence E. May this fall told the school's opening convocation that eight of the 40 churchmen who became sponsors of the college were under 30 years of age. He said the first principal of the parent normal school and college institute, D. C. Flory, was just 26 at its founding, and Walter B. Yount, later the college's first president, had just turned 21.

Youth viewpoints: Will the church open channels that flow into the mainstream?

Minority funding

A tenants' group in Philadelphia, an American Indian organization taking shape nationally, and a community health center in Chicago were the first three programs to receive appropriations from the Church of the Brethren's Fund for the Americas. Each of the groups received initial grants of $1,000.

The money was channeled through the special "Americas" fund set up at Annual Conference. A response to the needs of minority groups, especially blacks, the Fund is designed to provide grants for community organization and economic development and for education of Brethren in race relations. The Fund is administered by the General Board with a set of guidelines governing the selection of outside agencies for grants.

Tenants: Request for a grant to the Northwest Tenants' Organization in Philadelphia originated with the Board of the Germantown Church of the Brethren. The organization is a 15-month-old effort to bring low-income tenants of the Germantown area together to seek equitable and just treatment from landlords. Already the group has become the largest tenant group in the city.

"Through support of this organization the Church of the Brethren will be serving a lot of people who are in need of our assistance and at a time crucial in the life of the organization itself," remarked Ronald G. Lutz of the Germantown Ministry.

The organization seeks to educate tenants, provide legal assistance, enforce code standards, and stop abuse of low-income clients by landlords or realtors.

"Red Power": A thrust toward "Red Power," organizing especially the off-reservation Indians in the cities, has led to the formation of a group known as American Indians-United. The organization was granted $1,000 to send key representatives to its national convention of AI-U in San Francisco.

In approving the grant, Brethren officials acknowledged that the travel need in several ways fell short of the Fund's guidelines. "But it is here where the Indians are and we need to begin here," a spokesman observed. "The difference between blacks and reds today is the difference between a problem and an issue. The Indians have a problem but it has not yet become an issue as it has with the blacks."

Merle Crouse, World Ministries staff member, highly commended the group of which Jess Sixkiller of Chicago is the executive director. "These folk are not apologizing for being Indians and want to develop a positive Indianhood in the total North American context," Mr. Crouse stated.

Bethany Center: The third Fund recipient, the Bethany Community Health Center Council, is a community-controlled effort sparked by Bethany Brethren Hospital in Chicago to provide more adequate health care in the city's East Garfield Park area.

Since opening a year ago, the center has become almost solely black-operated, with staff physician Dr. Homer Burke, a long-time Brethren missionary, being one of the few exceptions. Last month the patient load of the center totaled 1,100. Two out of three patients are categorically indigent and on public aid; the balance includes both those who pay their own expenses or those unable to qualify for public aid.

To handle a rapidly increasing patient load, the Council plans to expand its present storefront center to the second floor above, adding five examining rooms, two dental rooms, and a receptionist room at a renovation cost of $54,250.

Long-range plans call for opening a similar center in West Garfield Park.

Applicants: Other minority group agencies seeking grants from the Fund for the Americas are urged to be in touch with the General Board. As presently structured, a five-member staff coordinating committee screens the requests and recommends approval to the Administrative Council of the General Board, which has final authorization.

The General Board earnestly seeks to apply the resources of the Fund to programs to which Brethren in local congregations and districts are integrally related. At this juncture the staff actively seeks from the Brotherhood nomination of qualifying agencies to receive grants as well as actual financial contributions to the Fund.

Criteria: The General Board's guidelines for approval of agencies to receive grants call for (1) applications in writing, with objectives clearly stated and costs for achieving the objectives spelled out; (2) control to be in the hands of those for whom the services are designed; (3) residence within the United States; and (4) commitment to promote no physical injury to persons nor destruction of property. Where possible local churches or districts are urged to provide matching or at least shared funds.

So named from the Kerner Report's warning of the country's move toward two societies, "one black, one white — separate and unequal," the Fund for the Americas is open to voluntary contributions by individuals and congregations. Contributions as of mid-October totaled $15,527.

A time to choose

NCC's Espy . . . sees Detroit as crucial

To REDEFINE the role that the National Council of Churches performs for religious organizations is one of the major tasks of the NCC's General Assembly in Detroit Nov. 31 — Dec. 4.

A working assembly regarded as "perhaps the most crucial of the NCC's existence" by its general secretary, R. H. Edwin Espy, the triennial event will bring some 3,000 church leaders together in Detroit's Cobo Hall. Included will be 10 delegates and six consultants from the Church of the Brethren.

The delegates, representing Annual Conference and the General Board, are S. Loren Bowman, Earle W. Fike Jr., Norman L. Harsh, David Miller, Jesse D. Reber, Paul M. Robinson, W. Harold Row, E. Paul Weaver, William G. Willoughby, and C. Wayne Zunkel.

Named as consultants are Galen B. Ogden, Wilfred E. Nolen, Donald E. Rowe, Howard E. Royer, Joel K. Thompson, and Clyde E. Weaver from the Brotherhood staff.

Review: Redefinition is called for largely because of developments within the ecumenical movement over the past 20 years since the NCC was begun. A resource in this study will be a major document, "Mission in the Seventies."

The assembly, which is the council's ruling body, will weigh two major thrusts for the future: renewal of the internal life and ministry of the church and development of the church's mission at local, national, and world levels.

Current factors or pressures within the religious community to be examined are at least threefold.

One is the growing commitment to self-determination (especially by minority groups) and to decentralization of power.

A second is the desire for increased accountability by the council to its member communions regarding program involvements.

A third is greater responsiveness by the NCC to community issues and demands.

Roles: Among tasks or roles to be evaluated as appropriate for the NCC to carry in relation to member communions are conducting forums, facilitating activities (hearing people in need, diagnosing problems, building strategy, and referring to sources of help), enlisting joint action for mission, and engaging in support activities (planning, research, information, communication, and promotion).

All of these issues and proposals will be discussed by some 40 working groups at the assembly and will be voted upon in a final plenary session.

The 800 voting delegates also will elect a new NCC president succeeding Dr. Arthur S. Flemming, whose term expires.

"Therefore Choose Life," the theme of the assembly, is projected not only as a text or banner for the week but, in the words of planners, as "the spiritual core of the worship services and the ultimate goal in study and action."

news

Open Czech exchange

A NEW CHAPTER in exchanges with countries behind the Iron Curtain was begun by the Church of the Brethren this fall with the arrival of four agricultural specialists from Czechoslovakia. The men, all holding doctoral degrees, are on assignments in the United States for a year. In turn two BVSers previously were assigned to work in Czechoslovakia, and more are expected to be placed there in time to come.

Following orientation at the Brethren Service Center, New Windsor, Md., the four guest agriculturalists undertook research assignments in three American universities, Michigan State, Purdue, and North Carolina State.

The visitors are:

Cyprian Juran, 42, a scientific worker in the Research Institute of Crop Production, Piestany, Czechoslovakia. He holds a doctorate in soil science from the College of Agriculture, Brno, Czechoslovakia. Dr. Juran is engaged in research on soil types at Michigan State University, East Lansing, under the general supervision of Dr. Dale D. Harpstead, chairman of the crop and soil department.

Lubomir Minx, 38, lecturer in plant production at the School of Agronomy, University of Agriculture, Brno. He holds a doctorate from the university in plant culture. His special interest is the growth analysis of sugar beets and methods of studying and evaluating the photosynthetic production of sugar beet stands. Dr. Minx also is working with Dr. Harpstead at Michigan State University.

Albin Piovarci, 37, scientific worker at the Maize Research Institute, Trnava, Czechoslovakia. With a doctorate in plant breeding from the University of Agriculture, Prague, he has a particular interest in studying maize inbred lines, their classification, and systems of combination. He is working under Dr. L. F. Bauman, professor of agronomy, Purdue University, Lafayette, Ind.

Miroslav Rajnoch, 42, professor of farm mechanization at the University of Agriculture, Prague. His Ph.D. is in farm mechanization. He is assigned to research dealing with the mechanization of picking blueberries and related crops, working at North Carolina University, Raleigh, under Dr. F. J. Hassler, head of the department of biological and agricultural engineering.

The exchange further calls for volunteers from the United States, under Brethren sponsorship, to teach English or engage in agricultural projects at Czech institutions. The two on assignment there are Peter Lawson of Peace Dale, R.I., and David Morse of Elgin, Ill.

The intent of the exchange, as outlined by the church's international affairs consultant, H. Lamar Gibble, is "to build bridges of understanding, to share agricultural techniques both in theory and practice, and to aid the war against hunger and mass starvation around the world."

In terms of contacts with eastern European nations, the most extensive venture of the Church of the Brethren has been with Poland, bringing over the past two decades 250 professional and postgraduate specialists to this country for a year's experience in research or industry and sending volunteers to teach and work at Polish institutions.

The Czech exchange, and a similar program begun two years ago with Bulgaria, parallel patterns established in the Polish experience.

Board names three

THREE NEW APPOINTMENTS in Brotherhood program assignments have been announced by the General Board. Two already are in effect and the third will commence in the spring.

Alvin D. Blough is the successor to the director of the Lybrook Navajo Mission, Lybrook, N. Mex., under the new title of coordinator of the project and director of community development.

He came to the position in September from a broad background of experience in Navajo ministries. For the past three years he has been a teacher and administrator with the Office of Economic Opportunity, Fort Defiance, Ariz.

He first entered Navajoland in 1960 while in Brethren Volunteer Service, working two years at the Lybrook Mission. Later he attended McPherson Col-

Opening the Czech-Brethren exchange, l. to r., front, Miroslav Rajnoch, H. Lamar Gibble, Cyprian Juran; back row, Albin Piovarci, M. R. Zigler, and Lubomir Minx. Mr. Zigler, former head of Brethren Service, was guest at New Windsor at time of group's orientation

Appointed by General Board: H. McKinley Coffman, Alvin D. Blough, Ronald E. Keener

lege and took a degree in sociology. During one summer as a college student he worked at a Navajo trading post.

He and his wife Mary have two children, Polly Jo and Julius Jacob. At Fort Defiance they have attended the Window Rock Baptist Church.

Alvin is from Hollsopple, Pa., and the Maple Springs Church of the Brethren.

At the Lybrook Mission he is working with his staff colleague, Henry Hesuse, Navajo pastor. He succeeds former Lybrook director, E. Myrl Weyant, now pastor of the South Bend (Ind.) City church.

H. McKinley Coffman was named director of the New Windsor, Md., Service Center on Oct. 1. For six years prior to this assignment he was manager of the center's material aid operation and director of immigration services. He will continue to carry responsibilities in these programs.

"Mac," son of the McKinley Coffmans of Pendleton, Ind., was a Brethren Service volunteer in Europe from 1953 to 1956. In 1960 he returned for a three-year term as associate director of the European program. Most of his experience abroad was in Germany.

He is a graduate of Manchester College.

He and his wife, the former Janet Eller, and their five children live near New Windsor.

As director of the center, he succeeds Paul W. Kinsel, now pastor of the University Park Church of the Brethren, Hyattsville, Md.

Ronald E. Keener, Bridgewater, Va., has been named director of news service in the Office of Communication, beginning late in May 1970. He currently is director of public information for Bridgewater College.

A graduate of Shippensburg State College and the University of Oklahoma, Mr. Keener previously has been employed by the American Institute of Certified Public Accountants, the *Wall Street Journal,* the *Daily Oklahoman* at Oklahoma City, and a publishing company at Fort Washington, Pa. He also served three years in the U.S. Navy.

Mr. Keener has assisted in news coverage of the 1966 and 1969 Annual Conferences, was newssheet editor for the 1962 National Youth Conference, and former editor of youth newsletters in Eastern and Southern Pennsylvania. He also was a participant in the consultation on the draft at New Windsor, Md., last April.

He is a native of Palmyra, Pa., the son of the Roy S. Keeners of Palmyra. He is engaged to Judy Chase of Defiance, Ohio, whom he will wed next May.

In the General Board assignment Mr. Keener will serve in the newly-created Office of Communication with Howard E. Royer, current news service director.

Examining the image

THOUGH THE TREND for four years has been toward increases in seminary enrollments, there are other evidences which point to a declining interest in religious careers. One of the most keenly felt is the resignation of ordained ministers and of workers in volunteer orders. In the past year, for example, the Church of the Brethren had 64 clergymen leave pastoral service.

Even with the increase in Protestant seminary enrollments, of no small consequence is the rather low proportion of seminarians intent on entering parish work. Among reasons often cited: an apparent lack of understanding of the role of the pastor, resistance of the local church to change, disenchantment with "establishments" in general.

What is urgently needed, one interfaith group feels, is a new interpretation of the ministry, an interpretation both within the church and beyond. To work at this task and to focus public attention, especially youths', on the prospect of religious vocations, a pilot program is to occur in the Chicago area in January. The program specifically is a communications thrust, utilizing the mass media to stimulate an awareness of the ministry as a concept of service.

Protestant, Catholic, and Jewish in scope, the effort will enlist the nationally known advertising agency of J. Walter Thompson and the public relations firm of Daniel J. Edelman, Inc., to coordinate television and radio spots, car cards, college newspaper mats, fact sheets, press conferences, and special meetings, all for a wide variety of publics over the six-county Chicago area.

The objectives of the campaign are fourfold:

- To seek new ways to communicate and interpret the ministry in the contemporary world.
- To interpret the meaning of the ministry as a career to the general public.
- To encourage young people to consider a religious career.
- To reinforce the dedication and commitment of seminarians to studies, and ordained ministers to active service.

J. Bentley Peters, representing the Church of the Brethren to the National Council of Churches' Cooperative Enlistment Project, one of four sponsoring agencies, explained that the campaign "will seek to interpret the church's distinctive role of giving meaning, depth, and soul in a technologically oriented society, and the Christian minister's mission to serve as a catalyst."

Chicago was selected in part as the test site for the campaign, he added, because of the strength of churches, temples, synagogues, seminaries, and related religious institutions in the area.

THE ACTIONISTS AND THE REVIVALISTS

CONFRONTATION across a wide theological spectrum is not new to the Brethren; it occurs especially in ecumenical settings, as in the dialogues with the Russian Orthodox Church. But intramurally, within the fellowship, how much do Brethren talk with fellow members of divergent views, outside officially sponsored theological conferences?

A unique incident of Brethren meeting Brethren occurred when a delegation from the Brethren Revival Fellowship and the Brethren Action Movement examined eyeball to eyeball each others' perspectives on church renewal. The participants affirmed areas of common ground and defined points where disagreement runs deep, sensing in the process something of the rich diversity in the Christian experience and witness.

Commonality: What have two such bodies — the Brethren Revival Fellowship, striving toward what W. Hartman Rice describes as "being fundamental without being fundamentalistic," and the Brethren Action Movement, striving toward an intense prophetic involvement in contemporary issues — what have these in common, besides appendage to the same body? To those party to the exchange at the New Salem Church of the Brethren, Milford, Ind., MESSENGER put this and related questions. The responses made clear that one decisive dream the two bodies share in common is to take the main body of the Church of the Brethren and reorient, reform, and reshape it into a more vital, disciplined being.

"Both groups are suggesting a type of discipleship that to a contemporary church would be labeled 'radical,' " BRF member Hartman Rice observed. Similarly BAM spokesman Robert C. Johansen stated: "Both share a recognition that a Christian may be called to divorce himself from the prevailing cultural norms and engage in actions that might be deemed by the larger community to be nonconformist. In short, to live by a Christian ethic means that we must judge culture, not merely reflect it."

Or putting it in other words, Mr. Johansen said the Brethren Revival Fellowship and the Brethren Action Movement recognize "the wide gap between the practice of imperfect men and the ethic of Christlike love." It is this gap about which both are concerned.

Peace concern: The two groups generally support the church's historic peace stance though they may develop some of its rationale and implications differently. Together they hold in high esteem the church's Anabaptist heritage, seeking to reappropriate certain of its values. To both the revival and action segments there is a strong biblical adherence, including a central loyalty to Jesus Christ. As BAM coordinator Dale Aukerman sees it, " 'Conservatives' and 'radicals' both want to go back to the roots."

"What we have here are two groups whose prime mover appears to be a vision of God at work in a very disturbed era of history," summed up Conrad Wetzel of the Reba Place fellowship, Evanston, Ill., and a "neutral" at the parley. "They see as a part of this work of God a calling of Brethren to a life which more closely approximates the ideals of the early Christians and the Anabaptist fathers. They seek ways by which Brethren can have an effect on, rather than just be affected by, such social dimensions as war vs. peace, racism vs. human dignity, affluence vs. economic justice. And they are concerned too about apathy and lack of faith among Brethren and about fear of controversy on the part of current Brotherhood leadership."

Points of departure: BRF chairman Harold S. Martin acknowledges that both the Revival Fellowship and the Action Movement agree on the need for renewal and discipline and for the practice of nonresistance and nonconformity, but he feels that they differ widely on what it means to practice these principles.

BAM, he says, sees renewal realized by social activism and witnessing to the state while BRF sees the need for returning to the authority of the Bible, preaching the good news of Christ's redeeming grace and saving power, and maintaining biblical standards within the church.

BAM, Mr. Martin continues, looks at war as something to be legislated out of existence, and urges the state toward this goal, while BRF looks at war as something that will occur until the end of the age, but as an act in which the Christian cannot participate.

BAM, he contends further, is for stricter discipline yet would accept any person who is against the Vietnam war, while BRF would accept only those who profess faith in Jesus Christ and give evidence of a fruitful life lived in accord with the New Testament teachings.

Different roots? In the estimation of Dale Aukerman, the roots to which the two groups would return are at quite some distance apart. "It seemed to us from BAM that roots for the BRF would be what the Brethren at their best had made of their faith and heritage a few decades ago before they were generally so acculturated. In BAM we would tend to identify more with the first Anabaptists and the early Brethren in their free-moving, itinerant, establishment-challenging ways."

When the Action Movement and the Revival Fellowship spokesmen came together at New Salem, in a sense what they represented was every Brethren congregation

One of the basic hangups ostensibly stems from interpretation of the Bible. Harold Martin put it, "The primary point of disagreement between the two groups relates to the authority of the scriptures. Most members representing BAM indicated an unwillingness to accept the scriptures as final and authoritative."

Hartman Rice sees BAM comprised of persons in the neoorthodoxy to liberal theological range. "There may be a few within BAM who would take a more conservative view of the scripture," he said. "Perhaps to keynote this difference it could be said that BRF would hold that the only authentic record of the life and teachings of the Lord Jesus Christ are the scriptures; therefore if it is authentic when it speaks about him it is also authentic when it makes certain other affirmations such as the second coming, the judgments of God, heaven and hell, etc."

To Dale Aukerman, however, the issue over the authority of the scripture is not a point of separation. "In BAM too we feel ourselves under the impulsion and constraint of the biblical revelation and imperatives," he said. "But there is some difference as to what come through to us as the Lord's imperatives."

Added dimension: Mr. Aukerman pointed out that his views would agree with the BRF on the main lineaments they would see in Jesus. "But in addition we would see Jesus as an intensely political figure with a nonviolent revolutionary program that would have overturned the status quo of the time. He was more than that; but he was also that and also in that dimension of his ministry he calls us to follow."

Mr. Rice pointed up differences that pertain to the church as an institution. The BRF view, he said, would see the church as essential to carry on such tasks as baptizing, anointing, and the love feast, while he understood some of the BAM spokesmen to intimate that if in the job of proclaiming the gospel of Christ the institutional church dies, they could care less. "While it may be said that the present form of the institution has lost its vision," he added, "the answer is not to dismiss the institutional form of the church but rather to help make it what Christ intended it should be."

One BAM participant, Robert Johansen, in his response to MESSENGER stressed that he saw his movement not as coming into competition with the denomination's efforts in peace education and related areas, but rather as a supplement to them. He observed that at a time when thousands of young Americans are looking for leadership of a moral nature in their examination of the nation's life, how strange it is that this moral concern has led many youth out of rather than into the church.

Resistance views: As Mr. Martin suggested earlier, another point of divergence is in relation to "others," especially those youth in the protest movement today. "We in Brethren Action feel close to many circles of 'far-out' dissenters and protesters, even when they do not see themselves as disciples of the Master," Dale Aukerman declared.

Hartman Rice feels that there is within the resistance movement across the country "strong overtones of questionable irregularities on such issues as drink, dope, sex, and language." He stated further: "We deplore any resistance against the draft simply on personal convenience. That is, there is a great danger of being against all authority: the Word of God, the home, the church, and the government."

"Instead of crying so loudly about the corruptness in our government, let us start cleaning up inside our own doors," Mr. Rice stressed. "Church discipline is biblical and can be used in love."

Assessments: With obviously overlapping concerns and yet a great gulf to be bridged, what did the participants see as the value of such encounter? Would they be interested in meeting and talking further?

"Maybe we need to speak to each other as correctives," responded Hartman Rice. He welcomed the groups' serious grappling and lack of shadow-boxing, commenting, "The greatest hindrance to real communication in these kinds of meetings is our sophisticated attempt to be nice to each other."

One elemental problem about the discussions, he added, is the matter of knowing when an individual speaks for a group and when he speaks for himself.

The host to the meeting, Michael E. Ostrander, New Salem pastor who is unidentified with either group, felt that language was a real problem, with the same key words carrying quite different connotations. While he expressed serious doubts as to whether there is any future to additional discussions, he was surprised that two such groups could open up issues without name-calling or mudslinging, discussing them in a mature way. "This really impressed me," he said.

"I firmly believe there is room for both groups and both emphases within one denomination," said Robert Johansen. Among the insights he felt grateful for was the discovery "that the fundamental theology of those in the Anabaptist tradition places them in a much different position than the Bible-belt fundamentalists who are ultrapatriotic and accustomed to believing the American government, particularly American foreign policy, is righteous and Christian."

Legitimacy: "The conversation should continue," urged observer Conrad Wetzel. "The polarity existing between the two groups should be further clarified and then seen for what it is, the legitimate polarity of Christian faith and work.

"Hopefully both groups will grow in their ability to listen to and to learn from one another, toward the end that Brethren at large will listen to and learn from both.

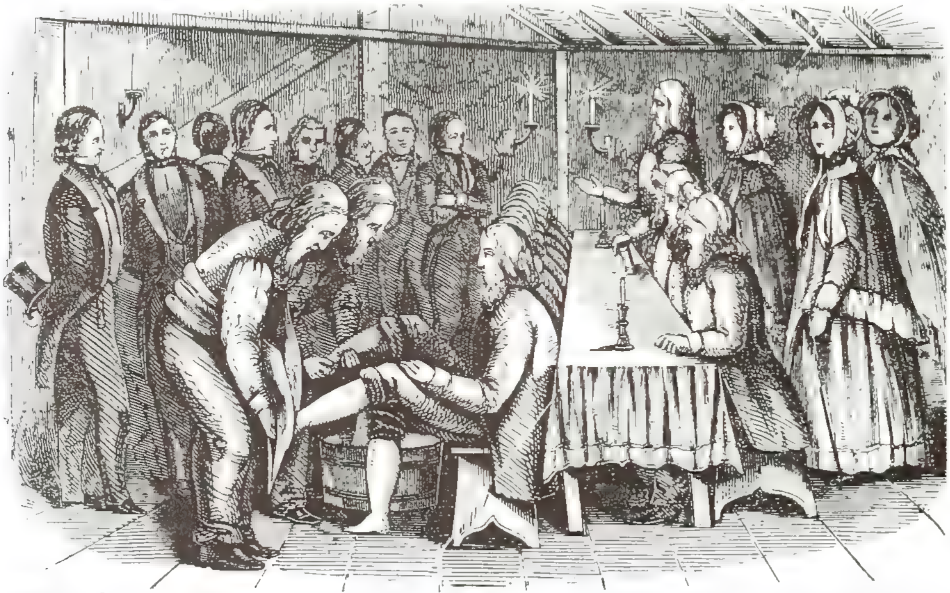
"The most urgent need among Brethren today is the discovery and practical implementation of forms of congregational life which foster confidence in God as a Father who wants to give us the kingdom," Mr. Wetzel continued. "Faith in a provident God challenges our frantic efforts to hedge ourselves around with economic, social, and personal securities, but such a faith is very difficult to maintain apart from a congregation in which men and women are engaging in very practical ways as brothers and sisters."

Another observer-participant at the meeting, Clyde E. Weaver of the Brotherhood staff, emphasized that "the value of the meeting was not predicated on agreement. This was not expected. Rather, in the midst of honest confronting of each others' ideas, our differing brothers achieved a dignity unavailable in less personal settings. In a very real sense this conference represented every congregation."

Listening: Whether the ground covered and the theological issues pursued at New Salem were old or new, they became intensely personal, and therefore significant, for the participants.

If two of the movements inclined toward the edges of the Brethren spectrum can so meet one another, then there is hope that the vast majority of members in the middle range also can turn and hear their fellow Brethren out.

For open inquiry, clarification, and perhaps even mutual correction are worthy goals when pursued in the name and spirit of Christ. — H.E.R.



BRF and BAM spokesmen alike put a premium on the church's Anabaptist and biblical heritage. But they tend to differ in how these values are to be appropriated today

Dynamism in Germany

"HUNGERING AFTER RIGHTEOUSNESS" was the announced theme. "Thirsting After Revolution" was the slogan on the truck manned by protesting students. The tension between the official and the protest themes characterized this year's 14th German Church Rally *(Kirchentag)*.

Although the word *righteousness* was featured in the official theme, the massively attended church conference in Stuttgart was far from an exercise in piety. There were, to be sure, Bible studies at the beginning of each heavily scheduled day, but the dynamic of the meeting was in the struggle over quite tangible and pressing social issues. And this was no accident. Kirchentag planners made very clear that they had chosen their theme for the purpose of confronting church folk with the issues. In German the word for righteousness *(Gerechtigkeit)* also bears the connotation of justice. Therefore, it was quite appropriate that Biafra was mentioned as much as Bible, and Southeast Asia as much as sacraments.

The intermingling of church and world was clearly seen in the designations of the working groups which met each day in simultaneous sessions: (1) The Question of God; (2) The Conflict About Jesus; (3) Church; (4) The One and the Many (on family problems); (5) Democracy; (6) Justice in a Revolutionary World; and (7) Tribunal to Identify Happiness. The presence of large numbers of young people (the majority of the conferencegoers) guaranteed that current issues would have their day, even in those sections whose agendas did not call for them.

Experiment: "An experiment in communication" was the description of the Kirchentag provided by its president, Professor Richard von Weizacker. For him, the rally was to be the place where pietists and secularists, conservatives and young revolutionaries, deeply involved churchmen and casually concerned individuals were to be brought face-to-face in earnest encounter. A

The Kirchentag, Germany's mass rally of Protestants, has filled a gap left by a tightly organized church heirarchy. A typical scene depicted here is from an early rally, the third which convened in 1951 in Berlin

host of techniques — public debates and question and answer sessions in the busy downtown districts, cabarets, street evangelism, media presentations, concerts, saturation news coverage — were employed to make the communication possible. Certainly every Stuttgarter and almost every German knew of the church event. For that matter, thousands of Protestant and Catholic homes in the vicinity were opened to care for the visitors.

The Kirchentag of 1969 could also be called an experiment in democracy. For the first time microphones had been installed in the halls to allow for audience participation. Activists used this opportunity to bombard the chairmen with points of order, appeals for resolutions, and changes in structure. The carefully planned program (which took more than 100 pages of description in the conference booklet) was interrupted time after time, planned addresses delayed or canceled, and, on occasion, chairmen deposed by vote of the assemblage. For the first time, a long list of resolutions directed at various government bodies was read at the final mass meeting. Included in the concerns was an appeal for reform of the university — a particularly hot issue.

Radicals: However, the riotous obstruction expected by many failed to come off, owing largely to the generous procedure of the rally leaders, who preferred disruption to the use of force in dispersing radical participants. Some indication of the tensions is given by the fact that the insurance company demanded ten times as much in advance premiums for damage coverage than had been asked at the last Kirchentag in Hannover in 1967. Said Professor von Weizacker: "We will have to lose our fear of debate, of the experience of open conflict."

Prior to the Kirchentag a heated controversy broke out around the conservative wing of the German Evangelical Church, the same faction which had boycotted the last meeting in Hannover because they considered some of the theologians on the program to be too secularist. Their major attention this year was turned toward the working group on the person and authority of Jesus Christ. This group heard representatives of academic theology in debate with conservative spokesmen. As many as eight thousand people jammed this hall to hear the hermeneutical questions discussed.

Some 1,000 fraternal visitors were in attendance, and special arrangements were made to welcome them. But not as much was made of the ecumenical aspect as in previous years, when it had taken center ring. World problems and German internal issues had priority, perhaps because harmonious ecumenical relations are now taken for granted. Roman Catholic attendance was noted, an anticipation of the projected joint Kirchentag and Catholic rally to be held in two years.

First sponsored by Reinhold von Thadden in 1949 in a war-disrupted and divided Germany, the Kirchentag had originally aided in reviving a demoralized nation. The high point of this phase was the Leipzig gathering of 1954 when 650,000 Germans flocked to the meeting in an unforgettable symbol of unity. Because of the policies of the German Democratic Republic, attendance from the East has been limited and an eastern locale for the rally impossible. Since this development, the Kirchentag has changed its role. It might now be best described as a general church conference, unofficial but operative. Although independently sponsored, the Kirchentag fills a gap left by the tightly organized church hierachy. It functions as a kind of town meeting, both reflecting live concerns and initiating new ones.

Concern: A constitution drawn up in 1955 listed the purposes of the church rally: "The German Evangelical Kirchentag wishes to rally the Protestant Christians in Germany, strengthen their faith, prepare them for responsibility in their churches, encourage them to give witness in the world, and stay with them in a fellowship of concerned Christianity."

Judging from the 1969 Kirchentag it is fulfilling these aims. It remains one of the most vital instruments of practicing Christianity in Europe. — DONALD F. DURNBAUGH

in brief

PASTORS AND PARISHES

Accepting a call from the Northern Ohio congregation at Silver Creek was **Stanley Hanna.** . . . Layman **Roy Howell** has begun pastoral services at the Bethel, Colo., church in the Western Plains District. . . . Formerly part of a yoked parish, Mt. Pleasant congregation in Northern Ohio has retained **William Walters** as pastor.

Former Manchester College residence hall director **Allen Weldy** has gone to the South Bend City church as pastor. . . . **Glen Weimer,** formerly of Urbana, Ohio, has taken the pastorate at Clovis, N. Mex., in the Southern Plains District. . . . Southern Pennsylvania's Huntsdale church has welcomed **Lanta Sholley** as pastor.

PERSONAL MENTION

Lewiston, Minn., pastor **D. D. Harner** died Oct. 8 of a sudden heart attack. He was 71. Memorial services were held Oct. 10 at Dallas Center, Iowa, for the man who served in pastorates in Missouri, Texas, Illinois, Iowa, and Colorado. He had been pastor at Lewiston from 1950-57 and again in 1968 until his death.

Professor of religion at La Verne, Calif., College **Vernard Eller** currently anticipates the publishing of three new books in 1970.

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Our congratulations go to couples observing golden wedding anniversaries: *Mr. and Mrs. Ralph E. Loshbaugh,* Westphalia, Kansas; *Mr. and Mrs. Lemon T. Weddle,* Girard, Ill.; *Mr. and Mrs. Noah Bowman,* Rocky Mount, Va.; *Mr. and Mrs. Ralph Tuttle* and *Mr. and Mrs. John McKnight,* all of Quinter, Kansas; and *Mr. and Mrs. Maurice E. Bankerd* and *Mr. and Mrs. John D. Roop,* all of the Pipe Creek congregation in Maryland.

Other couples marking anniversaries include *Mr. and Mrs. Keil Crist,* Westphalia, Kansas, fifty-one, and *Mr. and Mrs. Evan Watkins,* Welda, Kansas, fifty-one. . . . Four couples are celebrating fifty-fifth anniversaries: the *Lloyd Groups,* Franklin Grove, Ill.; the *W. Earl Breons,* Sebring, Fla.; the *G. G. Bollingers,* Payette, Idaho; and the *Oscar Sterns,* Franklin Grove, Ill. . . . *Mr. and Mrs. Ephraim L. Gerdes,* Dixon, Ill., are recognizing their fifty-sixth year of marriage; the *H. V. Stutsmans,* Girard, Ill., their sixtieth; *Mr. and Mrs. Maurice Howery,* Hamlin, Kansas, their sixtieth; and the *J. S. Messicks,* Middletown, Pa., their sixty-sixth. . . . Two Kansas couples are celebrating seventy-two years of marriage: *Mr. and Mrs. William Livengood* of Morrill and *Mr. and Mrs. Charles A. Miller* of Garnett.

AT RANDOM

The widespread national debate on the draft has precipitated a **study by Mennonite groups** of the church and the draft, Nov. 20-22. The Chicago gathering parallels the Church of the Brethren's Consultation on Conscience, Draft, and Conscription held last April at New Windsor, Md., and is an outgrowth of an earlier New Windsor meeting of peace churches.

Mental health scholarships worth $500 each are being offered to college students interested in entering the field of mental health. Sponsored by the Mennonite Central Committee, the scholarships are available to persons belonging to a Church of the Brethren, Mennonite, or Brethren in Christ congregation. Other requirements, detailed information, and application forms are available from the Director, Mennonite Mental Health Services, 1105 N. Wishon Ave., Fresno, Calif. 93862.

Brethren preaching today will come under scrutiny in the spring issue of *Brethren Life and Thought,* planned as a portfolio of the depth and breadth of **preaching in the Church of the Brethren.** Editor Edward K. Ziegler invites Brethren pastors, laymen, and persons in church-related vocations to submit sermons preached in 1968 or 1969. Sermons should be typed double-spaced on one side of 8½ by 11 sheets — not mimeographed. Along with entries a note should indicate the occasion and place where the sermon was preached and a few lines of autobiographical information. Entries must be in by Jan. 1, 1970, to Edward K. Ziegler, Editor, *Brethren Life and Thought,* 327 A St., Bakersfield, Calif. 93304.

CALENDAR

Nov. 27	**Thanksgiving**
Nov. 29 — Dec. 6	**National Council of Churches General Assembly, Detroit, Mich.**
Dec. 7	**Universal Bible Sunday**
Dec. 10	**Human Rights Day**
Dec. 21	**Christmas Sunday**
Dec. 25	**Christmas Day**
Jan. 1	**New Year's Day**
Jan. 6	**Epiphany**
Jan. 18-25	**Week of Prayer for Christian Unity**
Jan. 18-25	**Church and Economic Life Week**
Jan. 25	**World Day for Leprosy Sufferers**
Jan. 25-30	**Youth Seminar, Washington, D.C., and New York**
Feb. 8	**Race Relations Sunday**
Feb. 8	**Boy Scout Sunday**
Feb. 11	**Ash Wednesday**
Feb. 15	**First Sunday in Lent**

POTPOURRI

One hundred years of service in the Ladoga, Ind., community will be recognized Nov. 23 by members of the **Ladoga congregation,** former pastors, and friends. R. H. Miller, whose father was prominent in the congregation 100 years ago, will be guest speaker. . . . The **Navarre, Kansas, church** will host the Nov. 30 centennial celebration of the former Abilene church, comprised of Abilene, Holl, and Navarre congregations. A noon basket dinner and time for renewal of acquaintances and friendships will highlight the day's events.

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Homecoming celebrations on Oct. 26 engaged the **Valley Pike church** near Woodstock, Va. . . . Evangelism and Christian nurture keynoted a series of evening services at the **Salisbury, Pa., Church of the Brethren** Sept. 28 — Oct. 5. Carroll Ringgold, pastor of the Maple Spring church, Hollsopple, Pa., delivered a sermon at each of the meetings. . . . Two celebrations marking completion of remodeling projects occurred recently in the Pacific Northwest Conference. **Nicholas Gardens congregation** at Springfield, Ore., dedicated a remodeled sanctuary Oct. 26, while **Wenatchee Valley church** in Washington opened for inspection its remodeled facilities last month. Dedication there is set for Dec. 7, when La Verne College president Leland Newcomer will address the congregation. . . . Pastor Roger L. Forry and Morley J. Mays, president of Elizabethtown College, spoke to the **Hanover, Pa., congregation** at dedication services for a new building Nov. 9.

* * * * *

The Shenandoah District congregation of **Meadow Mills** plans dedication services for Dec. 7, celebrating the completion of the new church building.

Northern Indiana's **North Winona congregation** dedicated a new church Oct. 19, with Clarence Fike, pastor of the Prince of Peace church at South Bend, guest speaker. . . . An annual harvest homecoming was observed by the **Beaverton, Mich., church** Oct. 12. Pastor Henry List addressed the gathering.

AGORA

Because Roy White's book **Venturing South** is no longer available from the General Offices, Dr. Paul W. Petcher, Chatom, Ala. 36518, is seeking to purchase twelve of the volumes from individuals willing to sell personal copies. Dr. Petcher may be contacted at his Alabama address.

* * * * *

W. C. Lahman, chairman and treasurer of the Frantz Manufacturing Co., Sterling, Ill. 61081, is eager to obtain a copy of the book, *History of the Church of the Brethren in Maryland,* written by J. Maurice Henry and copyrighted by him in 1936. Anyone willing to sell a copy of the book should contact Mr. Lahman at the above address.

"And Un-Mi was left
Without home, without food. . . . . .

. . . But along came some people
With kindness to share . . . "

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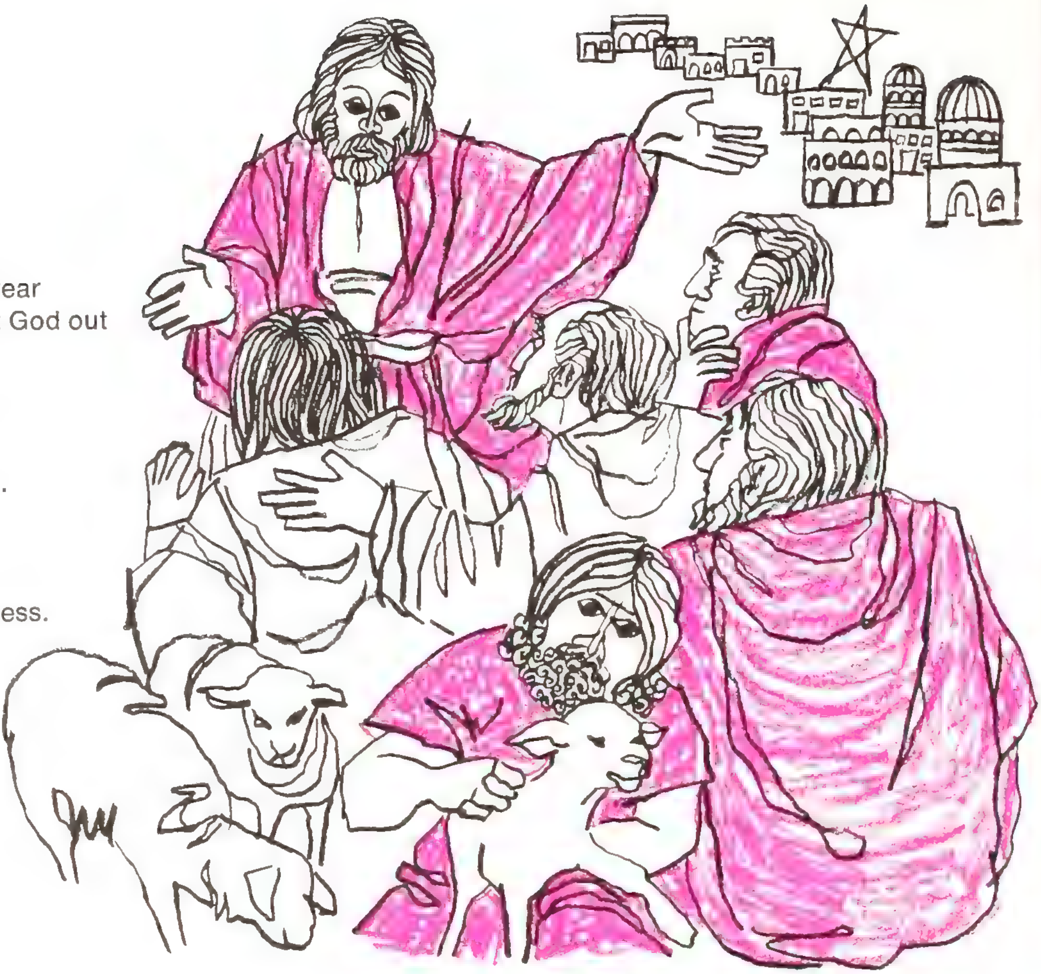
The darkest night of the year
when inn and palace shut God out
a star shone
and a song filled the sky
and shepherds watched
and hope returned
because a child was born.

Because of a child —
men still see light
in the land of great darkness.
O come, Immanuel.



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21	22	23	24	25	26	
28	29	30	31			

DECEMBER

day by day

Once at Christmas a young girl dreamed that it was her own birthday, a day on which the members of her family should have been thinking especially of her. Instead, they gave gifts to one another, seeming to forget her presence in the family group. In fact, all of the plans for the day were made without asking her wishes. Although occasionally someone said, "It's Marcia's birthday," she was completely left out of the celebration of her birthday.

This was only a dream, of course, but when the little girl awoke, she began to realize that she had planned to celebrate Christmas, the birthday of Jesus, in much the same way — with Jesus left out.

In the quiet moments following her awakening, she thought back over more than nineteen hundred years, remembering a stable and the baby whose birth meant so much to the world. She resolved then and there that her Christmas gifts to others should be made because of love for him. She wished Christmas to be a real celebration of the birthday of Jesus.

As you begin now to make plans for the Advent and Christmas season, consider these suggested activities.

1. Make an Advent wreath. You will need a round disk of styrofoam, wood, or plaster of paris. To cover the disk use any available evergreens. You will need four purple candles to place around the wreath and a white one for the center. On each Sunday of Advent light a purple candle. Light the white one on Christmas Eve or Christmas Day.

The center candle, representing Jesus Christ, the light of the world, should be taller than the other four candles. Use this wreath for your worship center.

2. Illustrate the song, "Jesus, Our Brother, Strong and Good," with stick puppets. A setting for the nativity scene could be made with three sides of a carton, one long side and two narrow ones. Set this up on a box or table. Place the créchè figures in the open space. Cut a window in the long side of the box. Move the puppet beasts — donkey, cow, sheep, dove — while singing the stanza which tells what each did for the Christ child.

3. Order some Christmas art prints or slides from the National Gallery of Art, Washington, D.C. 20565, or the American Library Color Slide Co., 222 W. Twenty-third St., New York, N.Y. 10011. Some suggested paintings: "The Starry Night," by Van Gogh; "The Annunciation," by Jan van Eyck; "The Adoration of the Magi," by Fra Angelico; "The Alba Madonna," by Raphael; "The Rest on the Flight Into Egypt," by Gerard David. Use these in your family worship times.

4. Purchase an Advent calendar from your local book store. A window on the calendar opens each day of Advent to reveal a portion of the créchè scene. On some calendars a specific scripture is suggested which could be used as a daily reading.

5. Try to spend time with your children planning and making the Christmas gifts that will be given by your family. Last year one family we know went to the lumberyard and bought inexpensive scrap pieces of wood. The father sawed the wood into different shapes and sizes, the children painted the blocks different colors, and Mother made a big drawstring bag to hold them. Result: a delightful gift of building blocks to present to their cousins.

Some other ideas are woven potholders, Christmas tree decorations, cookies, or candies. Several magazines published this time of year feature good ideas for gifts that can be made very inexpensively.

6. Some families have a birthday cake for Jesus on Christmas Day to remind themselves of the real meaning and purpose of the celebration. Try in your family to establish some specific traditions that children can appreciate, enjoy, and remember year after year.

7. Enjoy all the Christmas music available. There are excellent recordings and many good concerts to attend. Try to find some time each week for family singing. All the old favorite carols are fun to sing each year. Try to learn at least one less familiar one. Some suggestions from *The Brethren Hymnal* are numbers 120, 122, 134, 140, and 144.

8. Start to plan now for a special family worship for Christmas Day to share with those with whom you will be visiting or who will be your guests. There are many aids available during this season if you research them.

9. The scriptures listed here begin with the prophecy of Christ's coming and follow through to his birth. — Tom and Alice Geiman

DAILY READING GUIDE November 23 — December 6

Sunday	Isaiah 7:10-16
Monday	Isaiah 9:1-7
Tuesday	Isaiah 40:1-11
Wednesday	Isaiah 53
Thursday	Malachi 3:1-6
Friday	Deuteronomy 18:15-18
Saturday	Matthew 1:1, 16-23
Sunday	Luke 1:26-56
Monday	Luke 2:1-8
Tuesday	Luke 2:9-21
Wednesday	Matthew 2:1-12
Thursday	Luke 2:21-35
Friday	Matthew 2:13-18
Saturday	Matthew 2:19-23, 41-52

Wise Shoppers Give Books for Christmas

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Sunrise to Starlight
Compiled by May Detherage. To delight, encourage, amuse, and guide—a collection of wisdom from the world's great writers. Bound in olive Kivar kidskin. $4.95

Better Than the Birds Smarter Than the Bees
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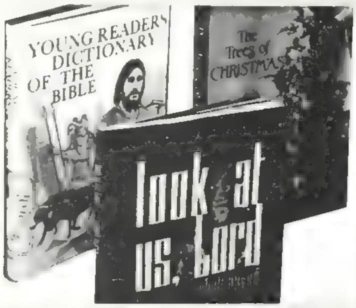

AT YOUR LOCAL BOOKSTORE

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Which Way to Ecumenism?

OMORROW'S CHURCH: CATHOLIC, EVANGELICAL, REFORMED, by Peter Day. Seabury Press, 969. 192 pages, paper, $2.95

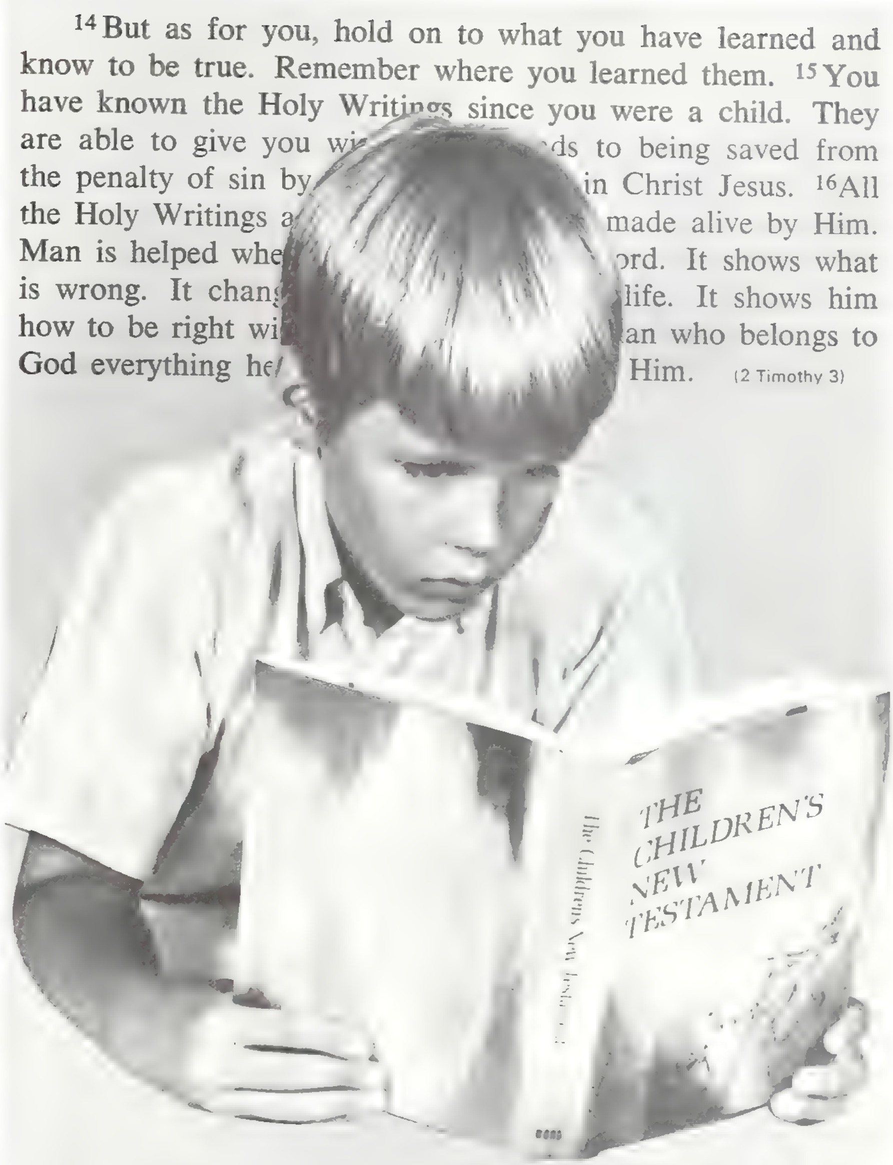
A CHURCH TRULY CATHOLIC, by James K. Mathews. Abingdon, 1969. 160 pages, paper, $2.45

ECUMENISM: FREE CHURCH DILEMMA, by Robert G. Torbet. Judson Press, 1968. 127 pages, $3.95

T IS NOW nearly ten years since Dr. Eugene Carson Blake preached his famous ermon in the late Bishop Pike's Grace Cathedral in San Francisco, in which he alled for the establishment of a united hurch in America which should be ruly catholic, truly evangelical, and ruly reformed; a church complete with piscopacy, a Trinitarian faith, the sacraments of baptism and communion, biblical authority, and a real concern for he poor and the underprivileged. For he past nine years, the original four churches called Episcopal, Presbyterian, Methodist, and United Church of Christ — later joined by the Disciples, the Evangelical United Brethren (now a part of the United Methodist Church), the Presbyterian Church U.S., and three black denominations — have carried on annual meetings to forge out plans for such a uniting church.

So ambitious and dedicated a movement toward eventual church union is of great moment to all Christians. The Church of the Brethren has been deeply interested, and a substantial minority in the church has crusaded for full participation in the planning group, which is known as the Consultation on Church Union (COCU).

The three books all deal quite directly with the COCU and the issues which inevitably confront the churches as they face the possible emergency of a great church of more than twenty-five million members which may be formed within the next ten years. The Consultation has come to a surprising amount of agreement on the matters of doctrine, sacraments, ecclesiology, confessions, the relation of Word to tradition in the authority of the church, and the meaning of the church's mission. In fact, the plan of union is now being forged which



[14] But as for you, hold on to what you have learned and know to be true. Remember where you learned them. [15] You have known the Holy Writings since you were a child. They are able to give you wi ds to being saved from the penalty of sin by in Christ Jesus. [16] All the Holy Writings a made alive by Him. Man is helped whe ord. It shows what is wrong. It chang life. It shows him how to be right wi an who belongs to God everything he Him. (2 Timothy 3)

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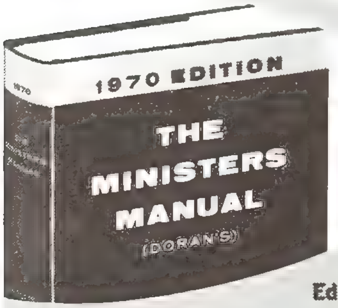
THE CHILDREN'S NEW TESTAMENT
the gift that will last

will be presented to the annual COCU meeting next March. If a plan is there adopted, it will be submitted to the denominations for adoption, a process which will take several more years.

The COCU itself has put out a number of significant small report volumes which all who are interested in ecumenism should read. Now these three books, each from a different viewpoint, will find wide readership. Each has certain good points and certain weaknesses!

Peter Day's book is based upon the fine statement of the meaning of ecumenicity formulated by the New Delhi Assembly of the World Council of Churches in 1961. This statement, which becomes the outline for chapter headings of Day's book, is sufficiently important in understanding all three books that it is worth including here:

"We believe that the unity which is both God's will and his gift to his church is being made visible as all in each place who are baptized into Jesus Christ and confess him as Lord and Savior are brought by the Holy Spirit into one fully committed fellowship, holding the one apostolic faith, preaching the one Gospel, breaking the one bread, joining in common prayer, and having a corporate life reaching out in witness and service to all and who at the same time are united with the whole Christian fellowship in all places and all ages, in such wise that ministry and members are accepted by all, and that all can act and speak together as occasion requires for the tasks to which God calls his people.



Doran's 45th Annual Edition

Edited by
CHARLES L. WALLIS
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CLASSIFIED ADS

BRETHREN TRAVEL — Plan now to leave New York on June 15 for a magnificent three weeks in Scandinavia, including Lapland. Three-week tour of Western Europe, including 1970 Oberammergau Passion Play in the Bavarian Alps, leaves New York July 5. It is possible to participate in either or both tours. Write J. Kenneth Kreider, Elizabethtown College, Elizabethtown, Pa. 17022.

"It is for such unity that we believe we must pray and work."

As Mr. Day, who is an Episcopal layman and delegate to COCU, builds his argument, he uses each phrase of this moving statement as the subject for a chapter. In many of the chapters he compares the positions attained by the COCU with the positions taken by the Roman Catholic Church in Vatican Council II. It should be noted that he adheres quite firmly to the positions which the Episcopal church has brought to the Consultation. A valuable feature of the book is a lengthy appendix containing the most significant official statements on faith, order, and unity by the member churches of the Consultation.

Bishop James K. Mathews is now chairman of COCU and at the same time a distinguished proponent of the Methodist positions in the great debates. The five chapters of the book were originally given as lectures, one at the Methodist bicentennial in Baltimore, and the others at Duke University. Less detailed in treatment of the subjects debated in COCU, this is a rather eloquent plea for growing ecumenicity and specifically for COCU. His chapter on Methodism in the ecumenical movement is a good model for other churches in how ecumenical participation can enhance mission in the world. The book is strongly concentrated on the meaning of mission for the church of today and the enhancement of mission that would ensue from closer ecumenical cooperation or ultimate merger. Dr. Matthews makes a very strong and persuasive case for COCU!

Perhaps the most valuable of the three books for Brethren will be Robert Torbet's thoughtful appraisal of the role of the "Free" or "Believers' " church in the ecumenical movement. Torbet is a distinguished church historian who for the past three years has been the ecumenical officer of the American Baptist Convention. As such, he has been very fully involved in the conversations which the Baptists and the Brethren have been carrying on with increasing satisfaction and import.

Dr. Torbet finds that committed free churchmen are in a most difficult dilemma in the steady march of the total church toward closer ecumenical ties. As a historian he outlines the history of the free church principles, and shows how inherent in these principles is the deep concern which Baptists, Brethren, and Disciples must have that unity be more than superficial, and that the priority of mission be maintained in all talks leading to merger.

While the book concentrates on the approaches of Baptists and Disciples toward COCU and other ecumenical ventures, the present stage of dialogue and closer collaboration with the Brethren makes it very important to know what this clear thinker has to say to us as well. To this reviewer, the final chapter, "Pointers to a Resolution of the Free Church Dilemma," is the most important part of the three books for us to be reading now. The strong emphasis of young Brethren churchmen on radical discipleship, with the deep concern of many others that we be responsibly involved in COCU, are not really conflicting positions. This chapter suggests how we can move out beyond the present impasse about COCU.

These books should be required reading for all who have a concern for the future stance of the Church of the Brethren in the ecumenical movement. Whether or not we ever become a part of COCU, they provide most valuable resource material for church groups, all pastors, and concerned laymen. Buy and read them! — Edward K. Ziegler

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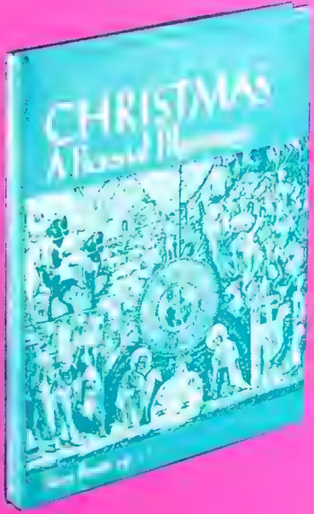
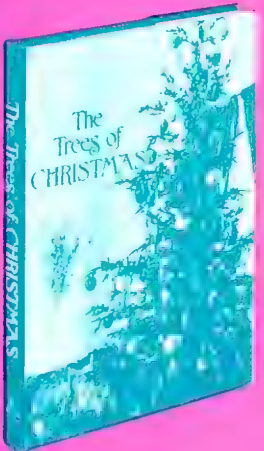


CHRISTMAS: A Pictorial Pilgrimage

Contributors: PIERRE BENOIT, ELHANAN HAGOLANI, KONRAD LEUBE

An invitation to make a modern-day pilgrim's journey to the Holy Land through fascinating photographs and commentary. All photographs (seventeen in full color and more than sixty in black and white) were made especially for this volume. Many of the icons and interiors have never before been photographed professionally. Each picture or series of pictures is accompanied by: traditional or legendary identification; appropriate Scripture; specific location in modern-day Palestine; brief archaeological commentary. **$7.95**

THE TREES OF CHRISTMAS



Built around traditional and contemporary interpretations, this book contains twenty-three units — each introduced by a full-page color photograph. Text (accompanied by a detailed color inset) describes traditions and customs and gives background information. Step-by-step directions and over 200 black and white illustrations serve as a guide for construction of all handmade decorations. A resource section includes a listing of helpful books and sources for difficult to find ornaments and materials. Buckram binding, gold stamped, gift boxed. **$7.95**

CHURCH of the BRETHREN GENERAL OFFICES, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

The Dream of an Independent India: Failure or Triumph? *The years of Brethren church development in India parallel the movement for Indian independence. Today's church can contribute to the young nation.* by I. W. Moomaw. page 2

Through 75 Years of Growth and Change. *A senior member of the church in India reflects upon the changes he has observed. He notes strengths, weaknesses, problems, and opportunities for revival and renewal.* by G. K. Satvedi. page 6

What Church Union Means for Brethren in India. *The search for unity began fifty years ago. Brethren will enter into church union in 1970. What benefits can be expected?* by I. L. Christachari. page 10

A Home Away From Home. *The mission hostel of Bulsar offers a Christian atmosphere for eighty-five students attending high schools and colleges away from their homes.* by Laura Sewell. page 13

Today the Church Looks Forward. *Twenty-five churches in two districts. Around 10,000 members. An Indian pastor looks beyond statistics to survey and assess the Indian church today.* by Maganlal Gameti. page 15

The Actionists and the Revivalists. *Spokesmen for the Brethren Revival Fellowship and the Brethren Action Movement came together at an Indiana church to examine their perspectives on a variety of issues.* a special report by Howard E. Royer. page 22

Other Features include an introductory editorial note (page 1), news of appropriations to minority organizations (page 18), of a new chapter in exchanges with countries behind the Iron Curtain (page 20), and of recent General Board appointments (page 20); "Dynamism in Germany," a report of the German Church Rally, by Donald F. Durnbaugh (page 24); a calendar for December, with artwork by Janie Russell (page 28); "Day by Day," by Tom and Alice Geiman (page 29); and a review article, "Which Way to Ecumenism?" by Edward K. Ziegler (page 31).

COMING NEXT

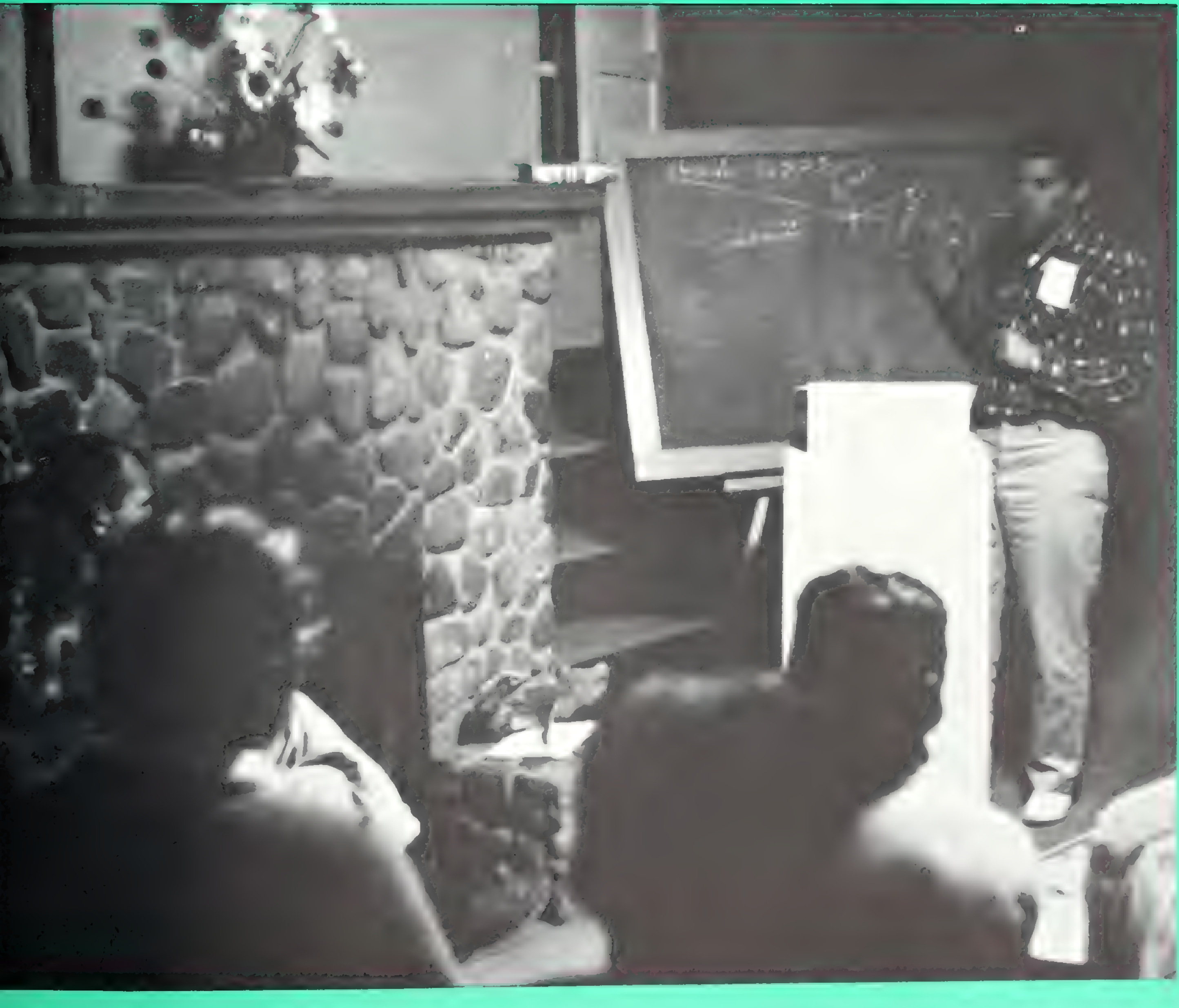
Unique among theological schools is the Ecuadorian venture that seeks to train not only pastors and missionaries but Christians at many different educational levels. Estella Horning describes the work in Quito and in many outlying areas that affords "An Adventure in Theological Education." . . . Robert McFadden underlines the dynamic way in which men have come to realize that "God's Word Has Power." . . . Special Christmas features for the Advent season include a meditation by Marion L. Petry, "The Christmas World Is a World in Anguish," and a searching look by Richard John Neuhaus at the prospect of "Liberating Christ From Christmas." . . . Maynard Shelly reports on the human aspects of Israeli-Arab conflicts and considers the likelihood of "Peace in the Middle East."

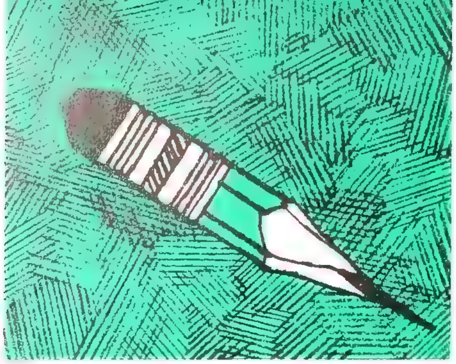
BYLINES: Contributors to this issue include a member of the Bethany Theological Seminary teaching faculty, **Donald F. Durnbaugh,** associate professor of church history. Active on the Brotherhood's historical committee, he was a delegate at this summer's peace discussions between Brethren and Russian Orthodox at Geneva. . . . Free-lance artist **Janie Russell,** who for the past year has designed MESSENGER's calendar page, lives at Spring Hill, Pennsylvania. She is a former art director for American Baptist publications, and her work has appeared in *Leader* and *Journeys*. . . . **Tom and Alice Geiman** carry pastoral responsibilities for the yoked congregations of Charlottesville and Free Union in the Shenandoah District. . . . At the opposite side of the country, Bakersfield, California, pastor **Edward K. Ziegler** participates in the Pacific Southwest Conference as moderator and edits *Brethren Life and Thought,* a quarterly journal.

VOL. 118 NO. 2

messenger
CHURCH OF THE BRETHREN [illegible]

Ecuador's Adventure in Theological Education





readers write

DANGEROUS GROUND

The writer of the letter "Absence of a Good Motive" (Aug. 28) attempts to cast doubt on the truth of the incident known as "The Wedding at Cana." He questions the credibility of John as a writer of the gospel. He makes several assumptions: (1) that no good could have come from such a miracle; (2) that only a small group of persons would have been present at the wedding; (3) that Jesus would necessarily have turned *all* of the water into wine; and (4) that John was a mystic writer who cannot be believed unless his testimony is supported by some of the synoptic writers. In my opinion, none of these assumptions is supported by the evidence.

John was one of the earliest of Jesus' disciples (Matt. 4:18-21); he was one who, on several occasions, was especially close to the Master (Matt. 17:1ff., Luke 22:8); he was one "whom Jesus loved (John 13:23, 20:2). Would such a one have been likely to concoct fanciful, untrue stories about his Lord and Master?

If the story is to be doubted because it is recorded only by John, then we must also doubt or discard many other gospel teachings which have been dear to the heart of every Christian. Outstanding among these is John 3:16: "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life." A partial list of other texts is: John 1:1, 3:3, 4:26, 6:50, 8:12, 10:30, 11:25, 12:32, 13:1-20, 14:3, 14:16, 15:1, and 17:1-26. Study these great texts and see whether you would wish to tear any of them out of your Bibles. Yet, every one of them is recorded for us by John only. They are not mentioned by any of the synoptists.

We are treading on dangerous ground when we attempt to deny or cast doubt on any of these great teachings by attacking the credibility of the writer who was such a dear friend and companion of his Lord and Master.

W. H. Brower

South English, Iowa

NOT A KILLER CARD

If there were no other alternative and they [draft card burners] were actually carrying a killer card as Floyd Irvin said recently in Messenger (Oct. 9) then we might have more reason for being in sympathy with them. But a draft card is not a killer card unless the holder allows it to be. The Brethren church, along with the Mennonites and Quakers, did a lot of work to get a plan that they thought should be satisfactory to all COs and I think the government has almost leaned over backward to allow these boys an opportunity to serve according to their consciences.

Getting up before a crowd of several thousand people and burning a draft card or at least pretending to and then going about the country making speeches about it is certainly not being peaceable or making for peace. That is what I would call an agitator trying to stir up trouble.

Charles W. Wampler

Harrisonburg, Va.

RESURRECTION — NOT A TRANSPLANT

I found it encouraging to see and read the articles in Messenger on the question, "Must the Professional Pastoral Ministry Be Discarded?" (Oct. 23). The debate shows that people are alive and concerned. It has, however, raised a few questions in my mind which I would like to share with other concerned members of the community.

It seems that many people within the Church of the Brethren believe that we need a change, or at least a breath of fresh air. I am one of them. But does the change necessarily have to be a change of the system itself, or have we failed in our duty as Christians to the extent that the system cannot function?

I question if discarding a professional pastoral ministry is truly the issue. Do we truly have a pastoral ministry, or do we have a professional attendant chaplaincy? Do we pay those ministering to Christian ministers-to-the-world, or are we hiring persons trained to conduct religious exercises and conduct personal counseling sessions? This is what I see as being the basic issue. And again, I am not questioning the actions that are being carried out by the institution so much as the action, or inaction as the case may be, of the individuals which conflict with and paralyze the would-be and could-be action of the institution.

Finally, are we displaying a proper attitude when we actively seek to preserve "our church"? Or would it perhaps be better if we were to ask, "How do we become Christian every day of our lives?", letting the institution be "preserved" only as it remains and becomes a community of the followers of Christ?

Perhaps we do not need a heart transplant so much as a resurrection from the dead.

Edward Hepner

West Alexandria, Ohio

DON'T NEGLECT WEIGHTIER MATTERS

Cheers for Murray Wagner's letter in a recent Messenger! What a beautiful piece of satire.

Some people have felt moved to leave the church because a draft card was burned at Louisville. Why would one want to leave a church which allows individuals to express their convictions? We are grateful that Messenger prints letters on both sides of a question.

I would be much more inclined to leave the church because of too narrow a view of Christianity or Brethrenism prevailing. Or because of the tendency to think that if we wash one another's feet and are in the "order of the church" so far as outward appearances go, we have it made, and to neglect some of the much weightier matters of the gospel. I cannot find it in the New Testament to support the idea that we can drop bombs on the cities and injure and kill God's children anywhere in the world.

Christ said, "Blessed are the peacemakers."

Concerned Reader

PHOTO CREDITS: Cover, 10-11 John Horning; 8-9 Edward Wallowitch; 15 (top, center), 16 Religious News Service; 15 (bottom) courtesy of the Elgin Daily Courier-News; 18-19, 21 Maynard Shelly; 22 De Wys

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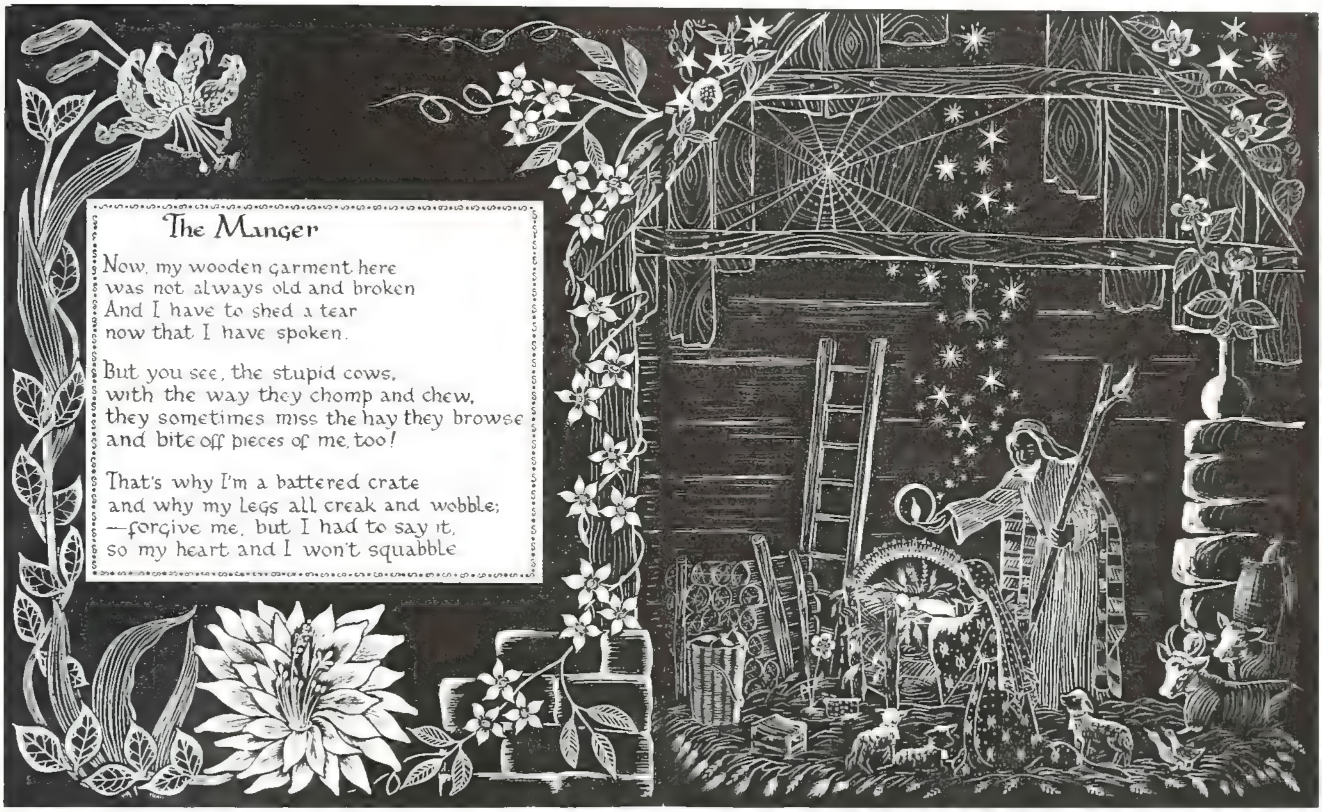
The Shepherd's Pipe

Songs from the Holy Night



The Manger

Now, my wooden garment here
was not always old and broken
And I have to shed a tear
now that I have spoken.

But you see, the stupid cows,
with the way they chomp and chew,
they sometimes miss the hay they browse
and bite off pieces of me, too!

That's why I'm a battered crate
and why my legs all creak and wobble;
—forgive me, but I had to say it,
so my heart and I won't squabble

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An article on
Liberating Christ From Christmas

We must turn around our celebration of Christmas. We do not worship the child of memory, nor even the rebel rabbi of the cross, but the eternally risen Lord in whom is our promised destiny.

written by RICHARD JOHN NEUHAUS

Liberating Christ from Christmas. The very suggestion seems presumptuous. If he is Christ and Lord, as we say he is, we cannot do him any favors. But we can, for our sake more than his, honor him, or at least stop dishonoring him. One way to do this, some concerned churchmen argue, is to get Christ out of the Christmas business.

The argument is appealing but runs into the same problems encountered by yesteryear's admonitions to "Keep Christ in Christmas." Some distinctions are in order. For instance, which Christmas are we talking about?

There is the Christmas of Main Street, so scathingly celebrated by Howard Nemerov as "This annual savior of the economy."

Since the image of Jesus is so vulnerable, we have been able to do weird things with him. Among the weirdest is this palship with Santa, making Christ an accomplice in Main Street's Christmas crime. But I am not at all sure that Jesus wants this association terminated. The "bums" who play Santa for money are just the type Jesus was always taking up with back in Palestine. I personally have reason to fear the day when Jesus stops associating with phonies. Anyway, the overstuffed men in red are not among the more subtle and dangerous phonies of our society.

Yes, you say, but the dressed up derelicts are not the issue. The problem is with the media men, manufacturers, and shopkeepers for whom Santa and the Child are but puppets in the commercial exploitation of the wistful and the sacred. Be fair. They are only making a buck like everyone else. And aren't we always urging that "Christ be brought into the marketplace"? You have heard it said: "We have to make Christ relevant to people where they are." Good. For better or worse, the department store Christmas is where Americans are. And right in there is the Christ Child being as relevant as can be.

If we try to dissociate Jesus from the grubby business of Christmas, we may "purify" him right out of the consciousness of our contemporaries. We would be left with a theologically lucid image of Jesus carefully preserved within the four walls of our empty churches. Jesus was not known for keeping himself untainted by contact with the sordid and perverse. The job is not to get Christ out of Christmas, but to get the real Christ, the whole Christ, into Christmas. More on that later. First consider another version of Christmas that some people would like to get Christ out of.

Unlike the Christmas of the commercial pitch, the other Christmas is soft and sweet and nostalgic. For the commercial Christmas we like to blame the shopkeepers, and they come in for a verbal whipping from ten thousand pulpits each year. But this other Christmas of delusive sentimentality is our own handiwork. Consider the silly things done in the churches: the elaborate and, for the most part, tasteless decorations; the demeaning of God's angelic warriors by turning them into sexless fairies or bouncing cherubs; the "worship of the Christ Child," as though Jesus never grew up to be murdered as an adult extremist but was caught in Herod's bloody scheme after all; the semiannual homecoming of faithless folk who just adore the carol-sing on Christmas eve.

Is this Christmas a more accurate statement of the Christ-event than the statement exhibited in Macy's window? It is only more outrageous, for it is Christ in the name of Christ whereas the other is more candidly Christ in the name of the dollar.

Last year the pastor of a liberal Presbyterian church touched in his Christmas sermon on the racist bigotry disguised by the kindly facade of his community. "We want our minister to speak on social questions," declared the church's distressed leaders, "but his timing was bad. That sort of thing is not for Christmas." Be fair to these men. Decades of American Christmas piety taught them what is for Christmas. For Christmas this year — like last year, and way on back to that little white clapboard New England chapel where Grandma went to meeting — is the charming bundle of religious sedative to soften the blows of a hard world. The Christmas ceremony is the homage that unbelief pays to tradition.

God knows, it is a hard world. And men will not, and should not, give up their suspicion that there is something better. We suspect we are meant to be more than we are in a world that is more than it is. Quench that intuition and we quench our humanity. The Christmas observance, for all its distortions, speaks to our yearning for that "more." We cannot help but criticize, and we are tempted to laugh at, the things we do at Christmas. But there is something real there; to despise it is to despise an authentic part of the human experience. The problematic truth is that people do "find meaning" in Christmas.

In their legitimate search for meaning people are encouraged to look backwards. Christmas, for instance, seems designed to recapture some lost innocence of childhood. But the truth of Christmas is not so much a remembrance of things past as it is an anticipation of things to come. As it is usually observed, Christmas is a gazing into the rear view mirror in order to determine our direction. Such navigation is bound toward disaster. Surely there is value in knowing where we have been, to the extent it illuminates where we are going. But the gospel message is that paradise is not to be recaptured from the past but welcomed from the future.

We must turn around our celebration of Christmas. We do not worship the child of memory, nor even the rebel rabbi of the cross, but the eternally risen Lord in whom is our promised destiny. To be sure, he cannot be separated from that Palestinian sojourn. In him all history — past, present, and future — holds together. The event of the incarnation is the good news that our time is not without purpose, that within our calendar days God is relentlessly and mysteriously present, preparing our world to receive his rule.

Mystery is a word much used at Christmas. The "mystery of the incarnation," the mystery of candlelight flickering on gothic walls, the mystery of psalms and songs to ancient tunes. It is a much abused word, it gets used to cover everything from the grace of God to the spine-tingling sensation of listening to boy sopranos at midnight mass. Yet mystery is at the heart of it all. This is mystery, how the future of mankind came bawling into our history at a birth in Bethlehem. This is mystery, how that future keeps confronting us in the most unlikely ways: through the blacks who are the Jews of our time, America's Israel; through students who prove their love in resistance to our wrong; through the peasants of Vietnam and the starved corpses on the streets of Calcutta. This is the mystery of our future, that they will surely rise to witness against our power, pride, and indifference.

This is the present mystery of Christmas, revealing the future; they will come with him, dusty from the roads of Palestine, of the Congo, of Brazil, and of Indochina, a great host of the unkempt, joined by our own neighbors in whom we failed to see "the mystery of the incarnation." The aged who exhausted our compassion, the mentally ill we refused to understand, the poor we determined not to notice.

Christmas is not finding our place in the lovely tableau of a silent and holy night long ago; Christmas is the mystery of God's will in the present. Christmas is judgment. And to those who repent, Christmas is hope.

I can understand why people want to separate Christ from the orgy of exploitation and sentimentality that we call Christmas. But he will not let us separate him. We don't have to keep Christ in Christmas. He is already in it for keeps. It will not even do, as one churchman suggests, to transfer our celebration of Christmas to January 6, following the Eastern Orthodox pattern. We cannot, God help us, evade December 25 of America 1969. Here the lordship of Christ must be asserted and celebrated or not at all.

"Christ is indeed the Lord of all things," Luther declares, "of good and bad, of angels and devils, of virgins and harlots . . . his kingdom is not an outward body or government, yet everything is subject to him, whether spiritual or material, heavenly or hellish." There is much that is hellish in our society and, in its own evasive, manipulative way, our Christmas observance adds to the hellishness. There is a terrible cruelty in suggesting, as our observance does suggest, that relief from the horrors of life is to be found in an annual game of "let's pretend" with its pageants, tinsel, and soft lights. We sense the pathos of man's desperate effort to escape the brutal reality, if even for a moment. Thus Christmas becomes the supreme feast of despair. People leave our Christmas sanctuaries, eyes misted by the beauty of it all, and crying inside, "Oh, God, if life were only like that!" But they have been tricked again; their yearning titillated but not satisfied; hungry people offered stones instead of bread.

It is the feast of despair unless "Christ is indeed the Lord of all things." The redemption of our prostituted Christmas observances depends on our readiness to assert and celebrate the claim of his lordship. This requires changing what we do around Christmas time in the churches. Perhaps, as is often suggested, we need to find new symbols to communicate what we mean by Christmas, but equally urgent is taking more seriously the symbols we already have that say so much more than we are ready to mean. "The startling truth," writes J. B. Phillips, "must break over us afresh — that we live on a visited planet."

Recently a group of liturgical scholars invited social scientists to discuss with them the possibility of developing new symbols to communicate ideas such as incarnation, redemption, resurrection, judgment. Sociologist Peter L. Berger remarked to the liturgists and theologians, "You are frustrated because you feel you are not communicating with people inside the church and out. But I suspect the problem is not one of communication so much as it is of content. If you know what you want to say, I believe you will have gone a long way in finding the symbols to say it." This sounds simplistic in a time when the conventional wisdom includes McLuhan's maxim that the medium is the message. The fault is with the maxim. The question of truth cannot be evaded. The Christian medium may be beautiful, moving, poetic, and, in some deeply felt sense, "meaningful." But is it true? That is, does what we say and do at Christmas reflect our understanding of the universe in which we live, or is it a seductively fanciful escape from the reality we think we know too well? No revision of our observances will renew Christmas unless such revision grows out of the daring premise that "Christ is indeed the Lord of all things whether spiritual or material, heavenly or hellish."

Such a renewed feast is for grown-up people. Christ is for children, to be sure; but not so much for children still gullible enough to believe anything as for those who have become as children in the fervor of their response to the gospel of the kingdom. Here is no place for the cloying sweetness of fairy tales and pretty choirs; here is the startling news of God's becoming man to make all things new. This does not mean that our Christmas observance should be bereft of beauty or poetry. It does mean Christmas should be relentlessly honest.

If what we say about the lordship of Christ is true, we are compelled to stretch our imaginations to their limits in order to capture its meaning and, failing to capture it, to break into poetry of sheerest praise. The poetry of our praise, however, is no escape from the immediate. That is, when we envision the fields of Bethlehem, we envision them not so much as they were in the first century but as they are under the mortar fire of the twentieth. We envision the trash strewn streets of Brooklyn, the bomb scarred valleys of Vietnam, the political prisons of Guatemala.

Do not sing the Christmas songs if in order to do so you must block out what is contemporary and unpleasant. Do not praise the wonder unless you are prepared to undertake the work the wonder demands. The Christmas celebrated in song is not a magic moment of the past to be retrieved, but the promise of a future to be realized. Christ is not imprisoned in Christmas past. He is the liberated Lord calling us to the works of liberation. If Christmas is to call men to new life, we must liberate our image of Christ from the Christmas observances that are dominated by the forced cheer and seductive nostalgia which are among the more pathetic forms of despair.

Let the churches refuse this year to hold Christian services designed to play to the gallery of pagans who will return at Easter to lunch on the hill of Calvary. We might even celebrate the Christ-Mass, the meal of communal commitment and hope, challenging the crowds not to admire the Christ Child but to follow the Christ. Church groups might well abandon their schedule of Christmas parties in the month of December and let the austerity of the weeks of Advent prepare us for the wonder of Christmas hope. Let preachers surprise their members who think they know what's for Christmas. What's for Christmas this year? The promise and challenge of God's rule in justice and love.

We liberate Christ from the perversions of Christmas not by trying to take him out of Christmas but by asserting his lordship within Christmas. Why should we surrender this feast to the merchants of Main Street and to the spiritual tourists who crowd the churches twice a year? Those who would serve Christ can challenge those who would use Christ by demanding that merchants present the full picture in their display windows. Negotiate and demonstrate to get the beatitudes posted alongside the shepherds, the cross behind the creche, Jesus' invitation to poverty beside the merchant's pitch for possessions. It is not a bad thing if merchants wish to advertise the message of Jesus. But if they want to promote sales through the cult of divine babyhood, let them find another myth. Our job is not to deplore the presence of Christ in the commercial Christmas, but to help businessmen decide between presenting the whole Christ or no Christ.

As for the tourists at Christmas services, let them be confronted by the pilgrims. If the churches ignored December 25, we would miss this chance. No doubt the television networks would produce their own midnight masses, delicately omitting references to the broken body, spilled blood, and brutal death of the Christmas child. If the churches declined, others would take the lead in celebrating what they think is the Christmas story, all smoothly refined to offend the sensibilities of no one, to challenge no one, to save no one.

Christmas is here to stay, at least for the foreseeable future. It is a piece of culture religion. The church's job is to make the best of the feast, to reform it where possible, to check its more outrageous perversions where necessary. And don't worry about Christ's being mixed up in this Christmas business. He is already liberated, his lordship is secure. His freedom is perfected in self-surrendering involvement in the ambiguous affairs of man. The real issue this Christmas is whether *we* are liberated by the same involvement. ☐

The End of Flight?

I flee from you,
Down, down the weary paths of my life.
I see you not in the activities of my day,
I find no answer to the hasty prayers of a moment,
I flee from you, and I am alone.

I look for you,
But I look in the beauties of nature, and find only
nature there,
I look in your stained-glass churches and find only
your shadow,
I look for you, for I am afraid.

Where, O Creator of all, do you hide?
Among the cold, light-years of the stars?
Among the stark horror of our wars?
Where, O Father of all, do you hide?

I wait for you,
No longer a searcher, no longer a fleer from your love,
I wait and I am still, and in the silence your voice is
heard.
My wait is ended.

I acknowledge you.
Your call has quieted the clamor of my weary life,
Nature proclaims in windswept beauty her true origin.
You are master of the stars, weeper at our wars,
You are God.

by Judy M. Shuler

by [illegible]

The Christmas World Is a World in Anguish

The world of Christmas is not a pretty package
wrapped in tinsel and bright paper
that appeals to the eye and
excites the imagination.
Though we buy acres of wrapping paper
and miles of ribbon;
though we fashion a veritable tower of presents reaching upward toward heaven . . .
we know we cannot make the world pretty.
At most we can divert our attention from the world's misery
and our own struggles within this larger agony.
At least for a few weeks we can talk of jolly old St. Nick,
we can be pleasant with our neighbors,
we can hear of Bethlehem's babe in a manger born,
we can give and receive gifts,
we can be reminded of a peaceful world, and
we can dream of how it might be . . .
if only. . .
But all the time we know.
Deep down, we know the Christmas world is a world that lies in anguish,
a world that lies contorted and writhing
like a creature on the threshold either of death —
or could it be birth?
We read that in the fullness of time, God sent forth his son.
But even those many centuries ago it was into an agonized
and antagonized world,
that the Son of God came.

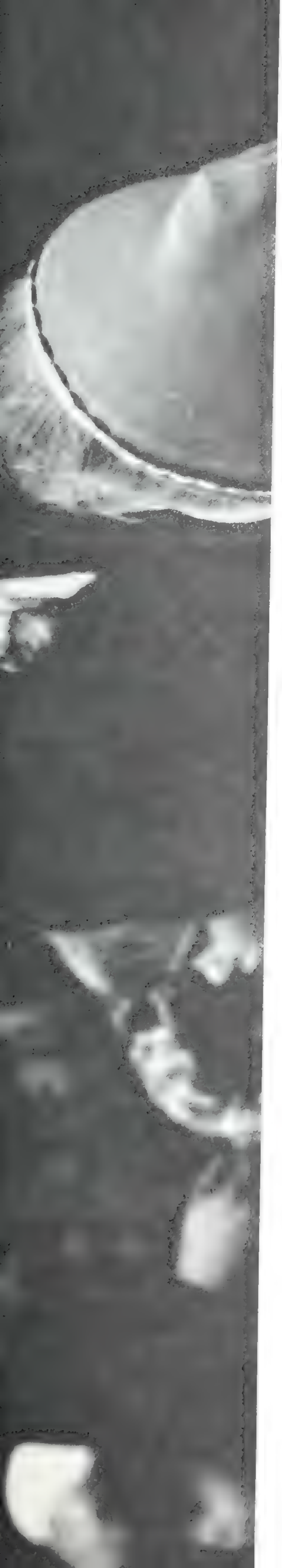
The land of David
and the descendants of David's people
lay in bondage.
Could it be the east end of the Mediterranean world is destined to be the earth's
everlasting sore spot?
It was in the East where the earth first drank the blood of Abel
freed from his body by the murderous blows of Cain.
Across the sands of the East the blood of man has continued to be spilled.
Abraham and Lot divided the land between them because they could not get along.
Jacob and Esau feuded across this land.
Joseph's brothers sold him into slavery from there.
The people of Israel carved out their homeland from the peoples already living there.
David's son, Absalom, was slain.
King fought against king.

The sands ran red under the assaults of the Assyrians,
the Egyptians,
the Babylonians,
the Persians,
the Greeks,
the Romans.
Christian crusader and Arab Moslem became blood brothers in the earth's bosom in their death.
Jew and Arab even now kill
and are killed
on this land well-spiked with the blood of the centuries.
Thus, in this land of the East
in the first century,
the power of Rome held sway.
The power of Rome lay heavy upon the people
and the presence of Rome was real in the garrisons of soldiers
that dotted the land like some dread disease.
The soldiers were everywhere.
The very fact they walked in groups of two or more
was mute testimony to another fact . . .
they knew they were not welcome.
The galling influence of the Roman occupation was pervasive.
For example, the influence was in the law that stated any Roman soldier could order
any person to carry his pack for a mile.
Any errand, big or little
major or minor
could be interrupted upon meeting a soldier.
The words . . .
"You! Carry this for me!" . . .
left no alternative
except perhaps death.

A few years later our Lord would teach . . .
"If a man compels you to go with him one mile, go with him two."
Under this cloud of oppression,
our Lord came down to earth.
Jesus' birthplace was Bethlehem, not Nazareth,
not by choice
but by Roman order.
"In those days a decree went out from Caesar Augustus that all the world should be enrolled. And all went to be enrolled, each to his own city. And Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David which is called Bethlehem, because he was of the house and lineage of David, to be enrolled with Mary, his betrothed, who was with child" (Luke 2:1, 3-5).
Law and order was the norm of the day.
There was law
and there was order . . .
or else!

The cutting swish of the whip
the slash of the sword
or the cross . . .
these awaited the offender.
Into this kind of world . . .
a world of oppression,
a world of victor and vanquished,
a world of smoldering resentment and open hatred . . .
God sent his son.
Right in the middle of it all, God sent him
like a sheep to the slaughter.
And slaughtered he was . . .
only they used the word *crucified.*
Crucified for treason. . . .
They thought he wanted to be King of the Jews.
They misunderstood him.
What would they have done to him had they understood that he came to be King of all men
in all nations
of all races?

The centuries have rolled by since then.
It is again the season leading to Christmas.
Even the mighty Roman Empire proved vulnerable to the passing of time.
Thus the oppression of the Roman legions is no more.
But the world's anguish lingers on.
Oppression still stalks the face of the earth
and tragedy
and injustice
and evil.
The people of Czechoslovakia know the sound of the booted feet of the invader.
They know the bitter disappointment of revived hope being dashed to pieces.
They know the feeling of swelling rage that dare not be freely expressed.
Vietnam knows the agonies of war. . . .
of homes and belongings being destroyed with no warning,
of terror that comes in the night, and death that strikes by day,
of being caught in the middle between opposing forces.
Nigeria is learning the bitter lessons of civil war
where pride becomes more important than compassion
and all are losers regardless of military advantage.
South America knows the growing pains of having newly awakened to the desire for self-government free from home-bred dictators
and foreign-bred advisers . . .
but lacking the experience to do so easily.
The land of David is convulsed by the continuing struggle between the descendants of Jacob
and the descendants of Esau
about whose birthright the land is
or who shall possess the land regardless of birthright.
Even America, the land of the free,
is undergoing the great test to determine who is free
and how free
and free for what.
The accusation has been made that social subjugation is no more excusable than military subjugation.
All the while the forgotten American
pushed to the wastelands of our county
is the first American . . .
the Indian.
Into this kind of world . . .
oppressed
divided
contorted . . .
the season of Christmas comes.



One must wonder . . .
is it a world fit for the coming of Christmas?
Even our Christmas practices raise questions.
Consider our celebration.
The jolly old Santa Claus image encourages the purchase of presents until Christmas is the most profitable time of the year.
Interwoven into our practices are jingle bells,
holly and mistletoe,
and trees gaily decked out with tinsel and bauble.
Our celebration includes the exchange of gifts.
Not the giving, mind you,
but the *exchange* of gifts.
But where is Christ in our celebration?
And where his gifts?
No exchanges from him . . .
but gifts as from wise men who recognize that he is one worthy to receive gifts
and praise
and adoration.

Celebration, indeed!
We celebrate until we cannot remember.
What we need is to remember . . .
that we might commemorate.
So we come to the season of Christmas.
To the question . . .
"Is the world ready for Christmas?" . . .
we can only answer "NO!"
The world is ill-prepared for Christmas because it is ill-prepared for Christ.
Yet our longing is for news of a Savior.
In the midst of our alienation . . .
alienated as nations in a world that God made one in the beginning,
alienated as races upon whose forehead is visible the stamp of Babel's tower,
alienated as individual from individual, the spiritual descendants of Cain . . .
we recognize that we are indeed in need of a savior.
No, the world is not ready . . .
but, God have mercy upon us, so terribly needy.
And the season of Christmas does come again . . .
ready or not!
Christmas is coming again because a major part of its message is grace, not law;
what God does, not what man deserves.
And God shows his love in that while we were yet sinners, Christ died for us.
What about the message of peace?
Peace makes sense best to those who know the agonies of war,
makes sense even if they turn their backs on it in a self-destructive mania.
And Christmas comes because of its great logic . . .
it is not the well who need a physician, but the sick.

The world is sick!
The symptoms of anguish,
of suffering,
of oppression
are visible everywhere
from Anchorage to Accra,
from Chicago to Calcutta.
With the coming of Christmas, the only adequate response we can make is twofold.
We must first admit we do not deserve the gift of Christmas.
But we can only follow this with the admission that we are indeed lost if God withholds his grace. □

Men and women alike receive Theological Center diplomas from Merle Crouse and George Kreps (left); Bible study, meditation, and class preparation engage one seminarian (center top); Jorge Lara Broud, a Mexican citizen, has acted as resource leader for Center-sponsored conferences on the nature of the church and its mission (above); Dr. and Mrs. Ulysses Hernandez, Latin American missionaries, came from Mexico under auspices of Methodist National Mission to work as churchmen, not as a medical team (right)

Hardly an institution in the usual sense — its activities are scattered over Ecuador — the Center of Theological Studies is providing some fascinating new answers to old questions

An Adventure in Theological Education

by Estella Horning

Can we offer real theological training for all the church's leaders? This is the goal of the Center of Theological Studies in Ecuador. The center is a new effort with a new style initiated by a new national church.

The United Evangelical Church of Ecuador, at its formation in July 1965, was eager to do something about training its leaders. The Bible institutes in the country were not producing graduates who could face the demands of congregations and communities. They had learned basic doctrine as it was ladled out in neat little packages by their missionary teachers, but they had not wrestled with the problems of faith and life for themselves in a way that would enable them to be prepared for the many needs of the modern pastorate in Ecuador. They had not worked through their own problems in the light of the Christian faith. The Center of Theological Studies was brought into being primarily to help with this task.

The center sees its task as preparing the church for performing its ministries. One key idea behind the preparation is that all people in the church are leaders, in one way or another. Thus, theological education is not only for professional pastors and missionaries, but for everybody in the church. Everyone has the responsibility and opportunity of wrestling with the meaning of his faith in the world and of equipping himself to be useful in the church for carrying out its purposes.

Theological education is more than an academic program which embraces a certain area of study at a graduate level. Theology is for every man, and especially for every Christian. It answers such questions as: Who am I? Why do I exist? What is the most important thing in the world? Who are other people? How do I relate to them? How does Jesus Christ affect my answers to these questions? Who is God? How can human beings serve him? What is the church? How does it relate to all these other questions?

One of the basic tenets of the Center of Theological Studies is a desire to help every Christian find, in light of the Bible, of history, and of psychology, his own deeply satisfying and motivating answers to these questions.

The traditional seminary program of

theological education is geared to prepare young potential church leaders who, because they are not yet involved in adult responsibilities in their communities, are able at considerable expense to themselves and to the church to dedicate several years to full-time study. If this is a relatively acceptable answer in highly developed countries such as those of North America and Europe, it is a highly controversial answer for Latin America and many other parts of the world.

Traditional seminary and Bible school programs have been producing professional pastors at great expense in Ecuador for forty years. At present, some fifty pastors are directing congregations in Ecuador. Not more than a handful are supported by salaries from mission boards in other countries. At the same time, directing congregations are about three times that many Christian leaders who have little or no formal education, theological or otherwise. These men are hungry for knowledge, inspiration, and help, but they are in no sense of the word only *potential* leaders of the church.

The Center of Theological Studies is geared to prepare both present leaders and potential leaders of church and community. The present leaders are of first priority. For this reason, the programs have included persons from fourteen to seventy years of age. There are persons who have had no formal education and are barely able to read and persons with some university preparation. Those potential leaders who find after studying a few courses that they have either lost interest or are not able to continue can drop out with little loss of investment or prestige for either the person or the institution. Over 200 have enrolled in the basic courses of the center during its three years of work.

The center's basic curriculum is planned for three academic levels and degrees: the Certificate of Theology, for those with less than primary education; the Diploma of Theology, for those who have completed primary; and the Bachelor's Degree in Theology, for those who can complete their course at a high school graduate level. This last category is customary in the educational systems of Latin America and has official recognition from the Latin American Association of Theological Schools, of which the center is a member.

To the present, the center has been working at the first two levels. In the academic year 1970-71, the bachelor's degree level is to be added.

Where is the Center of Theological Studies? Good question! There is a complex of six rooms in downtown Quito. They include a library, a music room, a conference room, a mimeograph room which the secretary also uses as an office, and two offices for the staff. But these are not the classrooms where theological study takes place. They are only a coordinating hub in which materials are produced, from which books are loaned, where records are kept, and where function a staff of three persons who train professors and keep things running.

Theological education for the more than 130 students of the Center of Theological Studies takes place in rooms loaned by churches in ten different areas of Ecuador. Last year, six of these regional centers were provided by the United Evangelical Church of Ecuador, two by the Evangelical Covenant Church, and two by independent congregations. These church facilities in many parts of Ecuador are the seminary classrooms. This year, each local regional center is to be provided with a basic reference library and necessary classroom equipment with the financial backing of the Theological Education Fund.

Who are the faculty of the center? Three missionaries, one full time and two part time, have been operating the Center of Theological Studies. It has been physically impossible for these persons to program the study guides, prepare the courses, and teach in all the widely scattered centers. Therefore, each semester is preceded by a faculty workshop, in which the teachers for each course are introduced to the subject matter and texts and are given a bibliography of useful materials for preparing for their classes. This system of using many part-time teachers enables the center to discover who are the scholars and teachers within the church. If a professor does unsatisfactory work one semester, it is not necessary to ask him to continue for another semester. In the workshops, the faculty help in preparing the study guides for the various courses. Several persons who write with initiative and insight have been discovered and are being encouraged to dedicate more time and effort to writing. Some thirty pastors and church leaders of various denominations have participated as teachers of the courses.

With good reason, questions have been raised as to the quality of instruction as a result of this policy. Results are not as inadequate as one might have reason to fear. For example, many pastors have served as teachers of homiletics. As a result, their students, often members of their congregations, are evaluating their sermons each Sunday. Not only are others learning to preach, but the quality of preaching in the churches is of necessity improving. Programmed study guides control the content of each course, and a common examination is given to all the students of a course. Those teachers whose study and performance is inadequate are replaced by persons with more interest and talent.

Why all this diverse and scattered

activity in theological education? Wouldn't it be better to send a few persons to a "real" seminary, in another country if necessary, so that they will be *well*-prepared as leaders of the church? The answer of a growing number of persons in Ecuador is a resounding *no!* In the program of the Center of Theological Studies, genuine church leaders are receiving a *real* theological education. It may take them more than three years, since they are active adults with family and community responsibilities. They would never be able to leave their homes to participate in a traditional program. If with scholarship aid they should be enabled to do so, they could not return to their respective villages and expect support as full-time pastors. Those potential leaders who might be able to attend a seminary with scholarship aid can study full time at home if they wish and will have opportunities continually to reexamine their Christian calling in the light of practical responsibility in their local church and in the life of the community.

The Center of Theological Studies, a joint effort of the United Evangelical Church and the Evangelical Covenant Church in Ecuador, is an adventure in theological education which is examining new answers to old questions. It is by no means the only experiment of its kind. Many suggestions have been borrowed and adapted from the Presbyterian Seminary in Guatemala, where extension seminary programs began. Today, theological education by extension is cropping up in many areas of the world. Old questions about church leadership training and theological education are being restated and reexamined. The old answers may not be adequate for a new age. The Center of Theological Studies is suggesting some fascinating new answers for the churches of Ecuador of which it is a part. ☐

FAITH LOOKS UP

Many persons, including some Brethren, feel very insecure today. Frightened, they look back over their shoulders, thinking their lives will be overtaken and overpowered by so-called sinister forces and bugaboos such as "youth rebellion, black power, modern art, social gospel, communism, corruption in government." Seldom do they look forward with hope and vision. Consequently they stumble and fall over obstacles and cause others to do the same, adding to the chaos and confusion.

Yes, some of these challenges to our Christian faith and life make improper advances and can get us messed up; but these power forces emerge largely in a vacuum that we unwittingly help to create because we haven't looked forward and upward enough and have rarely plugged in to the great source of power that can transform our lives into positive action and witness. "All power is given unto me in heaven and in earth . . . and, lo, I am with you alway . . . " (Matt. 28:16-20, KJV).

My fellow General Board member, Anna Beahm Mow, is a 1969 model of positive Christian living and witness and a living example of the answer to negativism in the church and our world. She writes in her fine guidebook for youth, *Going Steady With God,* "Adults who have lost their ability to rejoice have become cynical because they have never found out how to live from Monday to Saturday."

Also, in her July chapter, "Power as Promised," Anna refers to the early Christians who, after receiving the power of the Holy Spirit at Pentecost (Acts 2) "gave themselves completely in service . . . learned how to resolve differences, surmount prejudice, and serve in power . . . had courage, faith, love, patience, and a great new ability to witness for their Risen Lord." Many neighbors, those folks who were constantly looking over their shoulders, said, "These Christians were turning the whole world upside down." Actually they were turning the right side up!

O, that we might have more positive thinking and acting, plugged-in, power-packed Christians helping to turn the right side up in the world today!

While serving in the 1965 Indiana General Assembly, a special session gathered to consider Indiana's bid for a $200,000,000 nuclear "atom-smasher" plant offered by the U.S. Government. In the final vote to support the bid I stood alone to explain my "yes" vote in the allotted one-minute time limitation. I feel God put words in my mouth as I expressed a prayer that our leaders in government would help guide the world on the pathways to peace, so we wouldn't need to use these proposed nuclear facilities to wreak further destruction and suffering on mankind; and the Holy Spirit led me to read the first verse of Purd Dietz's hymn (found in our *Brethren Hymnal*), "We Would Be Building."

Immediately following, a veteran newspaper correspondent, inquired about my religious affiliation — wondering if it were Amish. He couldn't believe that Brethren would take such a strong position and asked for a copy of this hymn. My humble but sincere testimony reached the front page of the Indianapolis *Star* next morning with a column headline, "Brethren Farmer Only Legislator Questioning Purpose of Atom-Smasher Plant."

God surely holds immeasurable power in his hands that can transform our lives and the whole world if we would only plug in and transmit positive power and action. "For I am not ashamed of the gospel: it is the power of God for salvation to everyone who has faith" (Romans 1:16).

EVERETT MISHLER, farmer and churchman, is a deacon in his local church (Union Center, Indiana), a member of the Northern Indiana district board and also of the Church of the Brethren General Board. He has been active in county agricultural affairs and in state politics, having served in the Indiana General Assembly for one term. The Mishlers have five sons and three daughters.

news

THE WAR AGAINST THE WAR

"Closed due to war" is the sign which greeted passersby of the Church of the Brethren General Offices on Moratorium Day. To the generally conservative Elgin, Ill., community in which the offices are located, the peace-oriented stance of the Brethren came as no surprise. But to the nation as a whole, fervent antiwar expression arising in virtually every section of the country was a new phenomenon — and one which had staunch endorsement among Protestant, Catholic, and Jewish groups.

"As Americans paused on Oct. 15 to meditate, discuss, pray, and demonstrate concerning the war in Vietnam, it had already become clear that the basic questions facing the nation had changed," a Religious News Service correspondent filed. "No longer, with some exceptions, were Americans asking themselves whether their country should get out of war. The question is how it should be done."

A *Time* magazine editorial declared similarly: "To many people, the argument is no longer really over victory or defeat, patriotism or dishonor, but rather over when the United States withdraws and what concessions, if any, it can get in return. Timing, of course, could make a major difference in the United States' future position in Asia — but it is not a difference for which many people are eager to sacrifice lives or money."

Massive scope: The highlights of Moratorium Day have been noted far and wide: A quarter million participants in New York City, including throngs of businessmen at a noon rally on Wall Street and a skywriter above Shea Stadium spelling out the letters, *STOP WAR*, during the fourth game of the World Series. A jam of 100,000 people in historic Boston Common. Some 50,000 marchers in a vigil in the nation's capital, a preview of the more massive demonstrations to follow. Prayer vigils, doorstep conversations, parades, and forums throughout the nooks and crannies of the land.

Bursting forth were banners, songs, and cries rising both from peace proponents and a war-wearied public. "One small step for America, one giant stride for peace," proclaimed a huge banner outside the office of the Moratorium organizers in Washington, D.C. "All we are saying is give peace a chance," softly sang the candlelight procession around the White House. "He was my son," said a middle-aged woman at Lexington, Ky., as she interrupted the reading of the names of the state's 736 war dead and inserted a single name — that of her son killed in Vietnam just a few days before.

While drawing the heavy involvement of youth, the events of M Day encompassed support from nearly all segments of life. Most striking were the endorsements of at least 76 Congressmen, the identification of soldiers in combat in Vietnam, their black arm bands on brazen display, and aggressive leadership in the Moratorium from the business community.

Religious motif: Common in many local observances too were such liturgical expressions as prayers, hymns, litanies, memorializing, Bible reading, candlelighting, and the themes of judgment, repentance, love, and celebration.

With such a tone, the appearance of religious spokesmen came naturally. Asked Yale University chaplain William Sloane Coffin Jr. of 40,000 participants in New York City's Bryant Park: "How many Vietnamese fought in our civil war?" Appealed Mrs. Coretta King in Washington: "The war is destroying the very fabric and fiber of this society. The only solution to the problem is to bring the boys home and to bring them home now." Intoned Ralph D. Abernathy of the Southern Christian Leadership Conference, while speaking in Los Angeles: "Come home, America, and redeem your soul."

Clergymen of three faiths, United Presbyterian theologian Robert McAfee Brown, Notre Dame University president Father Theodore Hesburg, and Rabbi Maurice Eisendrath of the Union of American Hebrew Congregations described the Moratorium "not only as a means of national discussion and dialogue, but also as a means of reconciliation in our country." In a joint statement they urged increased visitation of the Vietnam wounded in hospitals as a ministry leading toward overcoming the enmity created by the war.

Brethren responses: Brethren too were among churchmen speaking out in their communities. At Miami University's Middletown campus in Ohio, Ron Mummert, pastor of the Middletown Church of the Brethren and a teacher, spoke against conscription. "We owe a lifetime to humanity, not just two years to the state," he declared.

From the General Offices in Elgin, many employees participated in a march and worship service in the community and a few joined Maryknoll seminarians and others in a demonstration at the Kane County Selective Service Board at St. Charles. A public announcement on the local radio station explained the offices' closing and the church's position in these terms: "Christians have always faced choices which test the relationship between faithfulness to God and faithfulness to the state. Today such choices confront us."

The radio spot further quoted Chicago newscaster Floyd Kalber who a few days earlier had told an Elgin audience: "America should get out of Vietnam and stay out of future Vietnams." "The Church of the Brethren feels this way, too," the announcement concluded.

Campus encounters: At Bridgewater College in Virginia, C. Wayne Zunkel of Elizabethtown, Pa., told a convocation that the Vietnam war is one "we never should have entered, never should have continued, and out of which we should remove ourselves as quickly as humanly possible." He went on to attribute a good share of the blame for the war's duration to the Saigon government. "Saigon does not appear interested in ending the war. . . . I think there may have been a way out if the South Vietnamese generals wanted it," he said.

At Manchester College in Indiana, the Moratorium entailed presentations throughout the day by faculty members and guest civic leaders from the area, a lecture on "Christian Uses of Conflict," by E. Spencer Parsons, dean of the University of Chicago's Rockefeller Chapel, a discussion led by Douglas Hostetter, returned from three years of work with Vietnam Christian Service, and an evening rally in the college mall led by Dr. Parsons and student activists. The college also issued a special supplement to the college newspaper, carrying the endorsement of the Community Council for the Moratorium Day plans.

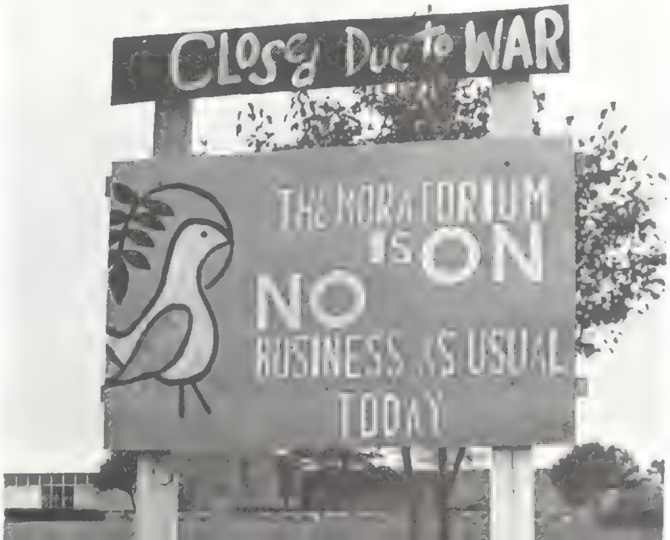
La Verne College in California supported the Moratorium with a rally and voluntary class discussions on the Vietnam situation. President Leland B. Newcomer said in an advance announcement, "I can think of few other activities of the students and faculty that would be more important."

Bethany Seminary faculty and students included as part of a day-long observance a candlelight march to and from the York Center Church of the Brethren, talking with residents along the route in advance and inviting them to join in the procession.

At Pennsylvania's Elizabethtown College, a candlelight march through the town, a debate on the war, a play, a folk-sing, the planting of a memorial tree, and a concluding service at the Church of the Brethren marked the Moratorium.

New York campus: An open air mass for peace

Historic Boston Common: A rally of 100,000



The Elgin General Offices: Christians and choice

At the chapel service college minister Bob Sherfy declared, "We have each done our thing for peace . . . and the war goes on. If our demonstration has been real, then we are only at the beginning."

Elizabethtown College President Morley J. Mays applauded the openness with which the issue of the war had been treated on campus. "Patriotism does not preclude differences and dissent," he said. "Society would become stagnant if there were not grounds for debate. What we have done today may well serve as an example of how society may deal with this issue and others."

Dr. Mays, immediate past moderator of the Church of the Brethren, pointed to the religious import of the observance. "For some of us, including myself, the issue is much more than one of national self-interest or even of prudence. It is one on which the Transcendent has a bearing. Our ultimate commitment carries with it the divine expectation that we should be peacemakers. If our commitment is serious, we can hardly escape this expectation."

On other campuses: The cry of "peace now" echoed from other campuses as well. Columbia University president Andrew W. Cordier, a Brethren minister, joined with the presidents of 79 colleges and universities in calling on President Nixon to step up the "timetable in the withdrawal from Vietnam."

In North Newton, Kan., the historic Mennonite Bell was removed from a museum and placed on the steps of Bethel College's administration building where for 42 hours — every four seconds — it tolled for the American servicemen killed in Vietnam.

Students from Jesuit Woodstock College and Union Theological Seminary led hymns and prayers in New York's major railway stations.

Yale University President Kingman Brewster Jr. told 50,000 persons gathered in downtown New Haven, Conn.: "We were fooled by the false promise that this would be an easy war. Let us not fool our fellow countrymen into the belief that this will be an easy peace. Let us admit it is not easy to stop short of victory in a cause for which so many have fallen. . . . Let us say simply that we cannot tolerate the abuse of their memory as a justification for continuation of the killing and the dying at the behest of a corrupt Saigon government which rejects both democracy and peace."

Counterpoint: Such assertions characterized the civic and campus crusade against the war. From within church circles there was little opposition to the Moratorium from nationally known church leaders, aside from such predictable sources as Carl McIntire, whose Shelton College students held a counter protest at the White House, and the Southern Baptist Convention's conservative president, W. A. Criswell, a pastor.

An interesting episode related to the war issue occurred in San Antonio, where recently retired Catholic archbishop Robert E. Lucey and his successor, Archbishop Francis Furey, both strongly supported military action.

Earlier this fall when Archbishop Lucey gave a strong defense to the war, a most surprising sequel came from his audience, the National Conference of Catholic Charities. A resolution was introduced, and passed, criticizing the address as inconsistent with the principles of Vatican II and the teachings of the two most recent Popes. Such an outright censure of a prelate by an official Catholic organization is virtually without precedent in the United States.

Candles for peace in Washington, D.C., and also at Elizabethtown, York Center

What does it mean? After a series of interviews on the significance of the antiwar movements, *The New York Times* religion editor Edward B. Fiske pointed up that the Vietnam Moratorium was not only a political protest "but an event with profound religious overtones built around a new vision of America." Such a vision could lead, he warned, either to sharp division or to a basic reshaping of national myths.

Mr. Fiske quoted lay theologian Michael Novak as seeing the demonstrations and counterdemonstrations not simply as "debates over two different political strategies." Rather, "they expressed two different ways of conceiving of America."

In Mr. Novak's view the country is split between a middle class that is coming to accept the new value of love and peace and a lower middle class that still clings to the older virtues of law, order, and manifest destiny. "What one side sees as the betrayal of American values the other sees as patriotism," Mr. Novak contends. "What is moral insensitivity to one is the epitomy of morality to the other."

To mediate these conflicting views and to act decisively and persuasively are steps seen as incumbent upon the nation's leadership.

Within the churches, at a time of an almost unparalleled spurt in the peace movement, representatives of the peace fellowships of major denominations were called to Washington, D.C., last month by A. Stauffer Curry, Brethren clergyman on the staff of the Fellowship of Reconciliation. Convened prior to and during the massive "March Against Death" mobilization, the conference focused on directions to be taken by the fellowship groups singly and jointly. Listed on the program were Nobel Prize winner George Wald of Harvard University, a half dozen leaders of the Brethren Action Movement and Brethren Peace Fellowship, and representatives of 11 other peace fellowships.

"Experts" speak: In terms of what course the United States is to take in Vietnam, a report issued prior to the Moratorium offers one of the most weighty perspectives to issue out of the debate recently. While its substance is little different from what Brethren officials and other churchmen were saying on Vietnam even three or four years ago, what is new about the "findings" is the source.

According to six researchers of the Rand Corporation, which does three quarters of its business with the Department of Defense, negotiations will never end the war and an unconditional withdrawal should occur within the next year. Speaking as individuals, the team of scholars based their outlook on these premises:

- Enemy forces cannot be eliminated in Vietnam by military means without "destroying the entire country and its people."
- Military action is not serving the purpose of fulfilling "past U.S. promises" to the Vietnamese people. The capacity of the present South Vietnamese government to survive "on its own" must be tested regardless of the result.
- The importance of South Vietnam to U.S. interests and the negative international impact of U.S. withdrawal have been "greatly exaggerated."
- The "human, political and material costs" of U.S. involvement in Vietnam outweigh both "prospective benefits" and the costs and risks of withdrawal.

This careful statement, by members of an organization closely identified with the planning and evaluation of the military action in Vietnam, indeed must reflect the sentiment that increasing numbers of Americans either expressed or at least felt on Moratorium day. — H.E.R.

Survey / A look at congregations in mission

Behind bars: Laymen and clergymen in Fairfax County, Va., have undertaken a quiet but meaningful ministry to persons isolated from society — the persons behind bars.

Under a program of the Fairfax Division of the Council of Churches of Greater Washington, the Fairfax Jail Ministry seeks to channel Christian compassion and service to offenders and promote their eventual integration into community life.

Protestant and Catholic volunteers visit the inmates weekly, supply personal items, counsel families of prisoners, and stimulate citizen interest in penal conditions.

Among supporters of the program is the Oakton, Va., Church of the Brethren, whose pastor, Albert L. Sauls, was president of the council division which sponsored the Jail Ministry. One of the congregation's laymen has been available to teach a math course to the inmates, as has Pastor Sauls for counseling.

Saturday service: A community-oriented venture known as SCRAP (Saturday Creative Recreational Activity Program) was launched last month by the Lynnhaven church, Phoenix, Ariz. The staff includes volunteer teachers and the pastor, D. Eugene Lichty, who offer a class on Christian living; directors of crafts, recreation, and music; and leaders of a self-contained preschool group.

"We are trying to get information into all the homes of the community," said the planning committee at the outset of the program. "Our aim is to serve children who might not otherwise have an opportunity to experience the abundant life in Christ."

Followup to Camille: The Polo, Ill., Church of the Brethren set aside an entire Sunday offering for needs in various areas of the world, over and above the amount budgeted for outreach. Officials of the congregation were elated that the receipts totaled $1,026 — more than double the average weekly giving, according to Pastor G. Arthur Hunn. In light of the Camille disaster, it was decided to contribute the offering to the Brotherhood's Emergency Disaster Fund.

Among other parishes acting in response to Hurricane Camille was the Prairie View church, Curley, Iowa. In dispatching the congregation's gift of $2,000 for the Emergency Disaster Fund, Pastor Thomas John Carpe wrote, "I hope this will be just the beginning of showing what a small congregation can do with its resources. The money comes from the labors of our men, as they rent a farm from a widow and work the ground and sell crops for special projects."

Interfaith vows: Pastor Clyde Carter of the Midland, Va., Church of the Brethren, and Eugene Walsh, rector of the Theological College of Catholic University, Washington, D.C., jointly officiated at the marriage of Peggy Marie Miller and Bruce David McWhinney at St. John's Catholic Church, Warrenton, Va. The two clergymen shared equally in the service, even to the point of pronouncing the final blessing. Such Catholic-Protestant ceremonies are unique in the area; Father Walsh said it was only the second of which he was aware.

At random: Virginia Blair, a black minister licensed by the Western Pennsylvania District, is working part time with a new fellowship group in the area of New Kensington. Sister Blair holds membership in the Natrona Heights congregation.

An answering service is being used by the South Bay Community Church of the Brethren, giving 24-hour-a-day telephone coverage.

At Dixon, Ill., a Sauk Area Selective Service Information Center has been established, involving several prominent community leaders on its steering committee. Among the workers at the center is Howard A. Miller, pastor of the Dixon Church of the Brethren, serving as an interim draft counselor until a layman is trained to take his place.

A SPECIAL REPORT BY MAYNARD SHELLY

PEACE IN THE MIDDLE

YOU HAVE COME to stand silently on this holy spot. Here friends laid the body of Jesus and here he rose from the grave on the third day. The small crypt in the Church of the Holy Sepulcher in Jerusalem is crowded, not only with pilgrims, but with candles, lamps, and pictures.

At the foot of the empty grave stands a bearded priest in faded robes. Before him on the ledge of the holy coffin is a small dish of coins. As you come near to him, you hear him whisper the only words spoken in the little room, "Money, money."

Irreverent? Perhaps.

But this is the church in the Middle East, protecting and overprotecting the sites of the holy history in the Holy Land.

The story of the Church of the Holy Sepulcher is not a lovely story. Claimed by three rival religious groups, the only way that the warring Christian factions can be kept at bay in their ardor to protect the shrines of the crucifixion and the resurrection is for a Muslim family to hold the key to the church.

A Hebrew Christian pastor meets you in Jerusalem. He tells you, "The vocation of the church is to get involved in all the misery and all the affliction of the Middle East."

Across the Jordan River in the hills of Gilead stands a gray-painted wooden building no larger than an extra-wide mobile home. Inside the Lutheran clinic in the Souf refugee camp, an Arab doctor greets you.

He tells you that he comes two days each week to examine and treat children under five years of age. On two other days of the week, he works at another camp where live mostly Bedouins, members of the nomadic tribes of the East. At all the camps, the young physician tells you, he provides vaccinations for smallpox, polio, and other childhood diseases.

He points to a chart on the wall that records the weight of the children. "All the children here are the proper weight," he says. "But at the other camp, many are underweight."

The road to Jericho: Here also is the church in the Middle East. You are proud that the church has cast its lot with the suffering and the misery of the Middle East in this way. For the Arab refugees of Palestine, like the man in Jesus' parable who was on his way from Jerusalem to Jericho (Luke 10:30 ff.), have been stripped and beaten and left half dead — a million and one half in refugee camps and in bitter exile in Jordan, Syria, and Lebanon.

The Christian church has come to bandage the wounds of malnutrition and poverty, bathing them in the oil and wine of modern medicine. But the wounds of exile are more than physical malnutrition and deprivation. For camps breed diseases for which the young doctors in their shanty clinics have no needles and no vaccine. These are the festering sores of hatred and despair which, after 22 years of seething, threaten an epidemic of violence not only in Palestine, but all over the world.

Can any city in the world surpass the glory of Jerusalem?

Other cities are larger and richer. But none is called holy by more people.

The Jews reverence it as the city conquered and built by David one thousand years before Christ and as the place where Solomon built the Temple.

Christians throughout the world know Jerusalem as the place where their Lord Jesus Christ died on the cross for the sins of the world. Here he was buried, and here on the third day rose from the tomb. Here the first congregation met in upper rooms and in the courtyard of the Temple.

Six hundred years later, Mohammed the prophet came to the rock on which the altar of sacrifice of the Temple had once stood. From this rock, he was carried by an angel through heaven in a dream. So the Muslims count Jerusalem as their third holiest shrine, ranking

EAST

it after Mecca and Medina.

As the center of so much religious interest, you would suppose that the city could live up to its name of peace.

You know that this is not so. An Israeli city official tells you, "The city has a tragic history. As the crossroads of the kingdoms of Asia and Africa and Europe, this has been a place of conflict for the empires.

"There have been 20 or 30 changes of kingdoms and empires here in the last three thousand years. The last time was June 1967, the last of the tragic wars of Jerusalem."

Who am I? Where am I going? In Jerusalem, you talk to Urie Davis, a graduate student in philosophy. He has been in prison because he refused to serve in the Israeli army. "As a conscientious objector to war," he tells you, "I am in a small minority — a minority of one hundred."

About the state of Israel, he tells you, "there are no doves in the government today."

He adds, "It was not always that the Israelis have felt that they would do anything to maintain the existence of the state.

"They would be willing to use atomic weapons.

"They say that all we would have to do would be to destroy certain age groups in Egypt, say the Egyptian army, to give us time to solve our problems.

"They would think nothing of blowing up the Aswan Dam."

Davis goes back to analyze the June 1967 war between Israel and the Arab countries. It lasted only six days, yet that war goes on.

"The '67 war was an irreversible event," he says. "All Jews said they wanted peace.

"Yet no refugee shall be returned and we will not give up any meter of land. And without the return of the refugees and land, no peace is possible."

"If we are firm enough," he says, characterizing popular Israeli attitudes, "the Arabs will swallow a minor injustice."

In Jordan, you meet Philip Kamel in the front room of a large house in Amman. This is the headquarters of Al-Fatah, one of several Arab liberation groups who send out commando and guerrilla teams to harass the Israeli army.

"I'll tell you what I know," says Kamel, "not what I have read in books.

"In 1948, it started when I left my village. We were walking, the whole family — me, father, mother, brothers. We walked for twenty-five miles.

"By night, we had nothing to cover ourselves. We dug ourselves into the ground to keep from the cold.

"After we left our land, we did not know where to go. They told us the United Nations was going to take action. We kept waiting beside the radio, waiting to hear about the resolutions.

"And there were resolutions, but they were not able to send any one of us back home."

Kamel has a black moustache, a light tan complexion, and is wearing a brown shirt. He is a public information officer for Al-Fatah (which means "victory").

"We lived in one tent, ten by sixteen feet: two families, including my brother and his wife. Tents prepared for picnics in the United States were given to protect us from the cold.

"We suffered hunger. We used to ration food. My mother used to give up her share for me."

"In 1950, we had schools in tents with stones to sit on. We didn't have chairs like these," he says, pointing to the chairs on which you and he are seated. "We are much better off now."

Bundles of posters and literature are stacked in one corner of the room.

"My story continues. I went to university for two years. I went to graduate study, and then I got a good job.

"But I had one problem. Where to go?

"I asked myself, 'To whom do you

belong?'

"I didn't have a place to belong to.

"I felt like a foreigner. I had no future. And my babies whom I am expecting may not have a future either.

"The day I got a baby, I resigned and I came over here to fight.

"I know you hate fighting. I hate fighting, too. But I fight to live, to make a future for my baby.

"Believe me, I found myself here. I found my identity.

"I'm going back. I don't know when, but I'm going back." While he talks to you, men pass the open door of the room. Some are carrying guns. An unshaven man stops to listen.

"Who am I? Where am I going? All these things have been answered.

"All those things which I left, I remember where they are.

"We want to live on that land. We don't want to live on that land dead."

Kamel tells you about the raids that Al-Fatah has made in Israel. He admits that many of their people have not returned.

"Since 1965, 700 have been killed by fighting. But more have been killed by hunger in the camps."

You thank him for telling you his story. You are glad that he has found his identity in being an Arab. But in Israel, young men find identity in being Jews in their own country after generations of discrimination and persecution, the worst of which ended with six million dead in the gas chambers and concentration camps of central Europe.

A nation of refugees: "Now I'll tell you what the books say," says Kamel. "Let's go back to 1850. National feeling was growing in Europe. It was carried back to the Middle East by Palestinian and Syrian students who had gone there to study.

"They started to lead a revolution to free their land from three centuries of rule by the Ottoman Turks.

"At the same time there was persecution in Russia. Some Jews came to Palestine. As we were preparing for a revolution against colonialism, we welcomed these Jews to our land.

"Revolution started in 1914 against the Turks. The Jews were living among us. The British offered help. We appreciated help, no matter from where it came.

"Just when we were going to jump to independence, we discovered something had been going on underground. In 1897, a man named Herzl called a meeting in Basel to make plans for a state for the Jews.

"The British promised these Zionists to help establish this state for the Jews.

"This was something different. They were planning to kick us out.

"Palestine went under a British mandate in 1918 by conspiracy. We accepted a dark future. But we thought the British were our enemies, not the Jews.

"We offered to the Jews to organize a Palestinian state. We made this offer early, in the 1930s, but this offer was refused.

"In 1937, came the first partition proposal. Of course, we refused.

"The Zionists started to get support from the United States. They started a terrorist movement and an underground state.

"What would you do if you were in our position?"

Tea is offered you in small glasses, boiling hot; you cannot hold it, much less drink it.

Kamel talks about how the Arab population became afraid of the Jews because of assassinations and massacres.

"We Arabs believe too much in honor," he says. "First is the feeling of honor for the woman; then for our babies.

"This pushed us outside until we discovered ourselves refugees, a whole nation of refugees."

He returns to your earlier comment about Jewish identity.

"Yes, they find their identity on the land of others.

"But we feel that we can find identity together. Is this impossible?

"Israel is trying to get two million more immigrants to Palestine. If they plan to accommodate that many, why can they not accommodate us as those two million?"

You drink your hot tea; it is strong and sweet. You ask Kamel if the Middle East conflict cannot be solved without violence. Is there no other strategy?

"There is another strategy," says Kamel. "We tried it for twenty years. We waited for the people who believed in justice to find a peaceful solution in talks, all kinds of talks.

"Even now, we are willing to give up fighting on condition that we can go back.

"We are willing to give up fighting, because we want to live.

"If you can guarantee that the refugees can go back, we will give up fighting."

One of his colleagues hands him a file folder out of which he takes a stack of atrocity photographs of Arabs who have suffered napalm burns in Israeli attacks during and after the Six-Day War.

Kamel looks accusingly at you. "Would you accept this for your baby?

"Sometimes Israelis claim that we kill civilians. Our raids are not actions, but reactions. It is easier to choose civilian targets. But we want to live together in one state. That's why we don't choose civilian targets.

"But when they attack civilians, we must teach them a lesson, that they may know by sense, and not by speech."

Kamel talks about 34 Arab prisoners who were captured and brutally beaten.

"We couldn't recognize them, except by their rings. Then we chose a civilian target, the supermarket in Jerusalem."

He picks up one of the atrocity pictures on the table before him.

"I cannot accept this future for my baby."

You get up to leave. You say you hope the world will come to understand the cause of the Arab refugees better.

Kamel rises. "I was glad to speak to you. I hope that I was clear. The next time you come, may there be peace."

Yitro Jacobs (wearing white cap): "The return of the temple site in the Six Day War of 1967 was a miracle."

Soul sickness: Kamel has laid bare the soul wounds of the Arabs of Palestine. You have bathed them in the oil of listening and the wine of quiet conversation. As the Middle East crisis continues to overheat, how will the church treat these diseases of the human soul?

Survival: You hear some chilling words from an Israeli government official as he explains the history of Israel and its intention to protect itself.

"If Israel's population faces total annihilation, Israel is not interested if the rest of the world survives," says Yaakov Morris, information officer for the ministry of foreign affairs. "Israel's survival is as important to Israel as the survival of any other nation. And we are not prepared to bargain Israel's survival so that others will survive. I am being very blunt. Suicide is not part of the Israel national psyche."

This is Israeli nationalism, also called Zionism.

For the prophetc faith of Judaism, you must look elsewhere. You hear it annunciated more clearly by Joseph W. Abileah, a Jewish musician from Haifa and a resident of Palestine for over 40 years, who is giving his time to a ministry of reconciliation between Jews and Arabs.

"That ethical relationship to our fellowman must not be short of the Sermon on the Mount, which was not written for angels, but for humans," he tells you.

"The state of Israel has justification to exist only if it accepts the prophets. But if it is only eye for eye, tooth for tooth, let them go back where they came from."

The use of biblical ethics: The application of biblical ethics to the Middle East seems impossible in a world of power politics in which military might determines right. But the obstacle in the Middle East comes just at this point. Yesterday's military solutions no longer work. Their 1967 victory gave Israel more land but less real security.

Israel will have no peace in the Middle East until justice can be found for the Arabs of Palestine. Driving them farther and farther from their homes is not justice. Finding homes for them in Palestine will be, and that's where biblical ethics must be applied.

Rabbi Shalom Benchorim, Jerusalem, confirms this for you. "Israel is too big. It is better to have a small country and peace than a big country and many enemies. Much better."

The leader of a progressive movement in Judaism, he tells you, "Israel loses its destination without religious revival."

Benchorim has his own ideas for renewal, but the renewal will not be separate from the effort for peace between the Jews and the Arabs.

"We, I believe, must do all we can to find peace. Isaiah 19:24 says that Israel, along with Egypt and Assyria, will be a blessing together. This is the real destination of the true Zionism.

"We are both children of Abraham, this father who is the father of all believers.

"I hope we will have the opportunity to enlarge the dialogue between Christians and Jews. I hope that it will be possible that the third brother, the Islamic religion, will come to us. We are all believing in the God of Abraham.

"I cannot answer for all my brothers," says Rabbi Benchorim. "I am ready to come to them at any moment. The problem is that they are not ready to come."

The temple rebuilt: The Middle East crisis is a political crisis. But it is also a human crisis and a religious crisis, because the land is a religious land with many people who think religiously. The religious angle may well be the angle that determines whether peace can come to the Middle East. The future of American foreign policy may well depend on whether American Christians support Israel as a special nation that can do no wrong because it has been chosen by God or whether it is a nation like other nations and must be judged by the justice with which it treats its citizens and neighbors.

You visit Kibbutz Lavi, one of the communal settlements in Israel in which families have put their resources together to reclaim the land. Lavi is also an orthodox Jewish community.

Yitro Jacobs, a member of Lavi who came to Israel from New Jersey, tells you about the feelings of his people.

"Everyone over Israel is looking forward to the day when we can live in peace with our neighbors — looking forward to this day," he tells you.

"We are impressed with what has been done in this country. We could do more if we did not have to spend so much on defense. There is much that we could teach our neighbors and much that they could teach us."

As Jacobs shows you around the green gardens of the kibbutz he stops to point to the entrance to an underground bomb shelter. He laments the need to spend money on such shelters and the need to frighten children with air raid drills. Again he hopes for peace.

Then you ask him about his understanding of recent history in Israel and its religious meaning.

"We see the setting up of the state of Israel as preceding the messianic age. My belief has been strengthened by the return of the temple site in the Six-Day War of 1967. This was a miracle."

Does he wish to see the temple rebuilt, you ask.

"We still don't see how the temple can be rebuilt, but if one miracle happened, other miracles can still happen."

He defines the messianic age for you: "A day when war will end, the temple is rebuilt, and we can worship the Lord as we did."

As you walk past the air raid shelter again you wonder how much a simple religious hope such as this has provided fuel for the engines of war that stain the earth with blood in this land called holy.

day by day

“Mother, you know, I was reading some things in that church magazine up in the bathroom. One was about safe driving and one had recipes in it. I don’t think that has much to do with church.”

These remarks came one Wednesday evening on our way home from choir practice. They seemed to have no relevance except to supply the setting for the discussion that followed.

It was not Sunday, or a time set aside for worship, or a classroom. Yet we could use the opportunity to discuss how good health and safety constitute an important part of Christian living. We tried to see that religion must touch all of our life, that it cannot be contained in a category all its own and be separated from everything else.

Too many of us file our religion under “S” for Sunday instead of “L” for living. We never know the potential of a product if we keep it in a bottle on a shelf and take it off only occasionally for a dusting. Fuller knowledge of it and appreciation for it comes after it is opened and used according to instructions. Health and safety are both valid concerns for Christians.

Suggested activities

1. Bob Richards boosted the cause of physical fitness with his cross-country bicycle-jogging trip last summer. Could your family get enthused about biking, jogging, or walking regularly in the interest of better health?
2. A family trip through a food processing plant could give a new appreciation for food and the work involved in getting it from the field to the grocery shelves.
3. Safety practices can be and should be impressed on the very young. “Your bike riding habits now are an indication to me of your future car driving,” cautions one mother. Note: Parental example speaks far more clearly than words.
4. Anticigarette commercials are coming through with a real punch. They make a good starting point for family discussions about other harmful products such as alcohol and drugs. Since many such discussions take place at the table, don’t overlook the ill effects caused by overeating.
5. Brushing teeth, washing hair, cleaning finger nails, taking baths, and sleeping eight hours per night may not be acts of worship. We can, however, help our children see these as necessary maintenance for those bodies which are “temples of the living God.”
6. Some hymns in *The Brethren Hymnal* appropriate to use with this theme are: “God, Who Touchest Earth With Beauty” (No. 355), “I Would Be True” (No. 308), “O God, in Restless Living” (No. 335), and “God Send Us Men” (No. 604).
7. Read the daily scriptures and notice the many instances of Jesus’ concern for the physical well-being of his friends and associates. — Ray and Elaine Sollenberger

DAILY READING GUIDE December 7-20

Sunday 1 Cor. 3:16, 17. Do you know that you are a temple of God?
Monday 1 Cor. 6:19, 20. Glorify God in your body and spirit.
Tuesday Matt. 8:5-13. Jesus heals a sick servant.
Wednesday Matt. 8:16, 17. Jesus healed all the ill brought to him.
Thursday Matt. 11:1-6. Jesus practiced a teaching and healing ministry.
Friday Luke 6:1-5. Jesus defends his disciples’ Sabbath eating.
Saturday Matt. 14:15-21. Jesus feeds five thousand hungry people.
Sunday Mark 6:31. Jesus invites the disciples to rest.
Monday John 4:46-53. Jesus heals the nobleman’s son.
Tuesday John 5:5-9. Jesus heals an infirmity of thirty-eight years.
Wednesday John 9:1-7. Jesus heals a blind man.
Thursday John 11:39-44. Jesus raises Lazarus.
Friday John 19:25-27. Jesus arranges for his mother’s welfare.
Saturday John 21:5-13. Jesus prepares a final breakfast.

GOD'S WORD

has power to transform institutions and renew persons

by ROBERT McFADDEN

Many American Christians today have strong views about certain problems of modern society, especially in the areas of race, war, and poverty. When they give biblical reasons for their views, they seem to imply that others would agree with them — whatever their view — if they read their Bibles with more devotion. (And if we disagree completely with the other person, we can end the debate by saying to them or to ourselves that "religion and politics don't mix; let's change the subject.")

We would not deny that our lives today are very greatly affected by social and political decisions. Our health and safety on the highways are related to the interstate system of highways, the safety standards for automobiles, and requirements for those who drive. Our city life is affected by urban renewal, ghetto unrest, and the availability of adequate recreational facilities. The peace and quiet of our residential areas is affected by supersonic transports and, as some have noted, the presence of electric guitars at the neighborhood swimming pool. Yet in all these areas that I have mentioned, the decisions are community decisions — questions that have social, economic, and political ramifications.

Christians are involved in these issues and the clergy are involved also in these issues; they are involved as private citizens, and they are involved as members of an institution that forms one segment in the social structure. I would like to argue that Christians have always been involved in the problems of the structures of society. Furthermore, the Bible is not only a book about the relation of God and man, but also a story of the problems and struggles of the Israelites in their world. It is a misconception that the church has only recently concerned itself with social, economic, and political problems.

The Bible does not exist as a book of religious teachings in isolation from the events of history or the decisions that man makes in society from day to day. Rather, biblical writings reveal to us the action of God in the life of men.

The Bible is a book about God's revealing himself to Moses at the burning bush, but it is also a book about the suffering of the Hebrews in Egypt and their escape from slavery.

The Bible is a book about the vision of Joshua at Gilgal, but it is also a book about the military strategy for the conquest of Canaan and the punishment meted out to the family of Achaan for their looting during that conquest.

The Bible is a book about the repentance of David when confronted with the death of Uriah and the death of his firstborn child to Bathsheba, but it is also a book about Absalom's revolt against David, his father, about the intrigue and evils of the polygamous household of David, and about the establishment of Jerusalem as a capital city so that the tribes of Israel might be united in their struggle for survival against the Philistines.

The Bible is a book about temple reform during the reign of King Josiah, but it is also a story of God's judgment when the Israelite kings acted foolishly in their dealings with the Egyptians, Babylonians, and Assyrians.

The Bible is a book about the Hebrews when they lived in captivity in Babylon, but is also a book about the rebuilding of the city walls in spite of the protest of the neighbors.

The Bible is a story about the rebuilding of the temple, but it is also the story of a narrow-mindedness which dictated that all foreigners be expelled from the city of Jerusalem out of fear that religious contamination might result.

Social questions are not new for twentieth-century man. When the prophet Amos went from Tekoa in Judea to Bethel of Samaria, he was concerned to relate the demands of God's justice to the political and economic problems of his time. What Amos had to say applied to individual decisions, but his message also grew out of the social, economic, and political picture of Israel and Judah in the eighth century B.C.

When John the Baptist preached in the wilderness of Judea, he called for individual repentance, but his call for repentance was placed in the midst of the social questions of Palestine. John had advice to give about those in need — the poverty-stricken. He had advice for the collection of taxes, and the duties of soldiers (Luke 3:10-14).

When Paul wrote the Ephesians, he was concerned to proclaim the lordship of Christ and to declare the message that God had acted to reconcile man unto himself and bring about reconciliation between man and his fellowman. Yet when Paul was in Ephesus, he created a riot when his message challenged the silversmiths of the city (Demetrius) and their work of making images of the goddess Artemis of the city of Ephesus. Whether one recognized Jesus as Lord or whether one worshiped the great goddess Artemis had economic and political implications as well as doctrinal and ritualistic implications.

Again, Paul's letter to Philemon on behalf of his runaway slave, Onesimus, was not designed to destroy the institution of slavery — and it did not in his own time. But later Christians quoted the letter when they released their slaves, and wanted it known that it was in the spirit of love which Paul had commended to Philemon and Onesimus that they made their slaves physically as well as spiritually free.

The great Protestant reformer Martin Luther was chiefly concerned for his theological message that man is reconciled to God by grace through faith and that man contributes nothing to his reconciliation to God — that God comes to man in the cross of Christ and shows man that he is acceptable even though he is a sinner. And yet Luther attacked the sixteenth-century structures of the church. He attacked the monasteries and convents that had provided the educational foundation of the middle ages. He wrote bitterly about the peasant's war in Germany. He supported the German princes in their fight against the Italian powers, and he advised the northern Europeans to resist the invasion of the Turks from southeastern Europe.

Another great Protestant reformer, John Calvin, not only proclaimed the gospel of God's forgiving love in the city of Geneva, Switzerland, but his preaching so molded the political and social life of the city that its effects are still felt today.

In other words, to argue my first point again, in biblical history and the history of the Christian church for two thousand years, there has been a continuous involvement in the affairs of society and in the multitudinous issues that arise as the result of men's building communities and carrying on the trade and commerce necessary for civilized life. The doctrine of the church has always been social doctrine — it has always had social ramifications, whether or not Christians have agreed on what those are.

It is too easy for us to get the impression that the Christian is the good Samaritan concerned about the man who has been robbed and beaten. But the Christian is also the good Samaritan who is concerned about the bandit and about protection from bandits, about the condition of the road, about available medical help, about the police force, and about adequate food and shelter along the road. Of course, the Christian is concerned about the victim, but he is also concerned about the future protection of other travelers and thus is involved in the political and social decisions of that community.

The second thing that needs to be said quickly, then, is that Christians, simply because they are Christians, do not necessarily have the right answers to all the problems of society.

I tell my students sometimes that even our parents and grandparents, in spite of their real Christian concern, had only relative answers to some of the social problems of their day. Many worked during the 1920s and the 1930s for the establishment of economic cooperatives, for the prohibition party, and for total, worldwide disarmament. I dare say that fewer today would work as vigorously for those three objectives.

We have profited from those movements of recent decades, but I for one would not argue that the strength of one's Christian faith today is determined by his stand on these issues.

During the eleventh and twelfth centuries, the church undertook several crusades for the freeing of Palestine from the control of the Mohammedans. Many feel today that Christians erred in sending forth vast armies on a mission of conquest. In many cases, Christians ended up fighting fellow Christians in the Byzantine church rather than doing what they had originally intended. The crusades, although supported by the church, were far from being either just or righteous.

Also during the thirteenth century, the great medieval church council of 1215 outlawed the use of the crossbow by armies because it was thought to be a barbaric weapon unfit for Christians to use. The proclamation by the church was ignored, for military strategists could not overlook the significance of the new weapon for the survival of their armies.

Even in biblical times, decisions on social issues were seen differently by a later generation. Moses set up a serpent in the wilderness for the healing of snake bites. A later generation declared it an idol and destroyed all such imagery (2 Kings 18:4b). Following the reign of Solomon, the king of northern Israel set

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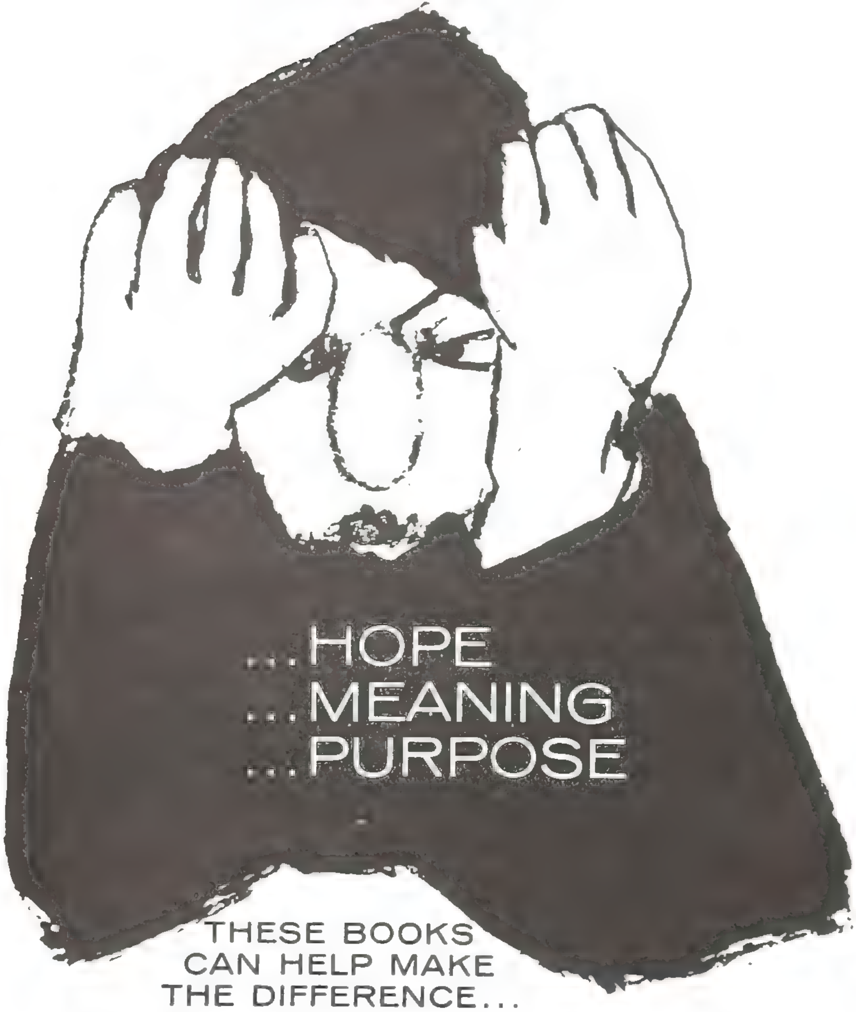

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up shrines at Dan and Bethel in order to maintain the newly won freedom from slave labor. A later generation declared the shrines to be the worst enemy of the worship of Jehovah God, and they were eventually destroyed. Perhaps Americans need to be reminded also that in Salem, Massachusetts, our forefathers put a number of women to death in what they thought was obedience to the scripture that one should not permit a witch to live, and today we regard their action as the result of superstition. In the sixteenth century Luther changed the course of church history but also dismissed Copernicus as a young upstart who should be ignored.

Those who believe that the church always has the right answers simply because it is the church would do well to consider biblical history and church history more carefully. Dr. Floyd Mallott once observed that a study of church history shows that there is room for improvement! The church does have a divine message — a message of God's action in history to reconcile man unto himself, and God's love to man is shown to us on the cross. But the church is also a human institution, and as such it shares in the fallible judgments and misinformed decisions of all men. We must also recognize that selfish motivations and errors of evaluation are not erased from the human story even in the church. As Martin Luther phrased it, we are justified before God, yet sin remains in us.

Third, I think that it must always be a temptation to become lost in naive, optimistic, and utopian solutions to our problems or to become cynical and pessimistic about the power of God in our daily lives and in our societies. We need to be reminded that although God works in mysterious ways, there is power in the word of God to transform our social institutions and bring renewal to our personal lives. The power of the word of God is not superficial and easily discerned, but may be discovered by those who seek for it in the pages of the Bible and the history of the church.

Our Old Testament scripture from the book of Genesis is the story of Abraham and Isaac. The story is most often understood in terms of individual faith, but there is also a social significance to what Abraham did on Mount Moriah. Human sacrifice to the gods of the ancient world was very common, especially in that part of the world in which Abraham lived. There are numerous references to human sacrifice in the Old Testament. Chieftains, military leaders, and even religious priests practiced it. Human sacrifice was a practice in the worship of Molech. At one of the most serious times of apostasy in Hebrew history, Molech was worshiped by the Israelites. So when Abraham sacrificed the ram instead of Isaac, he not only obeyed the voice of God for his own individual life, but he also set in motion a death blow to the practice of human sacrifice. Thereafter, the Hebrews could refer back to Abraham and declare that Jehovah-God did not demand human sacrifice, and the prophet Micah could later declare: "Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He has showed you, O man, what is good . . . to do justice, and to love kindness, and to walk humbly with your God" (6:7-8).

There is no magic formula for distinguishing between the utopian, the pessimistic, and the voice of God...

The word of God came to Abraham, Abraham obeyed, and the effects of his obedience were manifested in Israelite society in the centuries that followed. A major change took place over the centuries: Human sacrifice came to be regarded as sin against God rather than the highest offering that one could make to God. Rather than being an expression of one's devotion to God, human sacrifice came to be evidence of apostasy in Israel and the sign of pagan worship in the Canaanite countries around Israel. The temples and institutions associated with human sacrifice were gradually abolished, and new institutions took their place.

Another major shift in practice and content is also seen in the Old Testament and New Testament. It is well-known that marriage in the age of Hebrews was polygamous. David had many wives as did Solomon and the Patriarchs. Polygamy was taken for granted. But in the New Testament monogamy is taken for granted, and Jesus makes it clear that from the beginning of creation God willed that one man and one woman should enter into marriage.

The institution of polygamous marriage gradually died out in the Hebrew world. Perhaps the Hebrews, in telling the stories over and over of David and Solomon, came to see that the polygamous household brought on more trouble than it brought about love and family harmony. Perhaps the fighting among the wives and among the children convinced the Hebrews over a period of time that polygamy was contrary to the will of God. There is no explicit teaching in the Old Testament, and yet what had been taken for granted by the Patriarchs and by the kings was changed. Even today, Paul's admonition that in Christ there is neither slave nor free, neither male nor female, has served to continue to change the status of women in many societies.

Social institutions that are taken for granted by one generation are challenged, changed, and transformed by a succeeding generation. God's word has the power to reach and change new areas of life in which men find themselves — chattel slavery, gladiatorial contests, and prison reform. Whenever an evil becomes demonic enough, God's word is effective in entering into the picture and transforming the evil demonic force — of challenging it and overcoming it with the power of the gospel. Automatic and steady progression, no; but faith that the gospel has power to transform those demonic forces that have come to dominate the lives of men, yes, and faith that the gospel can make human life more human according to the will of God.

There is no magic formula for distinguishing between that which is overly optimistic and utopian, that which is cynical and overly pessimistic, and that which authentically is the voice of God speaking to our generation. Through prayer, Bible study, and on-going consultation with our fellow Christians, we must come to find our own individual and group answers.

Like Cornelius and Peter, we are to be sensitive to the voice of God: We pray that his kingdom might come, we seek the kingdom of God in all that we do, and then, like Cornelius and Peter, we commit ourselves to the command of God for our own lives. Therein lies the possibility for the word of God to be powerful in our own lives and in the life of our society. □

The Sermon on the Mount... What does it mean today?

Just what *are* the teachings of Christ? How are they relevant today?

The entire January-February issue of The Upper Room is focused on the Sermon on the Mount — each daily meditation, scripture selection, prayer and thought-for-the-day deals with the sermon's meanings in today's frenzied world.

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The Truth of Christmas – Understated and Revealed

THE SHEPHERD'S PIPE, translated and edited by the Society of Brothers. Plough Publishing House, 1969. 100 pages, $6.75

THE ADVENT SEASON clarifies for us Christ's admonishment to "become as little children." The high holy time when Christ came to us with all the innocence and vulnerability of the newborn baby, plus the added humility of the crude surroundings of his birth, has always inspired the poet and artist.

A unique publishing venture by the Community of Brothers (Bruderhof), communities where families and single people live together a life of full sharing, has produced a Christmas book of unsurpassed beauty and deep meaning.

The Shepherd's Pipe: Songs From the Holy Night is a series of poems set to music by Marlys Blough Swinger and lovingly illustrated by Marion Arnold Maendel, granddaughter of Eberhard Arnold, founder of Bruderhof.

The poetry that comprises the text of this unusual book was found in 1935 in a little booklet in Fulda, Germany, by someone in the community. The simple beauty of the words, the genuine approach to that "night of nights" spoke to the people of the community. All efforts of the members to locate the poet, Georg Johannes Gick, have proved fruitless. All trace of him has been lost in the chasm of World War II. In the introduction to *The Shepherd's Pipe,* Jane Tyson Clement has written: "We feel close to him, nonetheless, and as if we know him, for he, the Poet, has spoken to us himself, and in a way which we wish to echo:

"Let my life before the Child
"in quiet first bow down;
"and then my heart, no longer mine,
"pours out for you in song."

Gick used a simple technique of speaking through all the people, animals, and things that may have attended the birth of the Christ Child. In an understated manner, the real truth of Christmas is revealed as the manger itself, the Linden tree, the stars and the moon, the shepherds and wisemen, tell their feelings on the holy night.

The message of the poetry reaches unusual depths. One could believe that Gick was writing under divine inspiration.

The roof above the manger speaks:
My peak has always longed to fly
to heaven and be free.
And now — but can it be I?
— heaven has come down to me!

In touching words the wisemen are seen in a different light from that in which they usually stand.

After the children and the shepherds,
and the poor we beg of you,
O, may your heavenly lovingkindness
bring our souls to pasture, too.

Myrrh, incense and gold,
kingdoms and crowns of kings;
how pale and cheap and old
there in the stable are these things!

Good shines in One alone.
true as a guiding star!
Guide between star and stone
through love and tears afar
into the kingdom of your own,
you King of kings that are!

And when the candle speaks, the central message of Christianity is heard.

Then let my wax drip to the floor
with the love I bring;
Only when I am no more
will I be everything!

These haunting poems, twenty-one in all, inspired Marlys Swinger, a former Manchester College student and graduate of the American Conservatory of Music, to compose a musical setting for them. Her superb talent is uniquely suited to the poetry, and the music has done justice to the skill of the poet. In 1963 the children of the community performed *The Shepherd's Pipe* for the first time, and since then it has become an integral part of Christmas there.

The illustrations by Maria Arnold Maendel are breathtakingly beautiful. One is reminded of her Germanic home and heritage. One is also reminded of

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Eberhard Arnold's belief that man was put on earth to cultivate and care for he garden which had been given him.

If you can imagine the stable set in he Garden of Eden, you might get some dea of the lovely illustrations abounding vith stars and flowers and all the beauty of our world.

From the beginning of the communities, publishing was a creative endeavor hat emphasized the beauty of the printed page and the neat execution of printing and binding. I mention these prosaic things because *The Shepherd's Pipe* is a beautiful example of the art of book making. Credit must also be given to Gillian Barth for the unusual script lettering in the book.

Along with the poems and music is a description of how the community has presented this as a pageant. A recording of the children of the community singing he cantata is available also.

It would be very wrong to think of his as a book just for performers. It is a beautiful, haunting recollection of the night of Christ's birth and every Christian church and family could reap wisdom and joy from the text.

In 1966 the Society published an unusual anthology of Christmas literature entitled *Behold That Star*. It is worthy of mention because of the discriminating elections they have made, including tories and poems by such writers as Elizabeth Goudge, B. J. Chute, and Selma Lagerlof. Their own fine writer, Jane Tyson Clement, is also represented in he collection; and this book also is illustrated by Marie Maendel.

In writing of their newest book, Jane Clement says, "We have always realized hat Christ came, not in a gorgeous, ilded, royal setting, but in surroundings o humble and poor that even the poorest nd meanest of God's creatures could ee his power for what it was — not of his world but of God."

In the chaff of Christmas 1969, the wheat of these publications is a source f inspiration and the deep satisfying ruth of Christmas Past, Present, and uture. — PATRICIA KENNEDY HELMAN

Adv.

Why Did Jesus Come?

A booklet by Harold S. Martin, teacher, evangelist, and minister of the Gospel, on the subject of why Jesus came to live among men, is offered free. It is called "The Purpose of the First Advent." A short outline of the article appears below.

During this Christmas season, there are so many things attracting our attention that perhaps we fail to think of the true meaning of Christmas. The birth of Jesus Christ in Bethlehem was much more than a mere touching story about a father and a mother and their firstborn child. That one baby boy was the Creator of the world. He was the Ancient of Days. He was the incarnation of the infinite God. And then one day nearly two thousand years ago, He came to the earth. Why did He come?

1. TO REVEAL GOD THE FATHER

God is a Spirit. He is invisible. He can't be seen by mortal eyes. But Jesus Christ revealed Him. Can you see Jesus moved with compassion for the multitude who were like sheep without a shepherd? That's God. Can you see Jesus weeping in pity over the city of Jerusalem? That's God. The Bible says that Jesus was "God manifested in the flesh." Jesus came to this earth so that we might learn to know better what God is like.

2. TO PUT AWAY SIN

Jesus came into the world primarily to journey toward the cross. All men have sinned. Every one of us has fallen short of the standard which God demands. And our sin places a separation between us and God. And the gulf is so wide and the separation is so great that none of us by his own efforts is able to close it. The brightest message that has ever been delivered to mankind is the glad news that Jesus Christ puts Himself underneath our sin and lifts it off from our soul and takes it away. The angel said to Joseph, "And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins" (Matthew 1:21).

3. TO DESTROY THE WORKS OF THE DEVIL

Jesus came that He might destroy the works of the Devil. That is good news. Sin never took a man so low that Jesus Christ couldn't reach down a little lower and snap the chains that bound him and set him free. If you are living under the power of the Devil's grip, Jesus came to set you free, if you'll surrender your life to Him.

4. TO PREPARE FOR THE SECOND ADVENT

At this season of the year our hearts turn with gladness to the first coming of Jesus. Yet we're all conscious of the fact that this present age cannot continue forever. Sin abounds on every hand; the world is troubled; men's hearts fail them for fear of what is going to come upon the earth. Jesus said He will go away and come again. The time is ripe for the Second Coming of Jesus Christ, who is the blessed hope of those who live for Him. Our day is a time that might well be described as "the night before the second Christmas."

* * * * *

Write for the free booklet, "The Purpose of the First Advent," which describes in greater detail these four reasons for the coming of Jesus Christ. Ask for our sample packet of Bible Helps Booklets.

Write to: BIBLE HELPS
Amos Lehigh, Editor
R. 3, Hanover, Pa. 17331

in brief

Honoring longtime church workers **Dr. and Mrs. Elgin Moyer** was the Chinese Church of the Brethren, Oak Park, Ill. The Moyers were instrumental in establishing the Oak Park fellowship and are known for their years of service among Chinese persons in the Chicago area. . . . **Timothy Rust** announced his resignation from the pastorate at Baltimore, Md., First church and his acceptance of an admissions office post with Morgan State College.

Returned from two years in India are the **Robert Parker family,** members of South Bend's Crest Manor church in Northern Indiana. While in India, Dr. Parker conducted a medical research project for The Johns Hopkins Medical School, where he will spend a third year finalizing his findings.

A I-W worker under assignment from the Church of the Brethren became assistant executive secretary of the National Service Board for Religious Objectors in October. **Steven Esbensen's** assignments will include casework, counseling, and editorship of NSBRO publications.

A Mount Morris, Ill., congregant, **A. C. Kessler,** celebrated his 103rd birthday Nov. 22, 1969.

Southern Baptist clergyman and founder of the interracial Koinonia Farm, **Clarence Jordan,** died Oct. 29, apparently of a heart attack. The fifty-seven-year-old churchman's activities included the publishing of *The Cotton Patch Version* of Paul's letters and participating in civil rights gatherings as a speaker.

Our warm regards go to couples marking golden wedding anniversaries: *Mr. and Mrs. Charles Laher,* Everett, Pa.; *Mr. and Mrs. Orville Dickey,* Council Bluffs, Iowa; and *Mr. and Mrs. Medford Neher,* Pompano Beach, Fla.

Other couples celebrating anniversaries include the *Ralph G. Raricks,* Elkhart, Ind., fifty-two; the *Reuben Zieglers,* Bethel, Pa., fifty-three; the *Frank C. Rineharts,* Camden, Ohio, fifty-three; and the *Virgil Holsingers,* Pittsburgh, Pa., fifty-five. . . . Three couples are observing fifty-nine years of marriage: *Mr. and Mrs. Lester Parks,* Camden, Ohio; and, of Everett, Pa., *Mr. and Mrs. Cloyd Stewart* and *Mr. and Mrs. George Decker.* . . . Two couples marked sixtieth anniversaries: *Mr. and Mrs. Harvey Grossnickle,* Union Bridge, Md., and *Mr. and Mrs. Charles F. Keller,* Pittsburgh, Pa.

Perry Lee Huffaker has just published a booklet containing thirty original Christmas hymns and anthems with the title **Creative Voices of Christmas.** Copies at $1.50 each may be ordered from the Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, Ill. 60120.

Heredity: A Study in Science and the Bible, a new book by William J. Tinkle may be obtained from the publisher, St. Thomas Press, P.O. Box 35096, Houston, Texas 77035. The book contains discussions of evolutionary theory and its refutation by the scriptures. Copies are $5.50 each.

Study booklets, *Why Brethren?* and *Brethren Tomorrow,* by C. Wayne Zunkel, should now be ordered from BRETHREN, 500 Cedar St., Elizabethtown, Pa. 17022. One copy of *Why Brethren?* will cost 50c, ten or more, 35c each; single copies of *Brethren Tomorrow* are 60c, ten or more, 45c each. A fourth printing of *Why Brethren?* has been completed, with more than 12,000 copies now in print.

Mrs. Myron Shetler, R. 5, Marshalltown, Iowa 50158, is interested in securing a copy of the book, *Bridgewater College,* by John Wayland and others.

Dec. 7	[illegible]
Dec. 10	Human Rights Day
Dec. 21	Christmas Sunday
Dec. 25	[illegible]
Dec. 28 — Jan. 1	[illegible] Youth Conference, Fort Lauderdale, [illegible]
Jan. 1	New Year's Day
Jan. 6	Epiphany
Jan. 18-25	Week of Prayer for Christian Unity
Jan. 18-25	[illegible]
Jan. 25	World Day for Leprosy Sufferers
Jan. 25-30	Youth Seminar, Washington, D.C., and New York
Feb. 8	Race Relations Sunday
Feb. 8	Boy Scout Sunday
Feb. 11	[illegible]
Feb. 15	First Sunday in Lent
Feb. 22-27	Adult Seminar, Washington, D.C., [illegible]
Feb. 22 — March 1	Brotherhood Week

Manchester College's **Claude E. Wolfe,** chairman of the Indiana school's department of health, physical education, and recreation and head basketball coach, has been appointed one of eight area representatives by the National Association of Basketball Coaches. Mr. Wolfe will promote basketball in his area, assist in rating member schools, and participate in planning tournaments on district, area, and national levels.

Named to the board of trustees at McPherson College is alumnus **Elmer B. Staats,** comptroller general of the United States. Mr. Staats will serve the remainder of the term of Max McAuley, killed last summer in an automobile accident. . . . Director of McPherson's museum, **S. Milton Dell** will head the Rotary Foundation Group Study Exchange Team to Japan next spring. The exchange is part of a Rotary program to promote international understanding and goodwill.

Elected chairman of the National Council on Outdoor Education and Camping was **Oswald Goering.** Professor of outdoor education at Northern Illinois University's Lorado Taft Campus, Dr. Goering attends the Mount Morris church. . . . Thirty-two incoming students brought **Bethany Theological Seminary** enrollment to eighty-three. Of that number twenty-eight participate in interseminary classes at campuses of Northern Baptist and Evangelical theological seminaries.

Elizabethtown College's board of trustees has voted to permit three faculty and three student observers to attend all board meetings. The action, which came during the October conclave of the board, has had positive results already, according to chairman A. G. Breidenstine, Lancaster, Pa.

* * *

Bridgewater College's ninetieth anniversary is being recognized through the use of a slogan cancel at the Bridgewater Post Office. The College was established in 1880.

POTPOURRI

Radio audiences in Dayton, Va., heard five Sunday morning worship hour broadcasts originating from the **Dayton Church of the Brethren** during the month of November. . . . Friendship Manor at Roanoke, Va., has initiated a **Meal on Wheels program** to help those persons unable to prepare their own meals. Financing the project are funds from the state's Older Americans Act grant, from community contributions, and from payments by clients receiving the service.

* * *

United Methodist pastor **Glenn Smiley,** Hollywood, Calif., conducted a four-day seminar on nonviolence in Quito during October. Mr. Smiley is associated with the Coordinating Committee on Latin America, a project of the National Council of Churches' Latin American department.

* * *

Five Mid-Atlantic District congregations are publishing a **cooperative newsletter.** Churches involved are Johnsontown, Leetown, Mountain View, Allensville, and Martinsburg. . . . A six-session seminar on the New Testament concluded ast month at the **Long Green church** in he Mid-Atlantic District. Instructor for the series was Robert A. Byerly, former head of the philosophy and religion department at Elizabethtown College.

Two congregations celebrated anniveraries recently. At **Ridgely, Md.,** an all-ay schedule of events Oct. 26 marked that church's eighty-fifth anniversary, while at Royersford, Pa., the **Mingo church** observed one hundred years of community service with three days of special activities which began Sept. 12.

FROM HEIFER PROJECT

New international headquarters at St. Louis, Mo., consolidates the Heifer Project national offices in a central location. For seventeen years the organization has maintained quarters at North Manchester, Ind., and at Upper Darby, Pa. . . . **Thurl Metzger,** executive director of Heifer Project for seventeen years, has accepted a new position as director of the international program with the self-help organization. Succeeding him is **Stanley Wilke** of St. Charles, Mo.

One of the **largest air shipments** of cattle ever made from New England, 360 calves, went from Boston to Greece in September. The animals will be distributed throughout Greece to needy rural families. . . . Twenty **Seneca Indians** from the Cattaragus Reservation near Buffalo, N.Y., helped Heifer Project celebrate its twenty-fifth anniversary at a September banquet at West Springfield, Mass. The group, in full regalia, demonstrated Indian dances, sang hymns in the Seneca language, and described some of the difficulties confronting their people, for other guests at the gathering. They also told of their joy at receiving a shipment of heifers, sheep, goats, and chicks from Project sources.

FLORIDA HAPPENING

"A celebration of life" is the way Parish Ministries Commission members are describing the **College Student and Older Youth Conference** to be held Dec. 28 — Jan. 1 at Fort Lauderdale, Fla. Exploration, experimentation, learning, and fun are some anticipated ingredients of the Church of the Brethren sponsored meeting. Persons of college age and those involved in a ministry with these persons may register by Dec. 5 for the conference. Cost is $45, and local pastors have registration blanks on hand.

DEATHS

Ashenfelter, Chloe, La Place, Ill., on Oct. 1, 1969, aged 84

Bashore, John, Bernville, Pa., on Sept. 14, 1969, aged 64

Beard, Douglas A., Polk, Ohio, on Aug. 25, 1969, aged 22

Cardwell, Anna, Virden, Ill., on Sept. 4, 1969, aged 94

Carlson, Bessie, Covina, Calif., on Aug. 22, 1969, aged 77

Clark, Minnie, Kansas City, Kansas, on Oct. 18, 1969, aged 84

Cook, Maude, Dayton, Ohio, on Oct. 17, 1969, aged 83

Cottle, Grace, Hopewell, Pa., on Oct. 23, 1969, aged 71

Davidson, Clara, Grundy Center, Iowa, on July 23, 1969, aged 80

Davis, Conrad, Modesto, Calif., on Sept. 5, 1969, aged 82

Ensminger, Mary, Hopewell, Pa., on Oct. 9, 1969, aged 63

Folk, Roy J., Salisburg, Pa., on Sept. 11, 1969, aged 79

Forry, Harvey W., Myerstown, Pa., on Oct. 2, 1969, aged 46

Frantz, Josiah M., Reading, Pa., on Oct. 8, 1969, aged 88

Freed, Mervin, Claypool, Ind., on April 12, 1969, aged 84

Freed, Robert, Conrad, Iowa, on July 9, 1969, aged 68

Freed, Virgil, North Manchester, Ind., on Sept. 13, 1969, aged 57

Hoover, Dorsey, Modesto, Calif., on July 26, 1969, aged 65

Hyslop, Raymond L., Kansas City, Mo., on Oct. 7, 1969, aged 60

Kennedy, Ethel, DeGraff, Ohio, on Sept. 30, 1969, aged 81

Manchester, Price, Covina, Calif., on July 28, 1969, aged 72

Netzley, Hazel, Glendora, Calif., on June 20, 1969, aged 72

Olwine, Cora, Dayton, Ohio, on Oct. 20, 1969, aged 69

Platt, Roy, Covina, Calif., on Aug. 7, 1969, aged 85

Rau, James E., Beaverton, Mich., on Sept. 8, 1969, aged 35

Rhodes, Olive S., Martinsburg, Pa., on Sept. 29, 1969, aged 84

Ritchey, Lynn Daniel, Everett, Pa., on March 16, 1969, aged 50

Schaurer, Edna, Greenville, Ohio, on Oct. 11, 1969, aged 76

Shively, Stella Mae, Churubusco, Ind., on March 31, 1969, aged 86

Spittler, Mary Irene, Luray, Va., on Sept. 21, 1969, aged 55

Weaber, Henry G., Lebanon, Pa., on Sept. 22, 1969, aged 85

Whited, Owen E., Everett, Pa., on March 9, 1969, aged 66

Williamson, Ida C., Dayton, Ohio, on Oct. 8, 1969, aged 91

Wolf, Fay, Glendora, Calif., on Sept. 18, 1969, aged 79

Wright, Cora, Bridgewater, Va., on Oct. 17, 1969, aged 73

Blessed Are the Sensitive

Blessed are the morally earnest!
Blessed are they who hunger and thirst
to see right prevail.
Blessed are they who know that might does
not make right.
Blessed are they who know that right is
might, and it alone prevails.
Blessed are they who have "new eyes for the
invisibles."
Blessed are they who know what is going on.
Blessed are they who can discern the signs
of the times.
Blessed are they who hear the cries of the
suffering, feel the anguish of the dispossessed,
sense the bondage of millions caught in the
trap of poverty.
Blessed are they who are possessed by a divine
discontentment.
Blessed are they who mourn:
who cannot be at ease while refugees roam
the highways of the east,
who cannot live in peace and affluence
while blood flows in Vietnam,
who see Cain and Abel in mortal struggle
everywhere.
Blessed are they who catch the pulses of the
divine whisper.
Blessed are they who march to a different drummer.
Blessed are the disturbed: who hear the voice of
God which corrects and redeems.
Blessed are they who live life at its depths:
feel deeply, agonize with the suffering, move
beyond the trivial, see the image of God in
everyman, know the meaning of the civil war
within them, recognize their guilt, and seek
to overcome evil with good.
Blessed are the battle scarred.
Blessed are they who having done all — stand!
Blessed are they who have done all, given all,
loved all, suffered all, and lost.
Blessed are they who, though they fail,
are faithful. — T. WAYNE RIEMAN

Source Books

on Brethren history

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Two in a series of four to be published

*

European Origins of the Brethren
Donald F. Durnbaugh. **$5.95**

This is a reprint of the original book published in 1958. Produced in connection with the 250th anniversary of the beginning of the Church of the Brethren, it affords a firsthand and intimate look into the early years of the eighteenth century in western Europe. Little known or unknown facts about founder Alexander Mack and others of the early Brethren come to light in a new and fresh way as the documents of their own period of history are read. The author and his wife did extensive research in the archives of Europe and translated these documents from the German, Dutch, and French. Illustrated by many photos and photostats.

*

The Brethren in Colonial America
Donald F. Durnbaugh. **$10.00**

The experiences and the thinking of the Brethren from the time of their settlement in Pennsylvania to the years immediately following the Revolutionary War are portrayed in this NEW book. See MESSENGER, page 12, for more details.

*

The other two books in this projected series, with publication dates not yet determined, will cover the years following the close of the Revolutionary War and the transition from the eighteenth to the nineteenth century on into the last decades of the nineteenth century.

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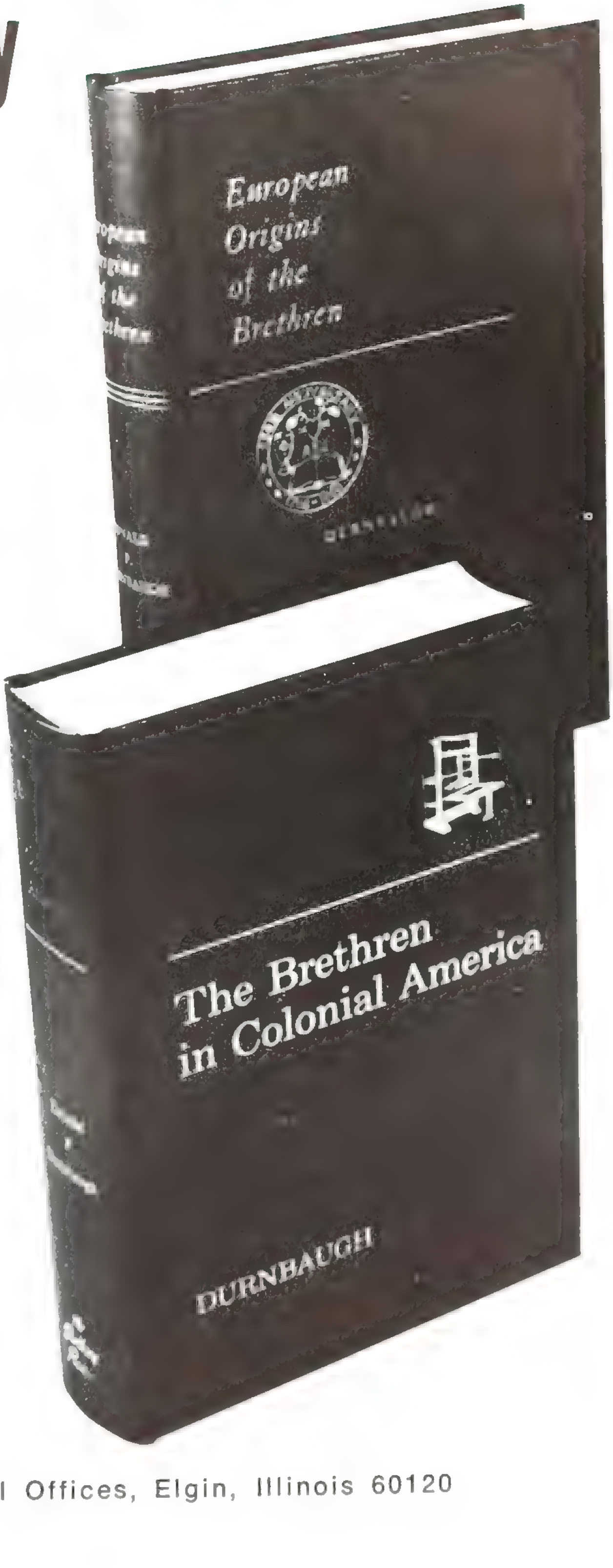

European Origins of the Brethren
The Brethren in Colonial America
DURNBAUGH

Church of the Brethren General Offices, Elgin, Illinois 60120

LOOK FOR THESE FEATURES IN THIS *messenger*

Liberating Christ From Christmas. *Don't worry about Christ's being mixed up in the Christmas business. We must rather assert his lordship within Christmas.* by Richard John Neuhaus. page 2

The Christmas World Is a World in Anguish. *The world is ill-prepared for Christmas, but God still shows his love for mankind. And he does not withhold his grace.* by Marion L. Petry. page 6

An Adventure in Theological Education. *The aim of the Center of Theological Studies in Ecuador is to train not only pastors and missionaries but other leaders in the church as well.* by Estella Horning. page 10

Peace in the Middle East. *Conversations with Jews and Arabs, Christians and Moslems, refugees, commandos, and religious leaders reveal the scope of the conflict in Palestine today as well as hopes for peace.* a special report by Maynard Shelly. page 18

God's Word *has power to transform institutions and renew persons. The Bible reveals how God has acted and continues to act in the lives of men.* by Robert McFadden. page 23

OTHER FEATURES include a poem by Judy M. Shuler (page 5); news of peace activities across the nation on Moratorium Day (page 14); "Day by Day," by Ray and Elaine Sollenberger (page 22); and a review article, "The Truth of Christmas – Understated and Revealed," by Patricia Kennedy Helman (page 28).

COMING NEXT

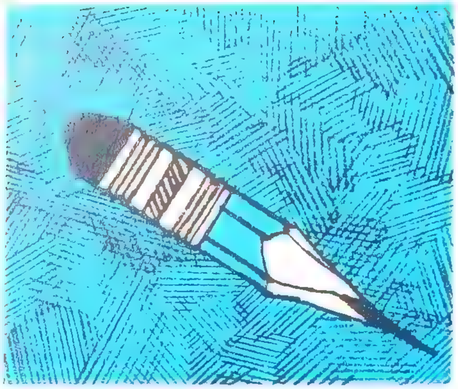
A special Christmas feature, "Twelve Days of Christmas," departs from pear trees and turtledoves and celebrates such values as life, light, joy, peace, hope, and love. . . . Margaret Anderson describes contemporary experiences of "The Shepherd Song." . . . Levi Keidel wants to know, "Who Says the Church Is Dying?" . . . News pages report on recent General Board meetings and look ahead to newsworthy events in 1970.

BYLINES: Reflecting his deep concerns in this issue is **Richard John Neuhaus,** a Lutheran clergyman, nationally known for his controversial opinions in regard to Vietnam, poverty, and the draft. . . . **Judy M. Shuler** (Mrs. Robert), who has contributed other poetry to MESSENGER, lives in Lititz, Pennsylvania. . . . Social worker and Church of the Brethren minister **Marion L. Petry,** of Fletcher, Ohio, carries an interim part-time pastorate at the Middle District church in Southern Ohio. He shared his Christmas meditation in sermon form last year. . . . Ecuador-based missionary and registered nurse **Estella Horning** has helped her husband John develop medical clinic work and has organized a women's work program, along with teaching Bible and first aid courses. . . . A member of the Bridgewater College teaching faculty, **Robert McFadden** is professor of religion and director of convocations for the Virginia school. . . . After visiting Bruderhof, the communities where live and work the Society of Brothers, **Patricia Kennedy Helman** became enthusiastic about their publishing ventures. The wife of A. Blair Helman, president of Manchester College, she lives in North Manchester, Indiana.

VOL. 118 NO.

messenger

CHURCH OF THE BRETHREN [illegible]



readers write

WE MUST DECIDE

As I read what Murray L. Wagner had to say in "Reader's Write" (Oct. 9), I realized someone was mixed up. It may be me. If we are going to quote the Bible, why not do so? One of the most definite ways to destroy the Bible and its influence is to use it to say what we want it to say.

The scripture to which Mr. Wagner is referring has an allegiance to Christ and to Caesar. You and I must decide "what," "when," and "where."

MILDRED REYHER
Wiley, Colo.

AMEN AND THANKS

Amen to Mrs. Phyllis Martens' story, "How Not to Be a Battered Mother" (Nov. 6). I really laughed until the tears rolled down my cheeks! This has been the story of my life for the past seven and one half years. I have had three preschoolers of my own plus between one and four more whom I have kept for working mothers. Mrs. Martens has expressed very well my feelings and I'm sure if other honest mothers would say so, they, too, have had these feelings.

At the close of each day, when the children are asleep, I go to their beds and silently say, "I love you," and then I ask God to forgive my mistakes of this day. I then ask him please to give me more patience and strength for tomorrow.

Another recent article of interest to me was "Luck Is a Three-Letter Word," by Princine Calitri (Oct. 23). My sister recently had almost the same thing happen with her two-year-old son. The cause of his coughing and choking was a peanut. Thank God, he finally coughed it up and he is just fine now.

Please give us more stories like these that relate to our homes, families, and daily-life situations. We learn from other people's experiences and grow stronger.

MARY J. KEESEE
Martinsville, Va.

SECOND THOUGHTS FOR THE ANTIPACIFIST

Not everyone, including myself, can condone the draft card burning incident which occurred at our Annual Conference. It seems that a more rational stance would be acceptable to eliminate the legal concept of carnal strife.

At this late date in history, it seems quite clear that neither the church hierarchy nor the parliaments of man will ever stop man's inhumanity to man. Can anyone say with certainty that the protesting youth of today do not have a sound case against the so-called establishment? Those who would pass over lightly the effect of the historic peace churches should consider the following: Beginning with World War I the pacifist position was relatively unknown. Judges, lawyers, Army officers, and many leading citizens were amazed, stunned, and even confounded at the idea of nonresistance. Many of the older generation will remember the hostility, ridicule, and imprisonment many youth endured. In fact, it seemed that few men in high office at that time, other than President Woodrow Wilson and Secretary of War Newton D. Baker, even remotely understood the pacifist ethic. The tide seems to have turned, and we should be grateful for the influence of historic peace churches. Can it be that the very stone that the builders rejected has now become the chief cornerstone?

O. J. DICKEY
Omaha, Neb.

NATIONAL FLAG WAVING

When a member of the Church of the Brethren makes such statements as "everything the Government of North Vietnam and Martin Luther King stand for is a threat to this nation's very foundations, then let them get out! See how they like it in those slave nations like Canada and Sweden!", this writer should have his head examined, not only for sanity but for the Birchite philosophy which seems to have warped his mind. He speaks of Jefferson and the Brethren coming to this country. Jefferson did not come to this country. He was born in Virginia. The Brethren came to get away from autocracy and war and it's the same reason that young men subject to the draft are fleeing to Canada and Sweden – to get away from autocracy and war. We brag about a "free country." What's free about it when young men eighteen to twenty-one canno even vote or have the freedom to choose their future?

This philosophical Mr. Wagner even ha the temerity to refer to Sweden and Canada as slave nations. This takes the cake. Where have you been all your life, Mr. Wagner, t make such irrational statements? Don't yo know that Sweden and Canada have a higher standard than the U.S., with less graft corruption, and crime? Please do a littl more reading and investigation plus a inkling of rationality before committin yourself to Birchism, chauvenism, and fla waving.

You speak of getting back to the nation first priority (whatever that is) and yo continue to speak of being appalled that w spend money on poverty and mental healt instead of money to kill a few more godle Viet Cong. Seems to me, Mr. Wagner, th the Pentagon, by spending eighty percen of the national budget to kill in Vietna plus their liaison with a war-minded admi istration and the defense plants, are alrea doing exactly what you suggest. It appea to me that this ill-gotten phobia to deple our resources on space travel or lunar luna plus the neglect of taking care of our d mestic needs will eventually not only lea to revolution but will wreck this nation.

What you suggest is why we are havi riots on campus; why crime is rising; wh disrespect for law and order is so rampan Can't we take a lesson from history and no we are following in the footsteps of Rom Athens, and Carthage? Can't we reali that there has never been a good war or bad peace; that research has discovered th

More on page 13

PHOTO CREDITS: Cover artwork by James Woodend; 7, 8 Religious News Service

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KENNETH I. MORSE, editor; WILBUR E. BRUMBAUGH, associate editor; HOWARD E. ROYER, director of communication; LINDA BEHER and JEANNE DONOVAN, editorial assistants. MESSENGER is the official publication of the Church of the Brethren. Entered as second-class matter Aug. 20, 1918 under Act of Congress of Oct. 17, 1917. Filing date, Oct. 1, 1969. MESSENGER is a member of the Associated Church Press and a subscriber to Religious News Service and Ecumenical Press Service. Biblical quotations, unless otherwise indicated, are from the Revised Standard Version. Subscription rates: $4.20 per year for individual subscriptions; $3.60 per year for church group plan; $3.00 per year for every home plan; life subscription $60; husband and wife, $75. If you move clip old address from MESSENGER and send with new address. Allow at least fifteen days for address change. MESSENGER is owned and published every other week by the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, Ill. 60120.
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The Shepherd Song

by MARGARET ANDERSON

Legend tells us that a group of shepherds sat huddled around a campfire one night. Strangely concerned, they began discussing events that had occurred when Jesus was born.

"I recall the star," one of the men exclaimed. "The brightness of it, like a fire, filled the sky."

"And the angels," said another. "So very near. We might have touched them with our staffs had we tried."

"I remember the singing. I wish we could hear it again."

"I recall the words . . . but the melody escapes me. Come, Amos. Your flute. Help us along."

"Yes, perhaps we can sing it again."

But they couldn't sing it again. For Amos had forgotten, too.

Suddenly a voice shushed them. "Listen!" A shepherd much younger than the rest rose to his feet and cupped his hand to his ear.

"Do you hear it?" he whispered. "The bleat? It is the lost one. He's nearer than we thought." He nudged the man next to him. Then he picked up his staff and, stooping, lit his torch in the fire by his side. "Come, we must find him."

"In the crevice below? You are a fool! He's the little one, the least of the flock. Would you also feed the jackals and the wolves?"

The young man would not be deterred. Alone he set off to find the lamb.

Dawn was creeping over the craggy steeps when he returned hours later, his robe ragged and torn, the lamb cuddled in his arms.

As he neared the campsite he burst into song. Astounded, his companions raised themselves on their elbows and listened. It was the song, the melody that had been lost long ago.

This song? this melody of concern? Is it sung today? in city slums? in brightly lighted business offices? in the suburbs? by whom? by brusquely tender clergymen? by teen-agers? by college students? Does anyone care?

Yes, they do. I heard the song in a Chicago ghetto some time ago when a Roman Catholic nun welcomed an eager-to-learn black boy into her photography class at Ellis Avenue and Forty-seventh Street. Like any master craftsman, she took the high notes and the low. It's a haunting melody that tells how Sister Noemi Weygant prepared ghetto high-schoolers for job opportunities of which they would otherwise have been deprived.

Right on pitch, too, is an interdenominational women's choir led by Mrs. Verona Devney, Northfield, Minnesota. Nudged by a missionary appeal for clothing, Mrs. Devney wrote seven textile companies asking for remnants, explaining her contemplated sewing project and enclosing five dollars in each letter to cover shipping costs.

The response overwhelmed her. One manufacturer sent 150 yards of corduroy, 450 yards of assorted fabrics — and returned the money! Others were equally generous.

Daringly, Mrs. Devney asked women from other churches in the area to help her. Today cloth they made into garments is sent in flying boxcars to displaced refugees in Vietnam. Other communities have picked up the "melody" and now the song *H.O.P.E.* (Help for Other People Everywhere) is sung in several southern Minnesota communities, in Wisconsin, and in the Dakotas.

I recall hearing the melody every Sunday several years ago in Duluth, Minnesota. The singer? A dedicated grocer who stepped into his car and drove up over the hill to pick up church school pupils whose parents couldn't be bothered to bring them.

The melody fills the Community Covenant Church five mornings a week in a predominantly Negro area in north Minneapolis when a group of affluent suburban women play with, feed, teach, and love "little ones" who are brought to the church for a few hours so that their mothers can keep dental, doctor, and shopping appointments without having to worry about their children.

The melody was sung as a solo when a young woman resigned her teaching position in Chicago and moved to Davis, California, so that she could, by working nearby, participate actively in The Lamp's (university coffeehouse) "lost sheep" ventures there.

Almost like an obligato sweet strains of the song are heard above the clamor and distress of New York's lower East Side where twenty-eight-year-old Bobbi Timberlake has turned her back on a youthful decision to fight her way out of the ghetto never to return.

When Bobbi learned to look beyond the hypocrisy of some so-called Christians she had known and began to walk with the person, Jesus Christ, she knew she had to return. Today she's a street worker with Young Life. Her job is to help redeem the lives of girls who are trapped as she once was trapped, in a life of hopelessness and despair.

The song is hummed in a poverty program session where a Christian education major teaches illiterates, most of them adults, how to read, and in a small Midwestern town, where a farm woman sews and mends for the many members of a neighbor family whose mother is helpless with arthritis.

So it goes. The words vary, but the "for others" melody remains unchanged. This is as it ought to be. The song is not copyrighted. The Shepherd Song belongs to you and to me. ☐

Who Says the Church Is Dying?

by Levi Keidel

This is the heyday of the prophets of doom.

"Our uncontrolled population explosion makes mass starvation imminent," they tell us. "Our mushrooming technology has dehumanized us. Our society has become so masochistic and violence-hungry that crime is spiraling out of control. A racial revolution is threatening to destroy us. The arms race presses us inexorably toward nuclear holocaust. Because God has not intervened, he either is oblivious to our plight or is dead, and the church has failed."

The effect of daily bombardment by such headlines is overwhelming. Gradually we succumb to them. If it is all that bad, we say, the world probably is on a landslide to catastrophe; and if the church is no longer a shaping force in society, there's not much left for us Christian people to do but to sit with our noses in a corner, hold our heads, and wait for doom to descend.

It is not my purpose in this article to minimize our crises. It is rather to put them in their proper perspective. Contrary to prevailing opinion, I believe that never before have God and his church been a more dynamic force in total human society than they are today.

Let us first unmuddle some definitions. Western civilization is not synonymous with the church; and Western civilization is but a small piece of the pie that makes up our world.

The architect of Western civilization has been the white man. Western civilization will not likely collapse tomorrow. Yet barring the intervention of some miraculous force of revival, it is increasingly evident that Western civilization is on its way out.

The fate of our civilization is being sealed by its members who could alter the picture but who shrug off their responsibility. "History has nothing to do with our present conduct," they say. "Morality is totally relative. Sex is to be enjoyed. All that matters is that we have an understanding with each other."

This suffices for our look at Western civilization. Apart from our feelings about these things, what is God's purpose for mankind?

We may be terribly occupied with the problems which plague our society. But God is suprahistory. America 1969 is but a tiny point along a spectrum of time which he sees stretching from an infinite past into an infinite future. America can come and go like the twenty-six empires which, according to historian Arnold Toynbee, have risen and fallen before it.

God can permit this to happen because he is not primarily concerned with the preservation of nations or of civilizations. His primary concern is to accomplish that purpose for which he sent his son Jesus Christ into the world: to reconcile man unto himself. The prophet Daniel reminds us that "the Most High rules the kingdom of men, and gives it to whom he will, and sets over it the lowliest of men" (Dan. 4:17).

God's pattern throughout history has been to raise up a society for the purpose of glorifying him; he gives it resources which are to be used to point all men toward knowing him. When members of that society make free choices which corrupt and pervert his purposes, God removes his hand of blessing from that society, allows its disintegration, and moves to a new society which is willfully responsive to his purposes.

It is clear that God chose the nation of Israel for such a purpose. When the Jewish people rejected Jesus Christ, they sealed their rebellion against God's purpose for them to be a missionary nation to the world. Jesus wept over them because their house was left "forsaken and desolate"; then he prophesied their destruction as a nation (Matt. 23:37, 38; 24). The Roman general Titus and his armies fulfilled that prophecy in 70 A.D. I can all but hear the prophets of doom affirming that this was the end of the world, that God no longer had a stake in mankind. But such was not the case.

By 70 A.D. Paul had completed his missionary journeys, and the light of the gospel had begun to glimmer in Europe. Eventually hordes of wild, bloodthirsty Huns overran and destroyed Rome. Who were their descendants? The gospel transformed them into men like Martin Luther, John Calvin, John Huss, Ulrich Zwingli.

Then the flame of God's truth caught in the British Isles, where people worshiped trees and wells and sacrificed human beings to their gods. From them came men like William Tyndale, John Wycliffe, John Bunyan, Isaac Watts, John Wesley. For all its turbulent history, God used Britain greatly to extend his purpose. Britain established a colonial empire which paved the way for worldwide mission work. Britain produced men like William Carey, the father of modern missions, and David Livingstone, the great Christian explorer who opened up Central Africa to the work of missions.

Our own nation was founded by God-fearing men. It is abundantly clear to anyone save an atheist or agnostic that God's blessing upon us as a nation has been without precedent. I believe he has so blessed us because he saw that we could be used in his purposes to channel the blessings of the gospel to the ends of the earth.

Since 1860 the United States has been responsible for the greatest period of global missionary expansion in the history of the church. Due to rapid technological and sociological developments nce World War II this trend is now in ecline. Nonetheless, according to the est available figures, there are still 6,356 United States citizens serving as issionaries.

In the mind of God, this purpose retches unbroken into the future. Jesus eclared that he would build his church mong men and that the gates of hell self would never prevail against it Matt. 16:18). He said the gospel would e preached as a witness to all nations nd then the end would come (Matt. 4:14). The apostle John in his apoca- ptic vision saw the culmination of this rand purpose of God. After he watched e curtain fall ending the drama of time, e saw "a great multitude which no man ould number, from every nation, from l tribes, and peoples and tongues, anding before the throne and before the amb, clothed in white robes, with palm ranches in their hands, and crying out ith a loud voice, 'Salvation belongs to ır God who sits upon the throne, and the Lamb!' " (Rev. 7:9-10).

Is this still the plan God has mapped ıt for us? Or have developments in our ontemporary society forced him to program?

Our thinking is terribly provincial. ecause the gospel is no longer a power- l shaping force in our own society, we onclude that God is no longer at work ıywhere. We act as if our little corner the only place in the world that really ounts. What about the rest of the world here lives the majority of its popula- on? What is God doing today in the orld at large?

In many societies beyond our own, od is mightily at work accomplishing s purpose of bringing men to himself rough Jesus Christ. It is estimated that ver in history have so many people en added to the church daily as are ing added today.

In the Far East, church growth has been making headlines. In Korea the Protestant church has grown from its inception in 1884 to a membership of 2,600,000 today. Since the Korean War, the South Korean church has grown 300 percent. In Indonesia over 250,000 people have made professions of faith in Christ in the past thirty months — the greatest turning from Islam to Christianity in history. In the last twenty years the church in Taiwan has grown 900 percent. Because of revival spreading through the islands of New Guinea, the Protestant community now makes up more than twenty percent of their total population.

The average North American pastor struggles against a declining membership. However, in countries to the south, the Latin American church is growing at the phenomenal rate of ten percent per year, three times faster than one of the highest population growth rates in the world. In the last thirty years, the number of Latin American evangelical Christians has grown 600 percent to a current 15,000,000. During 1968 in little Colombia alone, baptized Protestant communicants increased by 13,684.

A revival has been under way in Tanzania, East Africa, for several years. Missionaries report that the most crucial problem is keeping up with all the new converts. A revival which began in the early forties is still producing phenomenal church growth among the Walama tribesmen in southern Ethiopia. In the limited geographic area of Congo where I served as a missionary, in just over half a century the church has grown to a current 30,000 baptized members. And during a month-long evangelistic effort there last year, more than 6,000 persons committed themselves to Jesus Christ. In our mission hospital professions of faith in Christ average over 100 a month.

Today the church has firmly taken root on every continent and has been planted in virtually every country. It is believed there may be only one country which remains without a Christian: Chinese Outer Mongolia. The words of Isaac Watts have found a degree of fulfillment today, when Jesus does reign "where'er the sun doth its successive journeys run."

And it may be that the best is yet to come. Church growth is now being spurred by the techniques of mass communications. It will be given further impetus by the increasing use of the techniques of the social sciences. Donald McGavran, who is director of the Church Growth Institute at Pasadena, California, and probably the world's leading expert on church growth says, "The church is on the verge of the greatest period of growth in its history. The forty years ahead of us are the most challenging and hopeful the church has ever seen."

Who says the church is dying?

J. B. Phillips believes today's problems should be laid elsewhere than at the door of the church. In *Plain Christianity* (Macmillan) he writes:

"What proportion of people do you suppose have ever tried to take the teaching of Jesus Christ seriously in any given century? My guess is a very small percentage. Most people who have troubled themselves to learn what Jesus really said and did don't do anything about it. So how can you be surprised when the result is so poor? Christianity — the real thing — has never failed. But it hasn't been given a fair chance to work, by most people. Don't blame Christianity for the mess the world is in. Blame people — maybe yourself."

You who languish in doom corner, lift up your eyes! See what is going on in the world. Then make yourself a part of it. ☐

news

Brethren Board highlights . . .

Dimensions of partnership

CONVENED FOR THE FIRST TIME since the completion of restructuring and restaffing, the Church of the Brethren General Board at its fall meeting took note of some pressing factors and trends in its ministries at home and abroad.

On the domestic side, a dominant concern was what might be termed a style of relationship — of how whites and blacks, donor and recipient, staff and constituent, professional and layman, institution and individual work one with the other. Overseas, virtually the same issues pertain — how missionary and national, white and black or brown, donor and recipient relate one to the other. Fundamental to the church's work both at home and overseas is the question of how power is shared in the process of decision making.

Sensitivity lab: In an effort to gain understanding in one of these areas, the relation of blacks and whites in the United States, Board members and staff began the week with what was for most an unprecedented two-day sensitivity training lab. The design, which may be adapted for similar ventures elsewhere in the Brotherhood, drove home the point that for Brethren the crux of racism centers not so much in the ghetto as in the congregation, not so much in societal structures as in the church, not so much in the problems or potential of black power as in the response of white power.

Drawn together by the Race Institute of the Metropolitan Ecumenical Training Center, Washington, D.C., the trainer-leaders for the lab were ten persons representative of economic and community development programs in the black community and of various laboratory training experiences. The coordinator was Frank Durkee, an Episcopalian minister with the Urban Coalition.

The training staff chose not to apply head-on confrontation tactics, nor to push the Board members and staff beyond reasonable "anxiety limits." Stress was put upon the need to weigh carefully both the cost and the promise of greater denominational involvement in race education and action.

Seemingly in direct opposition to demands of some black spokesmen for reparations and unrestricted gifts, the particular group of blacks at the lab urged that with the granting of funds for black development there would be also a sharing of expertise and sound business practices. As one inner-city black businessman pointed up, even at the risk of being called racist, which he said may be inevitable in the present climate, the white donor has a responsibility of helping establish such basic procedures as the setting and review of goals and conducting of annual audits and seeing that they are carried out "normally and in mutuality." One Brethren participant summed up the emphasis, "They were saying to us, 'You don't have to sell your integrity in order to relate.' "

Reflecting on the matter of the church and racism, Merle Crouse, former Ecuador missionary and now church development consultant, said of the encounter, "Like Elijah, we waited for the answer to come in a storm, an earthquake. But with Elijah, I realize more and more that the real confrontation must be with that still small voice within."

$100,000 response: The Board's wrestling on the racial theme was not all verbal or, for that matter, only visceral. In the agenda items on the Fund for the Americas which followed, there was ample opportunity to express words and feelings. But there also came the moment of commitment, to actions and dollars.

Generally the Board endorsed the proposed guidelines and purpose for the Fund as drafted by the Executive Committee and staff. The division of monies, half for development ventures by blacks and other minority groups and half for race relations education within the Church of the Brethren, was approved. The targeting of resources to programs within the United States was affirmed. And so were guidelines which spell out procedures and goals for the use of grants.

One modification of guidelines came at the point that groups or agencies requesting grants must "be controlled by those persons for whom the services are designed." To enable flexibility at this point and to encourage continuing relationships between donor and recipient the Board added to the sentence: "or the grants be administered by mutual agreement with the General Board."

In defining the scope of the Fund fo the Americas for the current year, th Board voted 17 to 4 to establish a amount of $100,000, the resources t come primarily from designated donations from congregations and individuals What gap remains is to be funded fron undesignated reserves of the Genera Board.

The Fund for the Americas is to re main separate from the Brotherhoo Fund. To date more than $16,000 ha been contributed to it since its launchin at Annual Conference in June. Th Board members and staff togethe pledged $5,000 to the Fund this yea

The Board named Wilfred E. Nole of the Parish Ministries staff to give par of his time as coordinator of the Fun working with staff teams in its interpre tation and funding aspects. Major inves ments of staff time also are to be credite against the Fund, to keep it distinct fro the work and programs supported by th Brotherhood Fund.

Looking ahead, the Board tabled unt March a motion proposing a $500,00 goal for the Fund for the Americas f the combined period of 1970-71 an 1971-72. It also voted not to adopt th recommendation of a staff team to cha nel $5,000 each to the Interreligio oundation for Community Organization nd the National Committee of Black hurchmen, two ecumenical funding gencies.

Central to the Fund for the Americas the hope of encouraging Brethren suport of black development causes and ostering black-white relations locally and egionally as well as nationally. In this ense the special Fund, as explained in s statement of purpose, is "symbolic of program" in which Brethren at all evels "develop appropriate responses in ur corporate pilgrimage for Christian itness in racial matters."

Leadership style: Concerns on maters of relationships were pivotal elsehere in the Board proceedings, most otably in the World Ministries Comission discussion of development and hange overseas, and in the Parish Mintries Commission's look at the style of adership here at home.

Among questions pursued in the World inistries inquiry were whether the acent should be on long-term development r emergency responses, whether the ommission should determine program irections or whether those persons being erved are to be majorily involved in lentifying needs and shaping programs, nd whether efforts should be directed helping the largest number of persons ossible or to concentrating on smaller umbers in order to develop self-suffiency. Another far-reaching issue is hether an effective development proram tends to impede change in a couny and preserve the status quo, or hether by its very nature it becomes an strument for promoting civil, social, nd political justice.

It was against this backdrop that the orld Ministries Commission weighed hether to move ahead somewhat uniterally in prescribing major capital nprovements in its medical work in igeria, investing upwards of a half illion dollars in hospital improvements, to seek wider study from international nd African authorities in medicine and om Nigerian officials as to directions the medical work there should take. The commission opted for a thorough study, seeking first to determine whether the thrust will be toward a mobile, public-health type ministry or an institution-centered approach. The fact gathering and policy making are hampered by the factors of civil war and visa restrictions in Nigeria.

In discussions of a working paper before the Parish Ministries Commission, questions of a similar tone were raised regarding the relationship of staff members to workers in the districts and congregations. The leaning was toward providing a "freedom to work" charter rather than restrictive guidelines; to desist becoming "answer men," yet to share insights without telling others what to do; to encourage local initiative and innovation; and to "reflect the tension of prophetic testimony, that is, how to be against, with, and for persons."

Two other working papers before the commission dealt with evangelism and with church renewal through small groups, seeking in these areas to provide a foundation and perspective for staff efforts.

Disaster responses: While for the long haul committed to rethinking current goals and patterns of relationships, as suggested in the working papers, the General Board also responded to immediate disaster needs. As a result, two programs of major scope and a third more nominal yet significant were set in motion.

The two major programs are follow-ups to Hurricane Camille, at Gulfport in Mississippi and Nelson County in Virginia, both areas severely devastated by the August storm. At Pass Christian, Miss., a team of five to ten Brethren Volunteer Service workers during the next 18 months will rebuild private homes, homes particularly for the aged and for blacks. Involved in the leadership for the program will be BVSer John Thompson, who has been directing work teams in Mississippi for the Mennonites since the earlier BVS team he was with departed; Father Philip McLoone, a Roman Catholic priest; and Mrs. Rosa Martin, a black community organizer. The cost of the Brethren work is projected at $36,280.

At the same time a $10,000 grant, also from the Emergency Disaster Fund, was sent to Nelson County in Virginia for rebuilding homes. The area was one of the hardest hit by floods brought on by the hurricane. Administering the program will be a Mennonite agency, to which Stanley R. Wampler, executive for the Church of the Brethren Shenandoah District, will be a consultant. According to Mr. Wampler, approximately 500 Brethren in Virginia have voluntarily joined in the Camille clean-up operations, largely under the direction of Mennonite disaster team workers.

The two appropriations bring to $53,643 the amount expended from the Emergency Disaster Fund on relief and reconstruction efforts related to Hurricane Camille. Contributions as of mid-November totaled $24,500.

One additional appropriation from the Emergency Disaster Fund was $500 to aid a group of 17,000 Sudanese refugees to help establish a new and self-sustaining community in M'Boki, Central African Republic. Numerous other world agencies, especially Church World Service, also are participating in support of the unique development.

Sounding groups: Having begun an intensive look at some program areas, the Board now moves to the tasks of setting goals and arriving at proposals for Brotherhood work in the '70s. Between now and Annual Conference major effort will be made by the staff and Board to define goals and to chart priorities.

In this process plans call for enlisting the help of a half dozen especially called groups — laity, clergy, youth, mixed — to feed in reactions to specific proposals through a series of "sounding conferences." The approach is seen as one step in building the relationship, or more precisely the partnership, conceived as being central in the November deliberations.

+ news

Continuing vibrations

As 1969 GOES into the home stretch, the questions raised last spring by the Black Manifesto continue to have strong repercussions in American religious and social deliberations.

Those seeking "reparations" for blacks from the white religious community have substantially abandoned the disruptive strategy of the weeks immediately following announcement of the Manifesto by James Forman. The document was issued by the Black Economic Development Conference (BEDC). Reactions of defenders and opponents are now less dramatic and spectacular headlines are fewer.

But predictions that the Manifesto phenomenon would vanish during the summer did not prove true. More than ever before, though most often not through the BEDC, black development is a preoccupation of religious groups. The issue emerged as a major concern of the National Committee of Black Churchmen, who look with favor upon the BEDC. The triennial General Assembly of the National Council of Churches in Detroit earlier this month was expected to give considerable attention to black development and to measures for combating white racism.

Appraisals: Early fall saw action relative to the Manifesto at a Special Episcopal Convention where BEDC demands led to a federal grand jury investigation. The Executive Council of the Lutheran Church in America officially rejected the Manifesto but urged massive efforts to aid minorities. The Catholic Archdiocese of New York reiterated its refusal to recognize the BEDC.

In Philadelphia, the Yearly Meeting of the Religious Society of Friends (Quaker) convened frequently in an attempt to draft a response to a national BEDC demand for $5.5 million. Candidates running for mayor of Detroit debated the Manifesto. A drive for "reparations" by a local group, not related to the national BEDC, swept the churches and synagogues of the nation's capital. Mrs. Rosa Page Welch carried a check for $4,000 contributed by individuals at the General Assembly of the Christian Church (Disciples of Christ) to BEDC chairman Calvin B. Marshall III. Roy Wilkins, head of the NAACP, asked the churches not to fund BEDC programs, and Andrew Young, an executive of the Southern Christian Leadership Conference, opposed the concept of reparations from churches.

James Forman said the federal government should pay each black $1,000 for participation in the 1970 census. In the midst of rumors that Mr. Forman was no longer affiliated with BEDC, he was named field director of that organization which was working rather quietly to shape up programs.

Impact: Despite the fact that very little money — perhaps $25,000 — came to BEDC in its first six months, many churchmen were inclined to agree with United Methodist Bishop Charles Golden of San Francisco who said the Manifesto had reached those "complacent" about the plight of the black poor. Referring to the upheaval and confusion caused by the document, the bishop asked: "What other way could have been as effective in making the church recognize its responsibility for many of the conditions to which black people have been subjected . . . ?"

Writers Robert S. Lecky and H. Elliott Wright state in the introduction to *Black Manifesto: Religion, Racism and Reparations* — the first book on the BEDC-launched movement — that collectively "Manifesto-centered events caused greater vibrations in the U.S. religious world than any other single human rights development in a decade of monumental happenings."

Responses cited in the book showed that while few groups affirmed the Manifesto, a majority of the Protestant denominations and Jewish organizations undertook new efforts to support black development. For example, the Reformed Church in America set aside $100,000 for assistance to blacks; the Mennonite Church, $565,000 for projects in racially tense areas; and the Disciples, $30 million for expanded urban, racial work

Insofar as some funding by churche was apparently to be white-controlled blacks favoring self-determination wer not pleased. Some of the fall developments, however, reflect greater whit church awareness of black desires fo self-determination than may have bee the case in initial Manifesto responses Beating back an attempt to condem the BEDC, the policy-making Genera Board of the National Council aske member denominations to raise $500,00 in "new money" for the Interreligiou Foundation for Community Organizatio (IFCO) and the National Committee c Black Churchmen (NCBC).

IFCO, a coalition of denominatio and minority groups, called the nationa gathering at which the Manifesto wa issued but it functions separately fro the BEDC. The Black Churchmen's organization has supported the program aspects of the Manifesto and has emerge as a key group urging churches and th NCC to recognize the BEDC. After th NCC call, the United Methodist Boar of Missions gave IFCO, which work especially for black development, $300 000 and granted $50,000 to NCBC f slated regional conferences on development.

Conduit: The Black Churchmen's committee played a key role in what probably the single most controversi Manifesto incident since Mr. Forma interrupted worship at New York's Riverside Church. At a special conventic of the Episcopal Church in South Ben Ind., during early September, Manifest demands were delivered by Muhamme Kenyatta, a Philadelphian and BED official. The black caucus of the denomination was basically sympathetic BEDC support, but the convention cho not to subscribe to "reparations."

Instead of making a grant to BED a $200,000 drive for black developme was launched, with the funds to go the intermediary Black Churchme group. Many reports from the conve tion indicated a general understandi that NCBC would channel the sum to BEDC. Controversy flared on local and diocesan levels, although six weeks later some $100,000 had been pledged by individuals and congregations.

Somewhat surprised to be called upon as a "conduit" for funds, the Black Churchmen agreed to receive the Episcopal money and to take action on distribution when it was on hand. There were also indications that NCBC would not respond favorably to any similar "conduiting" in the future, the feeling being that churches should deal directly with the BEDC.

The Episcopal grant took on broader dimension when a full-scale federal grand jury investigation of the South Bend proceedings was disclosed in mid-October. As is normal in grand jury investigations, no details were told by the government or by churchmen and reporters called to testify. Some speculated that more conservative Episcopalians instigated the probe because they felt extortion was involved, and because they felt funds were being diverted from "the true mission and vocation of the church."

It was not known whether indictments would materialize. None, as of early last month, had come from a Detroit grand jury study of Manifesto-related issues.

Drive: The fall "reparations" campaign in Washington, D.C., was philosophically but not structurally linked to the national BEDC. The Black United Front of the capital city organized its own BEDC (Black Economic Development Corporation) to seek funds to rebuild riot-destroyed areas. A series of presentations, most prearranged, asked more than $20 million. Responses varied. Patrick Cardinal O'Boyle declined a request for $4 million and 19 pieces of property. The black minister of a predominantly white Unitarian church said his congregation would seek the $250,000 asked of it. Baptist and Presbyterian churches gave firm "no" answers. Episcopal and Lutheran churches took petitions under advisement.

Quakers of the Philadelphia Yearly Meeting of Friends found themselves in a quandary as 1969 drew toward an end. As in most communions, some members wished to include BEDC in grants for black development; others did not.

According to a writer in *Interchurch*, an ecumenical paper serving the state of Indiana, the "reparations" demands may have signaled the end of an alliance between militant blacks and the churches. "The rumblings of open conflict echo daily across Indiana," said Robert L. Gildea, a United Methodist communications officer. The same could be said of other areas.

But according to Dr. Robert S. Browne, a black economist and BEDC leader, "religious groups have been given the opportunity to fund the first step in the black peoples' liberation process."

Example: The Rev. James Lawson, a black advocate of the nonviolent philosophy of Dr. Martin Luther King, stated in the Lecky-Wright edited Manifesto book:

"If the nation saw the churches using their own resources and energies for the needs of the poor, the hungry and the black, the churches could become the incarnation for the nation."

There are many indications that religious groups want to fulfill that role. The recurring question is how. — RNS

Prison and prizes: From frequent jailings to Nobel peace winner

King documentary to have 1,000 premieres

ON JAN. 14, the eve of the 41st birthday of Martin Luther King Jr., a film highlighting the life and times of the slain civil rights worker and Nobel Peace Prize recipient will be shown simultaneously in 1,000 theaters across the country. Proceeds from the evening will go to the Southern Christian Leadership Conference, of which Dr. King was the founder.

Entitled "King: A Filmed Record . . . Montgomery to Memphis," the account covers the period from 1955 to 1968.

The documentary draws heavily on newsreel film, adding only symbolic readings and avoiding interpolation of the social movement led by the Baptist minister and human rights crusader. The essential message is carried through the words and actions of Dr. King, his protagonists, and antagonists.

Producer of the film is Eli Landau, whose credits include the memorable *Pawnbroker*. Churchmen close to the production have termed the film project as offering a veritable showcase of nonviolence in the midst of violence.

The theater version edited for the benefit premiere will run two hours. A longer version, consisting of four one-hour segments, will be available for on-going use in human relations and black studies courses.

The simultaneous showings, for which single admission will be $5, are expected to attract more than a million viewers.

The global scene

THREE OVERSEAS EVENTS of particular import to religion are scheduled for 1970.

The first is the Passion Play in Oberammergau, Germany, from May 18 through Sept. 28. The production will mark the 35th season for the play.

In the 1970 version, the role of Christ is to be played by Dr. Helmut Fischer, 37, a lawyer; Judas, by Martin Wagner, 31, a woodcarver; Peter, by Herman Haser, 57, a wood sculptor; and Mary, by Beatrix Lang, 21, a schoolteacher.

Following a plague in 1633 that took half the lives of the Bavarian village, the townspeople pledged to dramatize the Passion story every ten years.

The 1970 performance includes authentic costumes made locally, entails some 40 changes in scenery, and will run six and a half hours. The play is performed in German, with text available in English.

Canterbury 1970: A second ecumenical event of global note is the celebration in England of the 800th anniversary of the martyrdom of Thomas Becket, a carousing youth who became the Archbishop of Canterbury.

Actually slain in Canterbury Cathedral on Dec. 29, 1170 by his beloved friend-turned-enemy, King Henry II of England, Becket will be honored through an entire year known as Canterbury 1970. Special events will occur June 13, when the Church Union of Anglo-Catholic members will engage in a national pilgrimage; July 12, when an ecumenical service will be conducted; and Sept. 25 — Oct. 17, when T. S. Eliot's verse play, *Murder in the Cathedral,* will be enacted.

The performance next fall will mark the first time the play will have been presented inside Canterbury Cathedral. The stage will be very near the actual site of Becket's martyrdom.

Expo 70: Another global event in religion in 1970 will be the Christian Pavilion at Japan's Expo 70. The pavilion is intended to symbolize the achievement of Japanese Christians — Protestant and Catholic — in surmounting their differences.

And while Protestant-Catholic relations have posed little or no obstacle in the planning, considerable conflict has arisen within Japan's largest Protestant denomination, the United Church of Christ in Japan, regarding its participation in the Osaka fair. Critics, especially young pastors and seminarians, charge that Expo 70 is a ploy by the Japanese government to divert attention from such pressing national issues as housing, welfare, transportation, and the U.S.-Japan Security Treaty.

The critics further claim that the exposition theme — "The Progress and Harmony of Mankind" — is both false and materialistic and that it puts industrial production above human life. They also contend there is nothing about the proposed Christian Pavilion that is inherently evangelistic, but rather that the evangelistic role is "to be found in its manifestation of Christ's presence in the activities and problems of everyday life."

Cast at Oberammergau, from upper left, Judas and Christ; lower, Peter and Mary

A special general assembly of the United Church has been projected to reconsider support of the Christian Pavilion. Planners for the religious center indicate, however, that the $200,000 project is on whether or not the denomination lends support.

Breakthrough: A new nonviolence movement is being launched in Scotland by Lord MacLeod, Scots Presbyterian founder of the noted Iona Community.

Called the New Breakthrough in Christ, the venture is dedicated to the pursuit of nonviolence, to the defeat of world poverty, and to the reestablishment of personal commitment to common worship, Bible reading, and prayer.

Lord MacLeod, who holds a title from the Queen, is inviting ministers of reformed denominations and laymen, more than 2,000 throughout Scotland, to join the movement. A few prominent people outside the country also have announced their support of the movement and its disciplines.

Space hymns: A hymnal which contemporizes the meaning of God and of faith is to be published jointly by the Anglican Church and the United Church of Canada. Included among its 500 selections are hymns which state:

God of concrete, God of steel,
God of piston and of wheel,
God of pylon, God of steam,
God of girder, and of beam,
God of atom, God of mine,
All the world of power is Thine.
Also:
Man is now a race of travelers,
Ranging wide o'er earth's whole face,
Every state is now our village,
Every town our marketplace . . .

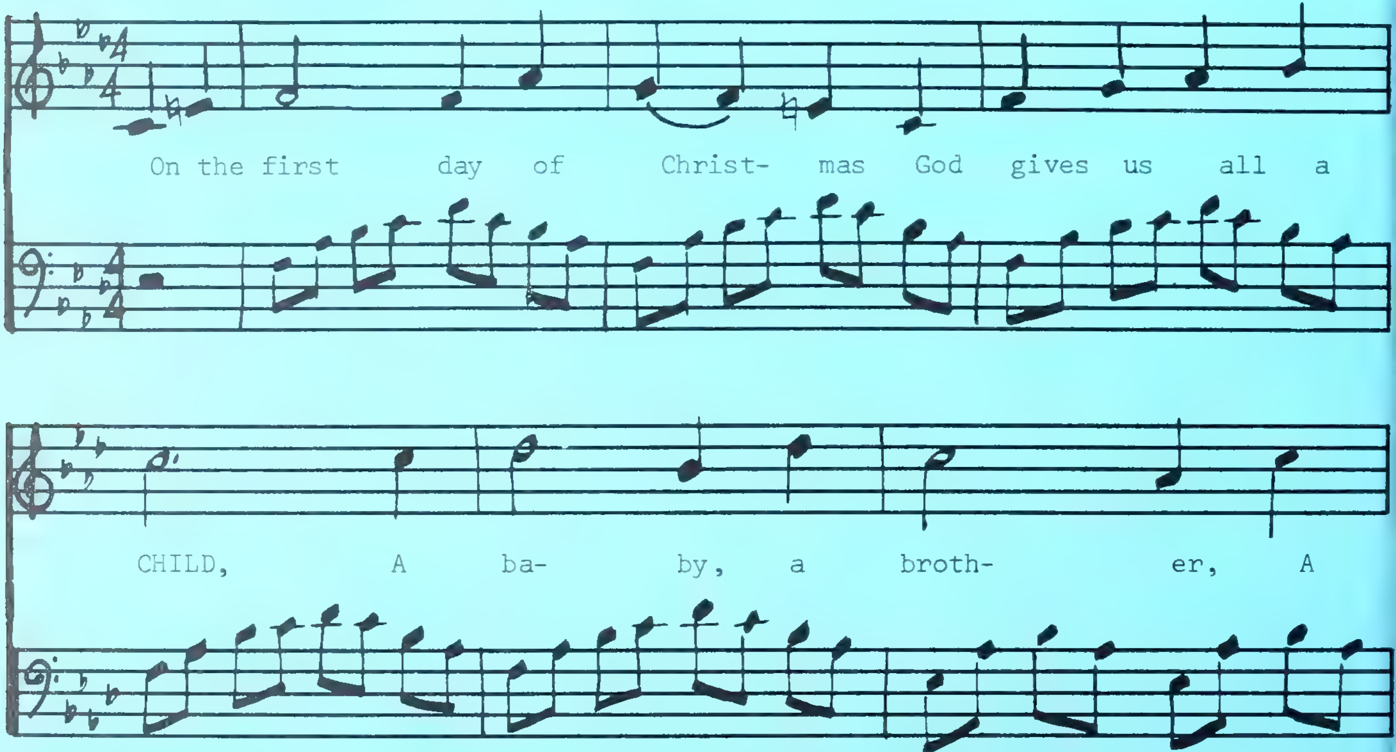
The soon-to-be published volume will be among the first to give recognition in hymns to the "sacrament of sex." One of the selections reads:

"Now thank we God for bodies strong, vitality and zest . . . For strength to meet the day's demands . . . And the sacrament of sex that recreates our kind. . . ."

Twelve Days of Christmas

12 DAYS of CHRISTMAS

Tune by Kenneth I. Morse
Harmonization by Wilbur E. Brumbaugh


On the first day of Christ- mas God gives us all a
CHILD, A ba- by, a broth- er, A

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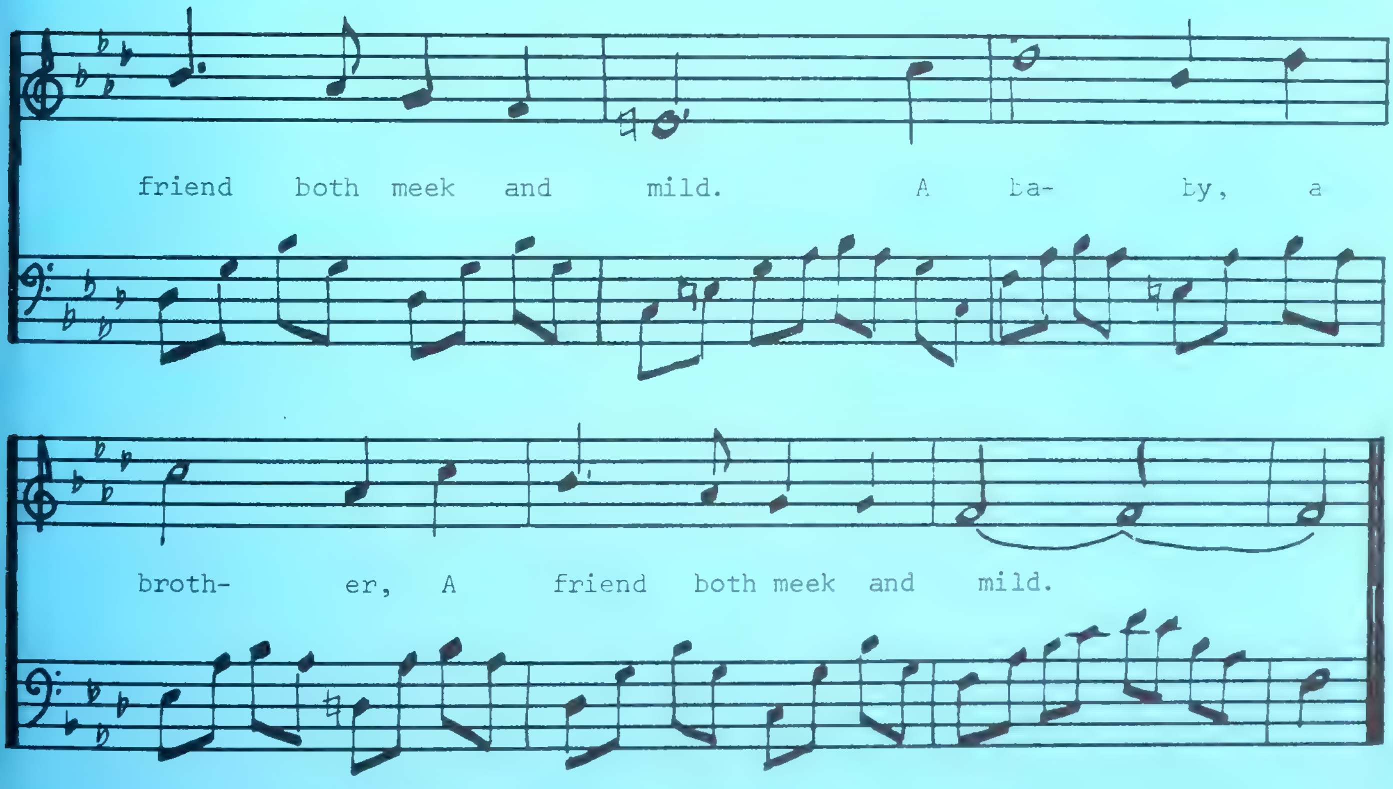
friend both meek and mild. A ba- by, a
broth- er, A friend both meek and mild.

On the first day of Christmas
God gives us all a child,
A baby, a brother,
A friend both meek and mild.

On the second day of Christmas
God sorrows at our strife.
The marvel, the wonder,
He turns our death to life.

ERT F. McGOVERN

On the third day of Christmas
God lifts a flaming star
That all men should seek him
Who finds them where they are.

On the fourth day of Christmas
The heavens burn with light.
No shadow, no darkness
Can turn that day to night.

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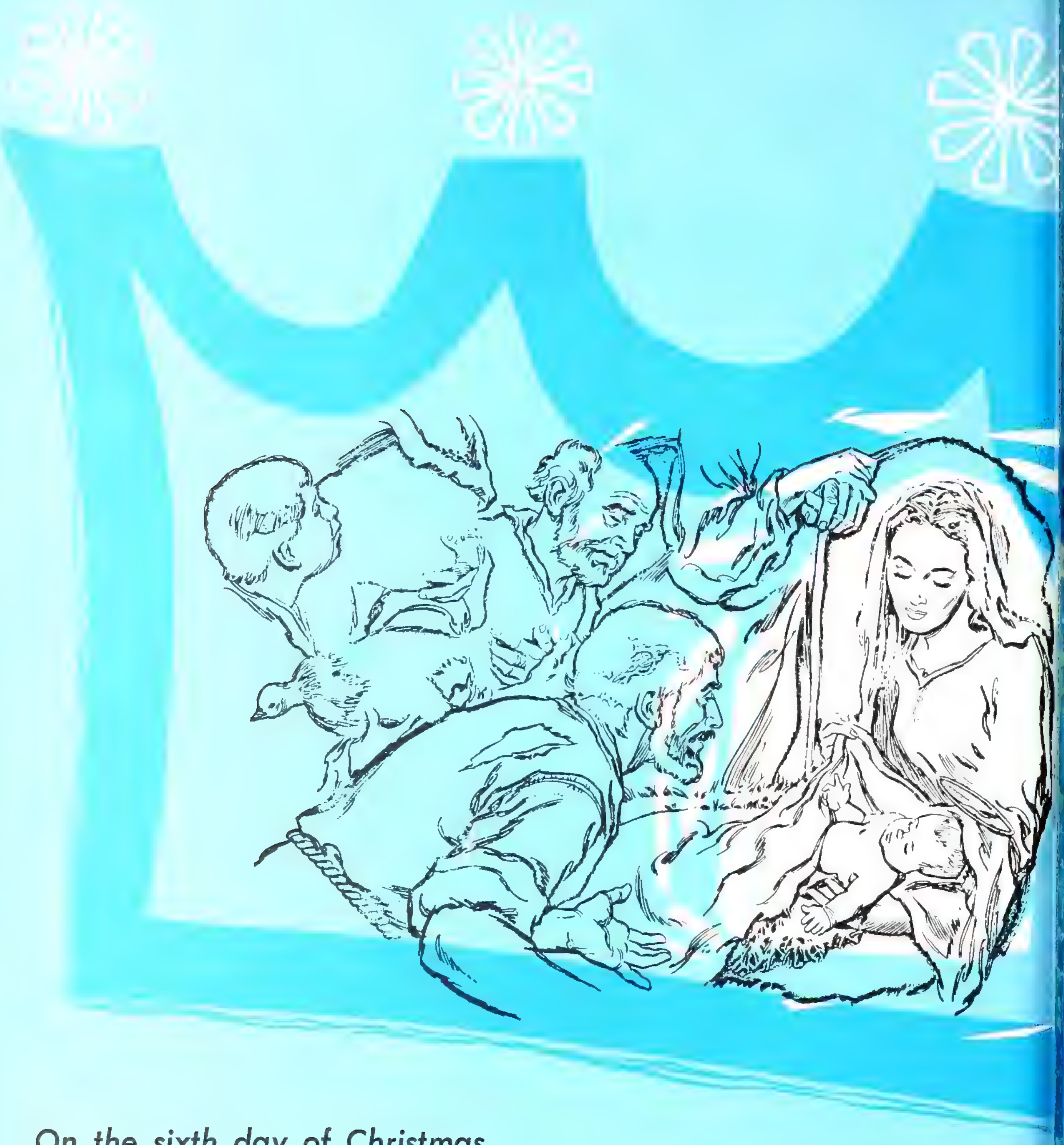
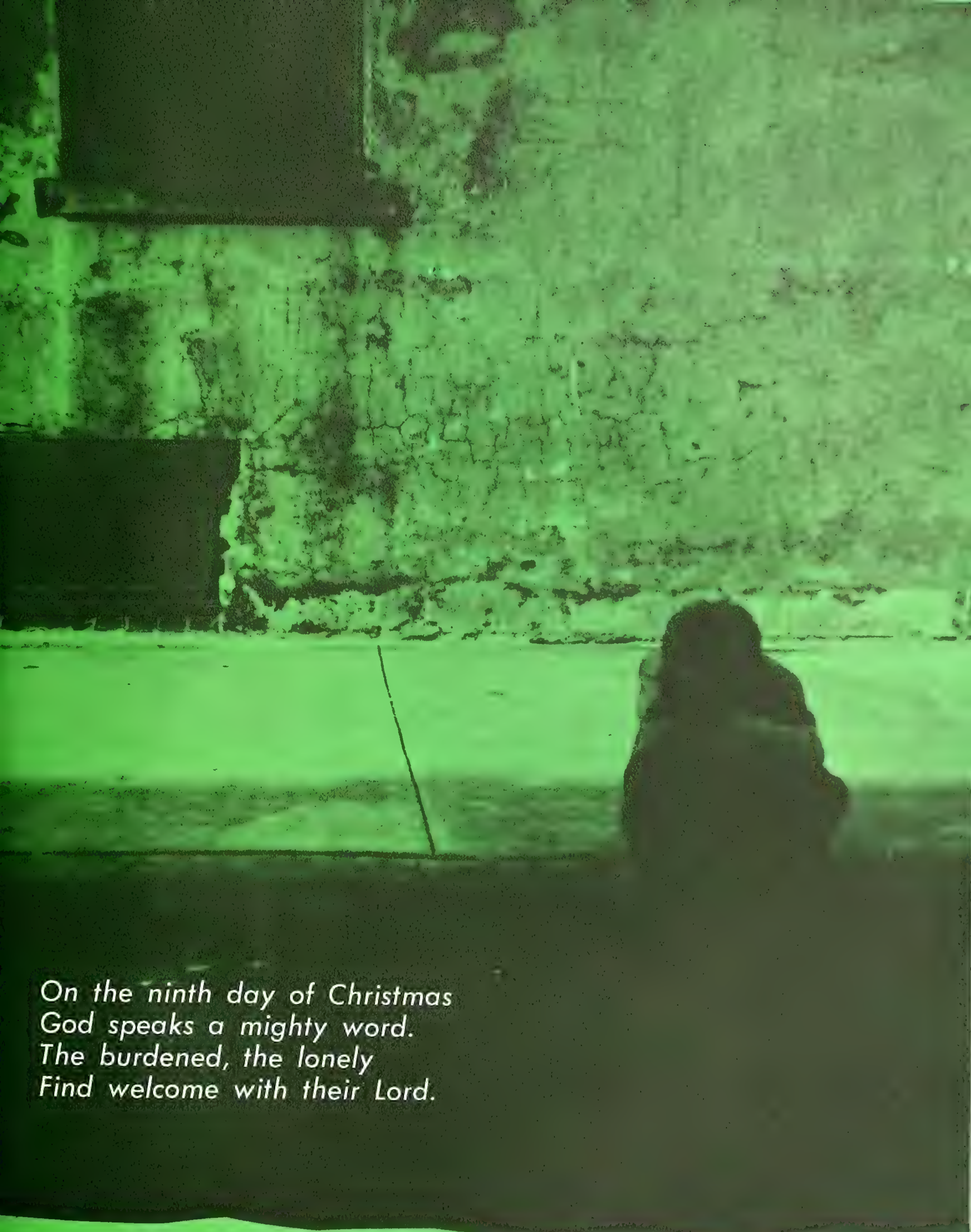


On the sixth day of Christmas
God wraps the earth in joy.
Come shepherds, come sages
To honor Mary's boy.

On the seventh day of Christmas
God gives the world its king.
Let old men and children
Begin and ever sing.

On the eighth day of Christmas
God says, "Let hatred cease.
This child and his kingdom
Shall bring the world its peace."



On the ninth day of Christmas
God speaks a mighty word.
The burdened, the lonely
Find welcome with their Lord.

WALLOWITCH

On the tenth day of Christmas
God says, "Good men, look up.
Let fears be forgotten
And trust this child of hope."

On the eleventh day of Christmas
God's purpose is unfurled.
A Savior is given,
For God so loves the world.

Text by Kenneth F. [illegible]
Design by [illegible] Brumbaugh

On the twelfth day of Christmas
What shall this Savior prove?
His mission is mercy,
His ministry is love.

day by day

N A SUNDAY evening after I had tucked my children safely nto their beds, I received a telephone call from the home of ne of the families in our congregation. The voice at the ther end of the telephone was a strange voice, which in itself aused some alarm and apprehension on my part. An Army fficer was there with the family to inform me of the death f one of our young men of the congregation, who had been erving in Vietnam. It took a few moments to recover from ne instant shock of the news. But the family requested that come as quickly as possible, and I was soon on my way.

My mind went in many directions. I thought intensely of ther persons with whom I had shared in times of grief and adness. None of those incidents, however, had occurred in uite the same manner and under the same circumstances s this one. I met the father at the door, and then the entire amily inside the home. We spent several hours of deep, ersonal identity with a common experience uppermost in our ninds. A Christian family was in need of comfort. It was a me to think together, to cry together — to be together in lence as the thousand-and-one questions ran through their ninds in seeking to answer the one big question: "Why, O hy, God, did this have to happen to *our* boy?"

The week that followed was one of a difficult but meaningul ministry with this family for whom I felt such a personal oncern. It was a ministry to a family in need of supportive ounsel as they began the long but necessary road in working hrough their grief, loss, sadness, depression — and their faith s well. I became at one in spirit with all the members of his family, from the eight-year-old daughter, to the twentyne-year-old married daughter, to the parents of the children. ondering their loss with them, I sought to relate the death f their son to the possible dangers which confront us all in very kind of action throughout life, but especially in a family etting. For this family had six children, the same number as hat of our family. Now they have only five living children, ith more than a fond memory of Dennis, whom they lost. hey possess a pain in their hearts in having lost him in the creasingly questionable cause of Vietnam. Yet, as we made ur way emotionally through the week, culminating in the emorial service on a Saturday afternoon at the church where e boy was a member, we discovered together a little more eply the meaning of the words of Paul: "My grace is sufcient for you, for my power is made perfect in weakness." e learned also the meaning and value of family fellowship, the loss cut into the circle of the original number.

I thought of how I could share this loss and its greater gnificance with my own family. Several weeks later, we lled our children together to share the fact and dimension of the death of a young person in the context of the Christian family. Earlier in our own family circle, we had lost a mother, and even though our three older children whom she left were young at the time, we all had felt her loss for some time afterward and knew something of what our local church family was experiencing in having to relinquish a son. That night in our family circle, we discussed the meaning of safety; of helping one another in times of illness; of praying for those families everywhere who had to accept in time the death of one of its members. We talked of our belief that God in his love for all people wants us to put our love into meaningful action within our family group as well as beyond it! Our family faith and ties thus have been strengthened as a result of the loss of the boy in a country far away from his home!

In the memorial service for Dennis, I made the statement which is at the center of my personal faith: "Until a church, a group of people, has worked together, played together, thought together, eaten together, laughed together, and, yes, even wept together, it has not really experienced the full dimensions of the Christian faith!"

The same holds true for a Christian family unit! Until a particular family has known the depths of sorrow, the heights of joy, the width and breadth of human fellowship and love which can enable them to meet such crisis experiences, it has not known the vertical dimension of God's compassion nor the horizontal dimension of man's identity with his own family in times of deepest need. Truly, "families that suffer together grow together." — DANIEL AND NANCY R. FLORY

DAILY READING GUIDE December 21 — January 3

Sunday Psalm 18:1-6. In my distress, I called upon the Lord.
Monday Psalm 22:1-31. My God, my God, why have you forsaken me?
Tuesday Psalm 23. He restores my soul from the valley of the shadow.
Wednesday Psalm 61. Lead me to the rock that is higher than I.
Thursday Psalm 84. The family of fowls, the family of faith.
Friday Isaiah 6. A man in a temple mourns a beloved king.
Saturday Daniel 6. The son of a father prays to the Father of all men.
Sunday Matthew 8:14-21. Jesus heals a mother, gives courage to his brethren.
Monday Matthew 9:18-26. A woman's touch of faith; a little girl raised up.
Tuesday Matthew 18. The fellowship of the church, the fellowship of family.
Wednesday Matthew 20. Are you able to drink the cup that I am to drink?
Thursday Matthew 21. The servants and the son: What is sacrifice?
Friday Matthew 26:36-46. My soul is sorrowful, even to death.
Saturday Matthew 27:55-66. He is risen from the dead.

in brief

FROM THE GENERAL BOARD

In November meetings the Church of the Brethren General Board acted on agenda items in addition to those reported on pages four and five of this issue. The Board also revised **interest rates** on Brethren Church Extension notes upward to six percent, while at the same time increasing interest rates on loans to churches, farm loans, parish farm loans, employee home loans, and student loans.

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In other actions the Board and its commissions united in a **communion service** using a common loaf and cup; reported **383 workers** under World Ministries currently assigned to eighteen countries in five continents; and acted to retain at the General Offices the **official archives** of the denomination, to which persons may send historical records, books, correspondence, or other items related to the life of the church. In a wire to President Nixon the Board reaffirmed its **concern for peace** in Vietnam.

PERSONAL MENTION

Returning for a second stint in Nigerian war relief after a visit to the States was **Marion Bricker** of Astoria, Ill. He is reported as working with a mobile medical team in Port Harcourt under the Christian Council of Nigeria. . . . Another Brethren in the Nigerian war zone, **Ronald Bosserman,** Peace Valley, Mo., and his relief team were written up in the Oct. 3 *New York Times.*

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Reports on **W. Harold Row** following an extended series of radiation treatments for cancer are highly favorable. He plans to begin on a gradual basis assuming his new assignment as Washington representative and executive of the Committee on Interchurch Relations. . . . **Terry Pettit,** Bethany Seminary middler and a graduate of Manchester College, has joined the General Board's office of communication on a part-time interim basis.

Marking sixty-eight years in the ministry is **W. J. Hamilton,** Cumberland, Md. His is a long history of church work, with a calling to the ministry at age seventeen, posts in Christian education at the district level in Western and Middle Pennsylvania, several pastorates, and the directorship of Camp Harmony. . . . **O. D. Buck,** for sixty-nine years a Church of the Brethren minister, died Oct. 23, 1969, at Mount Morris, Ill. He was 92. A trustee of Mount Morris and Manchester colleges, he served as district treasurer for twenty years and as moderator of the Franklin Grove church in Illinois for forty-one years.

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Our warm congratulations go to couples celebrating golden wedding anniversaries: *Mr. and Mrs. Melvin Teter,* Santa Ana, Calif.; *Mr. and Mrs. J. W. Metzger,* Decatur, Ill.; and *Mr. and Mrs. Charles DuMond,* McPherson, Kansas. . . . Three couples are marking their fifty-third year of marriage: *Mr. and Mrs. Clarence Dambman* and *Mr. and Mrs. Ben Brantner,* all of Lanark, Ill.; and *Mr. and Mrs. David F. Reighard* of Martinsburg, Pa.

Other couples observing anniversaries include *Mr. and Mrs. Edwin Hess,* members of the Big Swatara congregation near Harrisburg, Pa., fifty-five; the *John Pottengers,* North Manchester, Ind., fifty-six; *Mr. and Mrs. Eldie Rhodes,* Martinsburg, Pa., sixty; *the Harvey Grossnickles,* Union Bridge, Md., sixty;

Mr. and Mrs. Raymond Netzley, Glendora, Calif., sixty; *the Clarence B. Hershbergers,* Martinsburg, Pa., sixty-four; and *Mr. and Mrs. Joseph Teets,* Big Swatara congregation, sixty-six.

CALENDAR

Jan. 1	New Year's Day
Jan. 6	Epiphany
Jan. 18-25	Week of Prayer for Christian Unity
Jan. 18-25	Church and Economic Life Week
Jan. 25	World Day for Leprosy Sufferers
Jan. 25-30	Youth Seminar, Washington, D.C., and New York
Feb. 8	Race Relations Sunday
Feb. 8	Boy Scout Sunday
Feb. 11	Ash Wednesday
Feb. 15	First Sunday in Lent
Feb. 22-27	Adult Seminar, Washington, D.C., and New York
Feb. 22 — March 1	Brotherhood Week

NEWLY PUBLISHED

To be released early in 1970, **Heritage and Promise,** a book on the history of the Church of the Brethren written by Emmert Bittinger, is the next new educational resource scheduled for completion by the Brethren Press. . . . Out this fall was **Six Papers on Peace,** a paperback symposium by Brethren writers on current issues. Two additional volumes for adults and senior highs — one dealing with affirmations of faith written by Ronald K. Morgan and the other, a peace unit by Dale W. Brown — plus four peace units for children are to be published next year.

Slated for reprinting by the Brethren Press is the **1911 Inglenook Cookbook,** an item of interest to collectors of cookbooks and Americana. This volume and its successor, the **Granddaughter's Inglenook Cookbook,** have been among best sellers of the denominational press.

POTPOURRI

An innovation in Brethren worship bulletins, the Christus series, will be made as an experiment next April and May when a variety of **worship resources** will replace the scriptural exposition and program commentary on page four. For congregations so desiring, the resources may be drawn upon in the order of service . . . Also in the planning is a shift next fall from the Christus to the **Focus bulletin series,** which will draw on photography rather than abstract art for covers. The same effort will be given to enriching the meaning of scripture through the bulletin themes and illustrations.

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A New York research team is pursuing studies on the virus which took the life of Laura Wine, Church of the Brethren missionary nurse to Nigeria. The virus, regarded as new and deadly, has just begun to spread to other African countries. Named the **Lassa virus** after the place of its origin, the disease almost took the life of one of the New York doctors engaged in research on it. The World Ministries staff is supplying to the team background data on the Lassa area.

* * * * *

Several hundred Brethren, including busloads from several college communities, participated in the **November Moratorium** observance in Washington, D.C. Brotherhood staff participants were H. Lamar Gibble and Thomas Wilson. . . . **Atlantic Northeast** will be the name given to the new district issuing next fall out of the merger of the Eastern Pennsylvania and North Atlantic districts.

Churches observing homecoming services recently include the **Flora church** in Middle Indiana. A. Blair Helman, president of Manchester College, spoke on "The Church on the Margin." . . . New classrooms, offices, and a fellowship hall were dedicated by the congregation at **Tucson, Ariz.,** Nov. 9. Pastors from all Arizona Church of the Brethren congregations participated in the ceremonies.

A gift of **three books** from Eldon Burke, professor emeritus of history at Manchester College, boosted the collection in the Indiana school's library over the 200,000 mark. Addison and Steele's *The Tatler* and *The Spectator* became the last two books in the first hundred thousand. The first volume in the second hundred thousand is Lawrence Sterne's *The Life and Opinion of Tristram Shandy*.

DEATHS

Aeschbacher, Edward, Lindsay, Calif., on Oct. 17, 1969

Bennett, Wilma C., Bedford, Pa., on Nov. 5, 1969, aged 61

Beydler, Ernestine E., Maurertown, Va., on Aug. 24, 1969, aged 87

Brumbaugh, Denver S., Martinsburg, Pa., on Sept. 27, 1969, aged 59

Burner, Bessie M., Staunton, Va., on Oct. 19, 1969, aged 69

Chandler, Elmer, Martinsburg, Pa., on Sept. 16, 1969, aged 77

Cooper, Wilbur C., Cumberland, Md., on Sept. 11, 1969, aged 82

Early, Lela, Norborne, Mo., on Oct. 26, 1969, aged 87

Ecker, Myrtle Jane, Walkerton, Ind., on July 26, 1969, aged 81

Good News!

But some still have not heard it.
They live as if all the news were bad.
The message they receive is no cause for singing.

Great Joy!

But some have not experienced it . . .
At best, their lives are difficult;
At worst, they are depressing and meaningless.

All the People!

But too many have been left out, overlooked, forgotten.
They are next door, down the block, across the seas.
They wait — and hope — for someone who cares.

You can help by giving generously to the Brotherhood Fund through the Christmas offering. Send your gift for worldwide missions now. Remember, it's His birthday.

CHRISTMAS OFFERING 1969

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Recordings for Christmas

A teacher's influence is boundless. It reaches out in time to shape the future through the lives of students. Those who support higher education are helping to provide the means by which students live, learn, and react to the world around them. The gift in support of Christian higher education is one that abides, providing a measure of influence that cannot be bound by time. Support Christian higher education by giving an abiding gift to any of the six colleges of the Church of the Brethren.

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CLASSIFIED ADS

FOR SALE — Sixteen solid oak pews, fifteen feet long, in excellent condition. Contact Wayne Johnson, Route 4, Warsaw, Ind. 46580.

Glad Tidings (Argo) is the apt title of a variegated garland of baroque Christmas music featuring the Heinrich Schütz Choir. Separate string, brass, and wind ensembles accompany different works — all of which are good, some spectacular, and range from solemn joys to jovial merriment, all within the bounds of seventeenth-century churchly decorum. Among the composers are Schütz, Purcell, and Gabrieli Monteverdi.

The Birth of Christ: Berlioz (Nonesuch) is surely one of the finest examples of romanticism in sacred music. The blazing Berlioz passions are here subdued and refined to a superb glow. It is full of curvaceous melody, sweet without being sticky. This performance of *L'Enfance du Christ,* conducted by Jean Martinon, ranks with the best — and it is cheaper than the others, yet nicely enough packaged to make a tasteful gift.

A Ceremony of Carols: Britten (Argo) has become a modern Christmas classic. This recording features the choir of St. John's College, Cambridge, conducted by George Guest. Dating from 1966, it is not the newest recording, but it is among the best. In fact, I would recommend it above any other, just because it also includes Britten's *Rejoice in the Lamb,* which is surely unique among neglected masterpieces — a perfect overside to the carols, and an affecting evocation of the curious, innocent, mystical visions of the mad eighteenth-century poet, Christopher Smart. A further bonus is the rather slight Britten *Missa Brevis,* in its only available recording.

Marilyn Horne Sings Bach and Handel (London) devotes one side to each composer and features arias and songs that display the soloist to good advantage. Thus it is a double showcase in more than one way. What makes it a good Christmas disk is that it includes two arias each from the Bach *Magnificat in D,* the lullaby "Schläfe mein Liebster" from his *Christmas Oratorio* and two arias from *Messiah,* including "I Know That My Redeemer Liveth." The other Handel works are from the opera *Rodelinda.* The orchestral backing is undistinguished.

Hary Janos: Kodaly (London) is not the often recorded suite but four rollicking sides comprising the opera from which the familiar suite comes. You've undoubtedly heard Kodaly's wonderful musical sneeze which begins this music. On this set, narrator Peter Ustinov tells you what it means and goes on to recount each episode of the grand exploits of John Hary, the Hungarian soldier who battled Napoleon. The very best of the music is in the suite, but the rest of it is entertaining, too. Hungarian soloists do the singing in Magyar, and Istvan Kertesz conducts the London Symphony.

To You — From Tougaloo (Word), celebrates the centennial of Tougaloo College, a Negro school in Mississippi founded by the American Missionary Association. For years, and especially during the great days of the Freedom Movement, Tougaloo has served as a bastion of brotherhood in the deep South. Most of the music on this disk consists of straightlaced arrangements of well-known spirituals. In an era of Soul, it sounds soulless. But the voices are good, many people will enjoy this type of piety, and the proceeds from the record's sale help to build a much-needed new campus.

Time's Encomium: Wuorinen (Nonesuch) is a composition for electronically synthesized sounds. Completed at the beginning of 1969, it has no program, let alone a specifically Christmas one. Indeed, it is quite abstract. And yet I find it not only endlessly interesting but felicitous, humane, warm. Maybe Wuorinen's subconscious is trying (with great success) to tell us something that transcends his conscious intent. Something like Glad Tidings! — William Robert Miller

READERS WRITE / *continued from inside front cover*

Vietnam never asked us for a commitment to fight their war for them and that we made our own commitment in order to furnish profits to the defense plants and war experience to a Pentagon already drunk with power?

V. P. Mock

Chippewa Falls, Wis.

HEADED THE RIGHT WAY — ANYHOW!

I can't help but comment on Vernard Eller's excellent "Assessment of Where the Brethren Are" (Sept. 25).

For several years I felt that the salvation of the church lies in just such conferences. Group life labs, Mission 12, — all are a way of growth through communication.

Most of us (let's just say "over forty") grew up believing that faithfulness — period — meant sitting in the pew every Sunday (if you missed you didn't get your gold star), listening to the preacher expound on the ways to hell and telling us all about our duties to God (not much about those to man). We dared not openly question his views, theological or otherwise, much less even think that what he said wasn't the way we felt about life and God at all!

As I read the paragraphs in Vernard's article expressing the fact that faithfulness means different things to different persons, I found myself involved in many of these positions. The frustration was relieved as I read on that he was not suggesting that these positions "are so neatly compartmentalized."

The one thing that bugs me most about experiences of this kind is that so many of the "good" (they try so hard all the time), "sincere" (but scared to death to let their hair down) people in our churches simply panic when you mention "group discussion"! Why are so many folk hung up on any kind of spiritual growth? The homes, the farms, and cars, the clothes, are all kept up-to-date. But heaven forbid that we be up-to-date on our religion! Why are we so afraid to "take a chance on growth"?

Perhaps a concrete answer is not attainable. But the question still remains, at least in my mind. How can we bring faithfulness *and* change into our local churches? I, too, see some growth over the years. But it moves so slowly that I sometimes have the feeling that it starts reversing itself before the change can become completely effective. I'm tired of hearing, "You expect too much." . . . "Time will take care of things." . . . "Slow down!" Impatient, I am. But something keeps prodding me to believe that in our churches, with all the diversities, we must race against a fast-changing world.

We must be a little of all the things Vernard saw in those groups; "dig" what is happening; be honest and open, sensitive to the needs of others, yet true to one's self. But through it all work together at serving Jesus Christ.

Thanks, Vernard, for a most interesting news article! My prayer would also be that "the spirit of Bethany '69 might spread and grow" — faster, deeper, into our local churches.

Penny Henry

Hopewell, Pa.

ALONG THE WAY WE LOST SOMETHING

As this Veterans Day comes to a close, I find myself saddened and frustrated. Saddened when I think of the thousands of men who have died all over the world because of wars. Saddened because of the thousands of men who have had to spend many years in hospitals because of injuries caused by wars. Saddened for the families who have lost loved ones because of man's inability to understand his neighbors and saddened for the innocent victims of these tragedies.

Since I cannot support the government in the decision for war, I am called "red," unpatriotic, aiding the enemy, and stupid. This is a frustrating situation because I love my country and it is the best place on earth to live. The opportunities are tremendous and technological know-how is extremely advanced, but along the way we lost the meaning of love and brotherhood in the world. I and many of my friends have sons not yet old enough to be drafted, but it is hanging over their heads. Many of my friends have sons who are in the midst of this terror for a reason which has never been made clear.

"We are raising the finest generation of young the world has ever seen" (Another Mother for Peace, October 1969). It is time we proved it by keeping them alive and giving them a chance to have abundant lives of their own.

Mrs. John T. Glick Jr.

Broadway, Va.

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LOOK FOR THESE FEATURES IN THIS messenger

The Shepherd Song *A legend has it that shepherds forgot the melody of the first Christmas song, but it was recalled when one of them risked his life for a lost sheep. Some people still go out of their way to help because they care.* by Margaret J. Anderson. page 1

Who Says the Church Is Dying? *Declining membership and mounting problems cause American Christians to be pessimistic. But God is at work in societies other than our own.* by Levi Keidel. page 2

Continuing Vibrations *Questions raised by the Black Manifesto have preoccupied religious groups as they met in recent conferences. How various denominations have responded is summarized in a special news report.* page 6

Twelve Days of Christmas *The editors have assembled a center section-feature as a Christmas gift to readers. It contains poetry, music, photography, and artwork, comprising several variations on universal themes of Christmas, such as light and love, star and song, joy and peace, life and hope.* special insert following page 8

Other features include news of the November General Board meeting (page 4); "Day by Day," by Daniel and Nancy Flory (page 9); reviews of Christmas recordings, by William Robert Miller (page 12); and a topical index covering Messenger contents during 1969 (page 13).

COMING NEXT

Messenger's next issue will appear January 1, the first day of a new decade. As an introduction to the new year, and as a springboard for discussion, prayer, and study, this issue offers a concise article by William Kuhns that describes the world we will face soon and predicts "What We Can Expect From the Seventies." . . . Robert Neff, seminary professor and Old Testament scholar, outlines a biblical perspective to help readers understand "James Forman and the Jubilee Year." . . . Donald Hursh has some good advice for parents and teachers when he invites them to take "A Look at Your Child's World."

[illegible] [illegible] writer Margaret J. Anderson lives in [illegible], [illegible]. . . . On furlough from his post as [illegible] in the Congo for the Mennonite Church, Levi Keidel manages Faith and Life Bookstore in Newton, Kansas. . . . [illegible] Flory is the [illegible] of Daniel and Nancy Flory, who have contributed "Day by Day" columns to other issues of Messenger. He serves the [illegible] Creek church [illegible] in a pastoral capacity. . . . Author, musician, and former managing editor of the United Church Herald, William Robert Miller regularly reviews new recordings for Messenger.

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